



Digitized by the Internet Archive
in 2023 with funding from
Kahle/Austin Foundation

RECORDS

OF THE

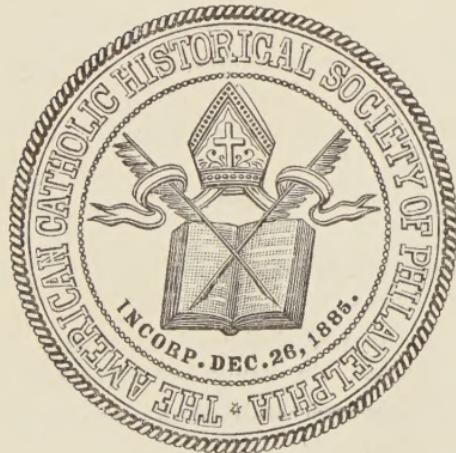
AMERICAN CATHOLIC HISTORICAL SOCIETY

OF

No longer the property of
The University of Arizona

PHILADELPHIA.

Volume XI.



PUBLISHED BY THE SOCIETY.

1900.

COPYRIGHTED, 1900, BY
THE AMERICAN CATHOLIC HISTORICAL SOCIETY.

TABLE OF CONTENTS

	PAGE
President's Address, by WALTER GEORGE SMITH	I
Mathias James O'Conway, by LAWRENCE F. FLICK	9, 156
Roger Brooke Taney, by MARY FLORENCE TANEY	33
Goshenhoppen Registers of Baptisms, Marriages and Deaths, by Rev. THOS. C. MIDDLETON, D. D., O. S. A.	43, 196, 303
America in the Consistorial Congregation's "Acta"	61, 208, 308, 455
Selections from the Correspondence of the deceased Mathew Carey, 67, 213, 338	
Unpublished Letters	70, 215, 351
Annual Report of the Executive Board	72
By-paths of History	79, 221, 357, 461
Book Reviews	101, 233
Current Periodicals	105
Notes and Queries	108, 368
Memoir of the Rt. Rev. James Zilliox, O. S. B., D. D., by FRANCIS X. REUSS	129, 257
Properties of the Jesuits in Pennsylvania, 1730-1830, by Rev. THOMAS HUGHES, S. J.	177, 281
The History of St. Anne's Church of Philadelphia, Pa., (Prize Essay)	295
Original Documents relating to the Civil War (1863-1867), furnished by FRANCIS X. REUSS	314
Letters bearing upon the Foundation of the Sisters of Notre Dame de Namur in America. Furnished by the Sisters of Notre Dame,	320
Sketch of Philip Francis Scanlan, by MARY ANGELA SPELLISSY . .	385
Diary of Archbishop Maréchal	417



Records
of the
**American Catholic
Historical Society
of
Philadelphia**

Published Quarterly by the Society

715 SPRUCE STREET, PHILADELPHIA

(Copyrighted, 1900)

\$2.00 PER YEAR

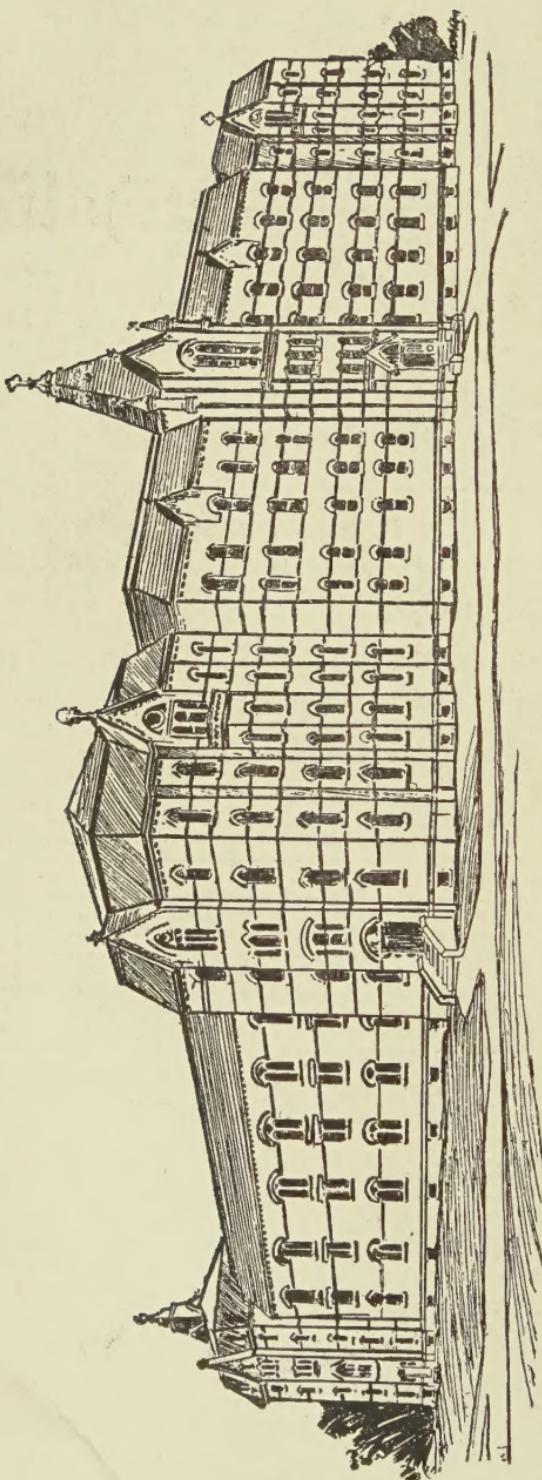
SINGLE NUMBER, 50 CENTS

TABLE OF CONTENTS

	PAGE
President's Address, by Walter George Smith.....	1
Mathias James O'Conway, (continued) by Lawrence F. Flick, M. D.	9
Roger Brooke Taney, by Mary Florence Taney	33
Goshenhoppen Registers of Baptisms, Marriages and Deaths, by Rev. Thos. C. Middleton, D. D., O. S. A.	43
America in the Consistorial Congregation's "Acta," (Seventh Series)	61
Selections from the Correspondence of the deceased Mathew Carey.....	67
Unpublished Letters.....	70
Annual Report of the Executive Board.....	72
By-Paths of History	79
Book Reviews.....	101
Current Periodicals.....	105
Notes and Queries	108

ILLUSTRATIONS

St. Gabriel Mission, California (frontispiece)	11
Patrick Coad.....	13
Autograph of Bernard O'Higgins	22
Autographs among the O'Conway Papers	23
Miss Josefa Patrullo	24
Mère St. Henry	24
Chief Justice Taney	33
Rev. Michael Edgar Evelyn Shawe	113
Rt. Rev. Joseph Rademacher, D. D.	114
Rt. Rev. Clement Smythe, D. D.	115
Rev. John B. Sommer, O. S. B.	116
Rt. Rev. Anthony Dominic Pellicer, D. D.	117
Rev. Samuel Sutherland Cooper	118
Rev. Augustus Tolton.....	119
Rt. Rev. Michael Portier.....	120
Greek Monk in ordinary habit	121
St. Basil the Great	122
Muscovite Bishop	123
Greek Monk in every-day habit.....	124
Greek Monk in the habit of novice	125
Greek Monk in full angelic habit	126
Mingrean Monk.....	127
Greek Patriarch of Jerusalem	128



NEW AUGUSTINIAN COLLEGE, at Villanova, Pa.

COURSES
CLASSICAL
SCIENTIFIC
COMMERCIAL

Within the ensuing year we expect to have the above new building completed. It will contain lecture rooms, well equipped physical and chemical laboratories, a large gymnasium and many private rooms for students of the advanced classes.

Athletics of all kinds are encouraged. Send for a prospectus.

REV. L. A. DELUREY, O.S.A., President
TERMS MODERATE

Twelve miles
from Phila-
delphia, Pa.

You can aid the American Catholic Historical Society in its work

The Beneficial Saving Fund Society

 OF PHILADELPHIA,

1200 and 1202 Chestnut Street.

INCORPORATED = APRIL 20 = = 1853.

Charter Perpetual.

OPEN FOR THE TRANSACTION OF BUSINESS

9 A. M. to 7 P. M. on Mondays and Thursdays.

9 A. M. to 3 P. M. on Tuesdays, Wednesdays and Fridays.

9 A. M. to 1 P. M. on Saturdays.

RALPH F. CULLINAN, President.

IGNATIUS J. DOHAN, Vice-President and Treasurer.

ANDREW J. KEEGAN, Assistant Treasurer.

BOARD OF MANAGERS.

Francis J. Crilly,
Robert B. Cruice, M. D.,
Henry T. Coleman, LL.D.,
Daniel Donovan,
Alfred J. Murphy,
Jeremiah J. Sullivan,
Ralph F. Cullinan,
Ignatius J. Dohan,

Charles A. McManus,
Arthur Hagen,
B. N. Farren,
Cockcroft Thomas,
James J. Gillin,
Charles J. Gallagher,
Michael Daily,
Michael P. Heraty,
I. J. Horstmann.

John T. Dohan,
Lorenzo M. Kieffer,
John A. Leslie,
John A. Dougherty,
Walter George Smith
Philip F. Heraty,
Anthony A. Hirst
Peter S. Dooner,

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

TELEPHONE CONNECTION.



The Mack Paving Company

Contractors

Belgian Block Pavements

W. Va. Vitrified Brick Pavements

512-516 FIDELITY BUILDING

Philadelphia

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

THE LARGEST ENGRAVING HOUSE IN PHILADELPHIA



147-149-151 NTH TENTH ST.



THE LARGEST
PLANT
REPRESENTING
THE
BEST
ACHIEVEMENTS



OUR ARTISTIC
GROWTH
IS IN KEEPING
WITH THE
DEMANDS
OF THE TIME



THE LATEST
PROCESSES
ENABLE US TO
PRODUCE THE
MOST LASTING
WORK BECAUSE
WE CONTROL
THE BEST



THE HIGHEST
DEVELOPMENT
OF THE
ENGRavers ART
IS FOUND
AT OUR
ESTABLISHMENT

You can aid the American Catholic Historical Society in its work

ESTABLISHED 1876

JOSEPH M. WILSON,
Civil Engineer and Architect.

HENRY W. WILSON,
Civil Engineer.

JOHN McARTHUR HARRIS,
Architect.

HOWARD S. RICHARDS,
Structural Engineer.

Wilson Bros. & Co. ARCHITECTS, and CONSULTING ENGINEERS.

EXPERT EXAMINATIONS and REPORTS.

DREXEL BUILDING,
PHILADELPHIA.

ARCHITECTURAL WORK

Designs with complete Drawings and Specifications prepared for all kinds of Public Buildings and Institutions, Railroad Stations, Stores, Factories, Schools, Churches, Dwellings, etc.

ENGINEERING WORK

Bridges, Water Works, Sewerage Systems, Steam and Electrical Plants, etc.

Materials inspected and Construction supervised.

By purchasing from Advertisers in the Records.

ST. GABRIEL MISSION, CALIFORNIA.

From photograph taken by Samuel Castner, 3d., in 1899.



PRESIDENT'S ADDRESS.

1899.

BY WALTER GEORGE SMITH.

No one who has studied history with attention can fail to be impressed with the influence that the preconceived notions of writers have had upon their works. Unconsciously to themselves, their narrations are colored and often distorted by the wish to support theories that coincide with prejudices. So rare is it to find a fearless and impartial historian in the long list of writers who have sought to tell the stories of nations and of individuals, that the wary student must be constantly on his guard. There seems to be no untruth more difficult to refute, and, therefore, more fraught with evil consequences, than a half truth, and of such the pages of history are full. Yet so long as the human race has existed, there has always been an almost instinctive desire to know the lives, the thoughts, the triumphs and the failings of those who have gone before. Tradition is faithfully maintained even among the most savage, and the earliest use of written language seems to be an attempt to chronicle in some rude way the simple lives of the kings and the annals of their peoples.

The spirit of every age is shown in its historical writings, for the writers reflect the thoughts they are seeking to mould. So histories serve a double purpose, on the one hand in a portrayal more or less faithful of the subjects with which they deal, and on the other, affording an index of the tendencies and characteristics of the times when written.

For more than three hundred years the history of Christian civilization has come to English-speaking people for the most part from non-Catholic writers varying in their attitude towards the Catholic Church from the scarcely veiled contempt of Gibbon to the rancorous hostility of Froude. Unable, even had they wished it, to ignore the greatest fact in the world's history, the opponents of the Church have dealt with her dogma, her ceremonies, her rulers, and her people, too often in a spirit the reverse of philosophical because the reverse of fairness and of truth.

If any one should attempt to treat of the history of any portion of the human family, it would be necessary for him first to obtain a mastery of its religious faith or cult. Who could give an idea of the civilization of India, who sought to ignore or untruthfully deal with the religion of its inhabitants? Who could portray the characteristics of the Greek or the Roman civilizations, who failed to grasp the significance of their polytheism? Or those of the Celts or the Aztecs, who could not appreciate the influence of their superstitions? Evidently the first requisite for the writer of history from the beginning of the Christian era is a mastery of the polity, the teaching and the practice of the Christian Church, which means to us the Church of Rome.

To obtain that knowledge seems to those born in her fold to be an easy matter; but alas! to those who have not that Faith as an inheritance, it is not so. For generation after generation the mists that obscured her from the intellectual vision of the English masses have been made more dense, as self-interest and political passion have intertwined themselves with the motives of those who have had their teaching. It has been not alone in the stately pages of professed historians, but in every branch of the literature of our tongue that the lesson has been taught until with very many, even of the best educated and most scholarly, the idea of the Catholic Church is a caricature so grotesque that it would raise a smile, were it not so profoundly melancholy.

It must not be forgotten that the contest in its incipiency between the advocates of the reformed school of thought and

the Catholic Church in England was clouded and embittered by interested motives. Had the wave of Protestantism been rolled back many a newly vested interest would have been disturbed, many a noble house, enriched by the plunder of the Church's domains, would have been stripped of the most substantial attributes of its pride. Human nature under such circumstances is too apt to convince itself that the order that best comports with self-interest is the true order, and as such must be defended by every weapon at its command. Of such weapons none is so potent as that which makes the false appear the true, and paints the enemy as a monster ready for any atrocity. It is not given to every man to reason correctly and to distinguish his prejudices from the truth; but to the honor and glory of our common nature, marred and imperfect as it is, there is still a large infusion of the heroic. Men will lay down their lives for a false cause, believing it to be true. A higher Power than that of man will pronounce its judgment upon them. Yet we may reverently believe that many a staunch anti-Catholic has been unconsciously united to the spirit of the Church he so steadfastly opposed. It should be with a spirit of good temper and in sorrow rather than in anger towards English writers, who have wrought so much evil by their treatment of the Church, that we should consider their works.

As was well pointed out by Archbishop Keane* each century has its special intellectual tendencies and characteristics.

All Catholics know what is meant when we speak of the ages of Faith. They were constructive. They have been succeeded by other ages that may well be termed destructive of much that is priceless not alone in the spiritual realm but in that which ministers to it. With all its marvelous achievements in material science, the present age would be deemed far inferior to those it considers dark and semi-barbarous if its art, whether in painting, sculpture or architecture, were compared with the monuments that have come down to us from the master minds of those times.

* Lecture on the Outcome of Philosophical Thought, delivered before the Newman Club of the University of Pennsylvania.

As the good and eloquent Archbishop has justly said, this century which is so rapidly drawing to a close, is a century of criticism, and of fair and impartial criticism. While it is without reverence and spares not the most sacred things from the test of its reason, it will give a hearing to all who believe they have a message to deliver, and will weigh the arguments on either side of any cause. However gloomy may seem the outlook for the spiritual regeneration of mankind, we cannot fail to find encouragement in the thought that no wise man speaks to ears that are wilfully deaf. If for a little while the dazzle of military glory, or the appeal to passion and prejudice seem to sway the masses, it will be found that the irresistible force of public opinion will at last be aroused on the side of truth and justice; and no nation nor individual can stand against it, and not be broken. Slowly, but surely, light is coming upon the world as to the real danger that lurks under the specious guise of so-called freedom of thought and individual judgment. The best observers of the effect of the doctrines of those who rebelled against the authority of the Church in the sixteenth century are forced to the conclusion that they have produced results as dangerous to the fundamental principles upon which our civilization is based as to the ecclesiastical polity which they combated. The bravest and frankest of the enemies of the Church in these modern days do not hesitate to accept the logical results of their teachings. They declare their opposition to be based upon the fact that the Church seeks to impress upon her children that this life is of necessity a time of trial and of suffering, the reward for which will come after death; while in their belief the life on earth is all we can count on; and society has been reared upon false assumptions that must be swept away before the golden age of liberty, equality and fraternity can be ushered in. It requires no very deep knowledge of the events of modern history to see how closely and distinctly the lines are being drawn, between the Church upon the one side representing the ripened wisdom of generations of men to whom has been entrusted the Faith first delivered to the apostles, and the rationalistic school who know no real

antagonist save Her whose founder and preserver is the Despised and Rejected of men.

Therefore it is that there never was a time when a real Catholic Historical Society could have been called into being with a greater and more useful field of work. In this land of ours, whose entire life covers a period so brief that it seems but a dream when measured by the centuries of others, we are working out new problems with few precedents to guide us. How important it is that we should maintain true ideals in religion that we may not lose the gifts the bounty of Providence has put into our hands! Our fellow Catholics represent more than one-tenth of the population of the United States. Is it not in their power by teaching and example to show that the attributes of good citizenship are of necessity included in those of true Faith? Is it not possible that the exposition of the truths of the history of our Church in America, may lead those who have so long been ignorant of those truths to study with greater and more profitable results the Faith of that Church herself; and become convinced as we are that outside of her pale there can be no true philosophy of life in any of its phases?

The American people are not naturally irreligious. They long for a message of authority that will solve the mystery of life and of death. Taught from infancy that Catholicism is an outworn creed fit only for the superstitious, they turn eagerly to any teacher no matter how extravagant may be his doctrines in the hope that they may find the real gospel of truth; but when that teacher cuts the very ground from under his feet by proclaiming that there is no inflexible standard by which truth may be tested, they can but turn away disheartened and too often in despair.

What nobler purpose can we set before us than to aid in the effort to give light and life where now rests so much of the shadow of darkness and decay?

It is our object to gather and preserve the archives of American Catholic history for the use of the future historian, to build up a great reference library for a workshop for all students of the Church's influence in America, and while

doing these things to keep alive the interest in our chosen field of usefulness, by publishing a magazine to subserve the great ends we have in view.

For fifteen years we have been laying the foundation of our undertaking. Patiently and under many discouragements a few chosen spirits have obtained the means to produce the results that you see about you. Our membership has increased with varying figures from twenty-one to six hundred and fifteen; we have a noble and spacious home to house a library of perhaps 10,000 volumes. We have received the approval of the highest authorities in the Church, from the venerable Pontiff, who has given us his apostolic blessing, from his delegates in America, from the hierarchy and clergy, whose names are borne upon our list of membership. The Archives of the Vatican are open to our resident representative in Rome. In every direction but in one we have met with a success that only the most sanguine could have anticipated. That one important, nay vital, element, without which we cannot advance, is adequate financial support. We are compelled to see treasures of historical wealth pass away from the possibility of our possessing them because of our poverty. Instead of a constant correspondence with all the centres of historical activity in Europe and America, which should be carried on by a trained and well-paid librarian, we have to depend upon the exertions of our executive officers in such moments as they can take from the demands of busy lives in the active duties of business and profession. This should not be so, and it needs but the earnest efforts of our members to obtain such an accession of members as will put us far forward on the lines we have laid out. While our home is in Philadelphia, and one of our great objects is a special regard for the local history of our Church in that city, we are justified in asking the support of all Catholic Americans. That given, we may carry out our long cherished plan of forming associate societies throughout the United States, and perfecting an organization more complete than has yet been known in similar works. Already we can see signs of awakened interest. Although very many of our members have allowed their membership to

lapse, we may hope that those who remain are in earnest in their support. During the past year we have seen two prizes established as incentives to students in our colleges and schools. We have reduced our mortgage indebtedness by \$1,600, and in each department, the machinery of the Society has been carried on with unselfish devotion and zeal by those charged with the responsibility.

Let us then take courage from what has been done, and find satisfaction in the thought that each of us can add something to the advancement of that cause that should be our first object in life, if not by our own works, at least by making it possible for others more gifted to use the material we can provide.

To him without faith, the history of mankind seems hopeless. Wars, injustice, suffering, and sorrow, brought about by unholy ambition or sordid greed, mark every generation.

One system is destroyed to make way for another that follows it to the same inevitable doom. No wonder that those who have not faith in the supernatural read no lesson of inspiration from these dreary chronicles. To Gibbon, the glory of the world departed, when the material grandeur of Rome faded into night; but to the Christian philosopher how different is the lesson and how inspiring its moral! In those fragments by which the name of Ozanam is immortalized in historical literature, you may read this passage:

"We know how Gibbon, the historian, visited Rome in his youth and how one day, as full of its associations, he was wandering over the Capitol, he beheld a long procession of Franciscans issuing from the doors of the Ara Coeli Basilica and brushing with their sandals the pavement which had been traversed by so many triumphs. It was then that indignation giving him inspiration he formed the plan of avenging the antiquity which had been outraged by Christian barbarism, and conceived the idea of a history of the decline of the Roman Empire. And I have also seen the monks of Ara Coeli crowding the old pavement of Capitoline Jove. I rejoiced therein as in a victory of love over force, and resolved to describe the history of progress in that epoch where the

English philosopher only saw decay, the history of civilization in the period of barbarism, the history of thought as it escaped from the shipwreck of the empire of letters and traversed at length those stormy waves of invasion, as the Hebrews passed the Red Sea, and under a similar guidance, *forti tangente brachio.*

"I know of no fact which is more supernatural, or more plainly proves the divinity of Christianity than that of its having saved the human intellect."

To the cultivation of such a spirit among students of history, our Society may prove a great aid. That it may do so under the blessings of Divine Providence should be the aspiration and the effort of all its members.

MATHIAS JAMES O'CONWAY,

PHILOLOGIST,

LEXICOGRAPHER AND INTERPRETER OF LANGUAGES,

1766-1842.

CONTINUED.

BY LAWRENCE F. FLICK, M.D.

In 1821, Mr. O'Conway was induced by his friends to apply for a position under the United States Government. In a letter dated New Orleans, 30 April, 1821, Joseph writes to Isabel :

" My dear sister, The most faithful correspondent I have on earth is Isabella and I cannot appreciate her dear letters too much. They always contain the pure effusions of a kind affectionate and sound heart. On the 23 instant I had the pleasing satisfaction of receiving your welcome and interesting letter. It flows throughout with much appreciable matter. The most interesting and most pleasing is what relates to my dearest father's contemplated application for an appointment in the Floridas. If he has taken the proper steps, there is no doubt but he will succeed. It is to be hoped that the appointment may be such as to ensure a good and substantial salary. His talents industry and probity and the popularity of his manners ought to obtain him a very handsome appointment and I hope he has applied for none other."

A copy of Mr. O'Conway's letter to John Quincy Adams, asking for the latter's support of his application, has been preserved, and it runs as follows :

" PHIL. 10 March 1821.

THE HONORABLE JOHN QUINCY ADAMS
Sec. of State.

SIR :—I have the honor to annex for your perusal a copy a memorial which I have forwarded to his excellency the President, together with testimonials of my character and qualifications. I earnestly and most respectfully beg you will condescend to view them with the interest of a patriot and tender parent.

I have diffidently undertaken to make this application at the desire of gentlemen acquainted with me for many years, and who know that a person of my description will be of great utility in the Floridas or elsewhere. In the keeping of the archives I will prove particularly useful, where reference to old records in foreign languages are frequently to be made. In the custom house I w'd prove equally useful having already compiled a voluminous vocabulary of every species of natural productions and merchandize couched in Spanish-English. I was educated for the Forum, but accident thwarted my hopes. I was honored with the confidence of Judge Breckenridge, was his amanuensis and often consulted by him antecedent to the establishment of the Federal Constitution. I was a military man, an Indian trader, a merchant, a teacher, an apothecary, a laborer, a boatman, a steward in a vessel, a bar-keeper, interpreter, in fine I followed thirty-two different professions in order to obtain an honest if not honorable subsistence. I have frequented and been received in the first societies in different countries, have explored the Indian regions and mixed with the savage, the boor and the polished gentleman. Permit me sir to tell you that I am not a mercenary office hunter. I apply at the suggestion of friends and well informed gentlemen. I aspire to maintain a numerous family which I have religiously educated. In confidence I write to you sir, trusting you will deign to interest yourself in my behalf. I am sir with profound respect your very

Ob't Serv't.

MATHIAS J. O'CONWAY."

Of the letters of endorsement accompanying the application copies of two from John Binns have been preserved. One is addressed to John Quincy Adams, Esq., Secr. of State, bearing the date of April 10, 1821, and reads as follows :

" Sir, I am called upon by Mr. O'Conway to sign a recommendation for an office for which he applies and justice and my own feeling alike prompt me to trouble you with a few lines, in hopes that they may have some favorable influence on his application. I do sincerely believe every word he has stated in his memorial to the President is true, and I also sincerely believe that he is honest, capable and faithful to the constitution. I am sure his appointment would be acceptable to a large portion of the citizens of Philadelphia. Hoping you will pardon me for this intrusion I have the honor to be sir very respectfully y'r ob't Ser.

The other is addressed to His Excellency James Monroe, President of the U. S. and bears the same date. It reads :

" Sir, For the second time in my life I obtrude myself upon the President of the United States to influence his opinions upon an appointment to office. Mr. M. J. O'Conway applies for an office for which I know he



PATRICK COAD

From a photograph in possession of American Catholic Historical Society.

is well qualified. His appointment w'd secure to the public a capable and faithful officer and an essential service to a very worthy and deserving citizen. I w'd farther say that his appointment w'd be very acceptable to a large portion of the people of Philadelphia. I trust sir you will do justice to my motives for writing the present letter and that you will excuse the freedom I have taken. I have the honor to be Sir very respectfully Yr Mt ob't Ser't.

In spite of Mr. O'Conway's frankness, good recommendations and excellent qualifications he apparently did not get the position for which he had applied. Just what the nature of the position was does not appear, but it was evidently one in which his linguistic ability and scholarly attainments were to play a part. One can read between the lines of his letter to Secretary Adams the distressed situation in which he must have been.

About this time important changes were taking place in the O'Conway household. Sometime in 1820 the youngest daughter, Anna, had been married to Mr. Patricius Coad,* a school teacher and a man of much ability. In 1821, Joseph resigned his commission in the United States Navy. He took this step rather rashly, having probably been precipitated into it by the financial distress of his father whom he was most anxious to visit, and his inability to get a furlough. He however apparently did not come home, but opened an office in New Orleans. Cecelia was probably in Philadelphia, between 1821 and 1823, and was taking steps to transfer her vows to a stricter order. I am led to believe that she was in Philadelphia during this time, because there is a hiatus in her correspondence between July 15, 1821, and July 9, 1823, and in her first letter of 1823, written from the house of a friend in New York, she writes :

"Your Cecelia safe arrived among friends whose tender and affectionate manners present anew my paternal home. Ah my most dear papa and mamma nothing to pain me but the *painful separation* from you under your present difficulties; but my firm confidence in the mercy of our God is all my consolation. Oh yes heaven will grant what earth denies,

* Mr. Patrick Coad later in life went into the lecture field and for some years delivered lectures on the natural sciences. He was the inventor and patentee of Coad's Graduated Galvanic Battery, which attracted a good deal of attention at the time as a scientific instrument for the application of electricity to the cure of disease.

to know that harmony and resignation dwell and smooth rugged paths for you through life would be to me the most consoling reflection in this world. Have courage beloved souls, the cross to some will be the key of heaven. More happy I am to see you with the disposition you are of trying to fill your days by charity and mercy to the afflicted than to see you in possession of treasures with other *sentiments*. Only for the love of *our Lord* I supplicate you to rouse your *courage*. Ah look up to our dear and *faithful God* who never never can or will, forsake the soul that trusts in him. To Him I commend you with all the ardour that filial tenderness can inspire. Yes my God will comfort and support my dear beloved parents. Will you my dear papa make trial of the little plan we proposed? I cannot doubt its succeeding. Put your advertisement in the paper and under the patronage of St. Joseph do begin. My feeble prayer I will unite in for you. Temporal favors come in more profusion when implored of God (when lawful and conductive to His honor he always attends our desires some *way or other* that supply our wants). Also try as soon as possible to put my dear brothers to business then all will go easier. As for me be no more uneasy. I know our Lord in His goodness and mercy will confirm the favour he has offered your Cecelia; in every event of my life from the tenderest age I can trace back a marked protection and mercy of God. Shall I then for an instant hesitate to *hope all from him*."

Before Cecelia had joined Mother Seton she had been seriously thinking of going to Spain to enter an Ursuline cloister; and although her life as a daughter of St. Vincent was most happy she apparently never quite forgot her early aspirations for the more austere life of the nun. After Mother Seton's death, her early yearning for complete retirement from the world came back to her, and, in spite of serious obstacles, through the assistance of her father and the good offices of Rev. Father Cummiskey she obtained her release and transferred her vows to the Ursulines at Quebec. She went to Quebec by way of New York in the first week of July, 1823, and arrived in Quebec about the middle of the same month.* In the letter from which I have just quoted she writes of this change:

"Thanks be to God that my bonds are broken there to become a happy captive to rules more congenial to my inclinations in the observance of which alone I shall enjoy that happiness which a real religious

* I have been unable to find out whether Cecelia lived with her parents during her stay in Philadelphia, or at the Convent, at Seventh and Spruce streets. I am inclined to think that she lived with her parents for at least part of the time. L. F. F.

life imparts. Ever venerable will the institution of St Vincent of Paul be to my memory ; also every other Society and Order that refers to the glory of God. Malicious tongues shall never say that I left the Society through a contempt of it. God forever forbid, or for any other motives than for my own spiritual welfare which is the most justifiable act a soul can do. What is every other interest to me should I live unhappy."

In 1821, Columbkille Mathias, the fourth son, although only in his eighteenth year, following the example of his older brothers, also left home for South America. Poor foolish boy ! the example of his brothers availed him nothing. The other Columbkille, namely, Columbkille R. through the good offices of Bishop Dubourg and General Hynes, which were obtained for him by Joseph, about this time got a position as teacher at Baton Rouge, Louisiana. In the family nest were still Ignatius, in his fourteenth year, Petrus, in his twelfth year, and Isabel who so nobly assisted her father in earning a living and educating the younger children. Isabel too soon took her departure from home for in the early part of 1824 she started for Chile as the bride of Patricius O'Madden*, a friend of Mr. Conway, and like himself, an Irish exile and patriot. Thus in a brief period of time the family was scattered, leaving the parents with the two younger children to battle with the vicissitudes of life as best they could.

*Patricius O'Madden was an Irish exile who emigrated to Chile and there joined the republican ranks in the struggle for freedom. He was an intimate friend of Bernard O'Higgins, Supreme Director of the Republic of Chile, of Colonel Charles O'Carroll, of the Chilean Army, and of other Chilean patriots. What brought him on to the United States I have not been able to learn ; but he apparently had been in correspondence with O'Conway before coming. His intimacy with O'Higgins is shown by the following note, which unfortunately has no date :

" Dear sir

" Your favour of this day is with me ; I find myself better in health although my breast is near the same as yesterday—I am very sorry for your indisposition, and wish to God it should get better—As I must consider you short of money, I send you by the bearer of this (a servant of mine) six ounces that they might help you in your illness. Meanwhile I remain

Your sincere friend
B. O'Higgins

The O'Conways continued to reside at No. 8 Union street until 1825 when they removed to No. 128 South Second street.† In June, 1827, their letters begin to be addressed to No. 37 Spruce street. In the beginning of 1828 the family

There is among the O'Conway papers an official document of the Supreme Director of the Republic of Chile, of the date of October, 1821, and signed by Bernard O'Higgins, setting forth Mr. O'Madden's services to the Republic of Chile and bearing testimony to his knowledge of the English and Spanish languages. Mr. O'Madden was evidently a man of refinement and education, and withal a man of burning patriotism as is shown by extracts of an address of which a copy has been preserved. This address will be of interest to students of Irish history, and I therefore reproduce it. It is entitled "Extract from the farewell address of citizen Cato Patricio Burk O'Madden, Brigadier-General of the Irish Republican patriots." It reads: "Erin! gem of the ocean! Erin! the land of beauty, of bravery, and of enthusiasm! where an Orr and a Fitzgerald perished on the threshold of liberty! where a Tone once waved the beaming sword of patriotism like a halo round his brows! where an Emmet stood forth dauntless in virtue's cause and made a Felix humble in the very seat of arbitrary power; who dashed brute violence in the hour of triumph; who descended into the tomb like a Cato; and whose genius shed a blaze of glory round the horrors of his grave! Oh sages! oh mighty men of battle! have ye then fallen in vain? have your groans been wasted in the winds? Has your blood sunk forgotten in the earth? No! No! Ireland has numbered your groans! Ireland has recorded your actions! Ireland has received your blood upon her bosom! It shall nourish a future race of heroes, brave as their fathers but more successful.

Like the stars of battle ye set,
But enough of your glory remains on your swords
To light them to victory yet.

The harp of Erin shall again be struck to the song of liberty; her tears of sorrow shall be exchanged for smiles of gladness; and her green hills shall echo with the shouts of emancipated man!"

There is also a poem of Mr. O'Madden's preserved which for historical if not for poetical reasons is worthy of being printed. It is dedicated as follows: "Sacred to the memory of Colonel Charles O'Carroll, Ireland's noble son, who gallantly fell fighting for Chile and Liberty, against the base Godos and barbarous Indians."

In honor's bed the hero lies
Near Bio-Bio's wave;
A nation's plaudits round him rise,
A nation's tears they gave.
Adieu! blest shade—thy gallant life
Was to Chile given;
Embalmed in bliss, removed from strife,
Thy spirit's fled to Heaven.
The patriot and the soldier mourn,
Thy loss this country knew;
In memory's shrine a precious urn
They'll rear to worth and you—
For ever be blessed—O great is thy fame,
A halo of glory encircles thy name.

† The numbers given are according to the old street numbering and do not give an adequate idea of the location according to present numbering. In those days all the houses on a street were numbered consecutively from Market street north and south, and from the Delaware river west. Hence 108 Union street, for example, was probably near Fourth street.

had moved back to Union street, No. 60. August of the same year found them at 128 Locust street. In August of 1829 they were living at 66 North Fifth street, above Arch. In May, 1830, they were at 68 North Fifth street. In October of

O'Carroll is no more! The spirit of O'Carroll having taken its flight to the mansions of bliss to hold converse with the patriots and heroes of Erin and Chile who have gone before him! The brave, the generous, the noble O'Carroll is no more! The genius of Erin with smiles of triumph was going to record his valor, when she is called by the voice of general and real sorrow to register in tears the hero's death. Since the fall of the brave and scientific General MacKenna (another celebrated son of Erin) by the brutal and treacherous hand of the coward and traitorous villain, Carrera, Chile has witnessed no event so creative of despondency as the fall of O'Carroll, not that the sun of glory was tarnished, but that O'Carroll was brave and was loved.

The valiant, the noble republican, O'Carroll is no more! Tell it not in Gath—publish it not in the streets of Askelon; lest the daughters of the Godos, lest the wives of the traitors rejoice! But it is told in Concepcion—it is announced in Santiago, and the wives and daughters of those wretches and reptiles are glad. Therefore his blood calls for vengeance—for retaliation! He who with noble enthusiasm left his dear relatives and friends, and his much loved Emerald Isle to fight under the banners of liberty, and by choice under that of his excellency, Don Bernardo O'Higgins, Supreme Director of the Republic of Chile, the virtuous and valiant son of his noble and illustrious countryman, the late venerable viceroy of Peru.—Real and unfeigned sorrow for his fallen countryman, untimely slain, demands from the humble pen of the woe-worn muse of Erin further tribute to the virtues and valor of the fallen brave.—Therefore,

If ever angels, from the blissful skies,
Look down on mortals with benignant eyes,
'Tis when the brave repose in Heaven their trust
Whose cause is righteous, and whose views are just,
'Tis on the hero, who, when duty calls,
O'er death triumphant, nobly fights and falls;
If ever grief intrudes on heavenly bliss,
'Tis when such scenes occur—a sight like this,
A scene which caused our sorrowing hearts to swell
When O'Carroll, so late, in battle fell!
Lov'd by all ranks, rever'd wherever known,
His name a terror to his foes alone;
In whom the virtues all were seen to blend,
In war an enemy, in peace a friend;
Offspring of honor, Erin's favorite child,
Calm, but determined—spirited, but mild;
Stern, though not haughty; affable tho' grave,
Politely resolute, humanely brave;
In discipline not cruelly severe;
His soldiers loved him with a filial fear;
Prompt to their needs of what to each belongs,
Just to their rights, attentive to their wrongs
He knew the spirit of the man to save—
To lead the soldier, not to drive the slave:
Infuse the valor which himself possessed,
Through all his ranks—in every private's breast.—
Though now in death the warrior's corse lies low.
On his moist grave perpetual wreaths shall grow.

this same year they lived at No. 221 North Sixth street. In July, 1831, they lived at No. 18 South Twelfth street near Chestnut, and during the same year they moved to Chestnut street near Twelfth, where they continued to reside until sometime in the early part of 1832 when we find them at 343 Callowhill street above Ninth. They did not remain on Callowhill street long, however, for within a month we again find the letters addressed to Twelfth street near Chestnut, and almost immediately thereafter to Chestnut street near Twelfth. The address alternates for sometime between Twelfth street near Chestnut and Chestnut street near Twelfth until 1833, when in September a letter is again sent to the old number, namely 18 South Twelfth street, with the further direction, opposite Girard square. In 1834, we find the family back on Union street near Third at No. 24, and in the latter part of the same year at No. 108. They continued to reside on Union street

Year after year re flourish and be seen,
To wear a livelier hue—a brighter green.
When his blest spirit sought those realms on high
Where rest the brave, who for liberty die,
Those kindred martyrs who had gone before,
All joined to hail him to that joyous shore,
Where heavenly harps eternal anthems roll,
Mingling in their songs the name O'Carroll.
But to his sisters, who shall yield relief!
Could strains elegiac but retrench their grief.
How would the bard his labor'd notes prolong,
Nay, drink their sorrows to inspire his song;
But e'en this well-meant tribute to his worth,
Which friendship dictates and which truth calls forth.
Perhaps its object shall defeat, and throw
A gloomier aspect on the face of woe!
Steep in fresh tears the mourner's sable weeds,
And tear the bandage from the heart that bleeds;
Though oft as probing gives the wound relief,
So may the sound that wakens, lull the grief.
And you his brave companions in the fight
Whose souls now walk in everlasting light;
Long may your widows, friends and orphans share
Chile's bounty—Chile's maternal care.
Ghost of Montgomery! didst thou see him fall,
Whose heart, like thine, no dangers could appall
His country thine—and with thy deathless name
He shar'd thy fate, thy spirit and thy fame;
Like thine, posterity his deeds shall own,
And learn his merits from the speaking stone;
Till man and nature meet their general doom
In one vast ruin—one eternal tomb."

until 1837, when Mr. O'Conway with part of the family moved to Pittsburg. This frequent change of residence tells more eloquently than words can the gradually increasing financial distress of a man who was great in all things save the art of getting money. To a man of O'Conway's temperament, with a keen appreciation of the beautiful and with the highest ideals of family life, with the domestic instinct highly developed, a student by nature and occupation, to whom rest and peace are of the greatest consequence—this constant moving about, this everlasting unrest, this life without a home must indeed have been a trial equal to that of Job.

Whilst the sons were roaming abroad desperately seeking to wrench fortune from adversity in order that they might be able to relieve the distressed situation at home, the father worked heroically day and night to maintain that home and to properly educate his younger children. The letters which passed between the parted ones are full of pathos and Christian devotion. Cecelia is ever praying and consoling—she can give no material assistance, but she can ask the blessings of heaven upon her dear father's labors.

"I can never afford you any temporal consolation," she writes, "but by my fidelity to my God, which may draw blessings on us all. All good things are given to those who love and serve so dear a friend." On another occasion she writes, "Ah, my dear beloved Papa and mamma, stand firm, the tempest cannot rage too high if Jesus is your comfort. God is jealous, he wants your love much more than you ever yet have shown it. He sees it too much poured out on the perishable things of this cheating life. He knows you love, but not in correspondence with your Faith. Dearest souls I know the task is painful and heavy, but has God ever let it become too much so for my papa? Has he not worked wonders of mercy for our little family at moments when all human hopes appeared exhausted. Why then are your hearts so sad? Why does the future present such melancholy scenes to your troubled imaginations? Has our Divine religion that tender mother of the sorrowful lost all her consolations and sweets for you? Ah my mamma, my papa may I hope these fears and doubts have no foundation, but that your souls know how to bow under the paternal rod of correction. Remember how dear your souls are to a crucified God. He will even grind the mortal part to its native misery sooner than loose it for eternity The crosses and bitterness of our mortal life are only supportable with the comforts of religion, which continually raise our hopes beyond the

sorrowful exile of sin. Come you Christian souls which so often have filled even the dying with hope, come have courage—there is no remedy but patience, and what is more you must prepare your hearts for more cutting trials, if you live long enough. You have been spared in a surprising manner from all real evils. Yourselves have often said it—surely you won't draw back."

Between the lines of Cecelia's letters the sterling character of her father can sometimes be read better than the most graphic language could depict :

" My Papa," she writes, " how early you began to give me lessons of perfection but my childish or rather proud heart did not reflect then, but too well do I now feel the loss of past years. Were it possible to live them over again how different indeed would I try to spend them! —Words are a loss of time and feelings are less fruitful, let us look forward watching with careful eye every step of life."

And, in another letter, she writes :

" Ah papa awake look around you, provide more for Eternity than this transient life. Ah dearest soul I don't forget your merits or your virtues, no my papa never can I forget what you have done to make me virtuous, happy, and a child for God and not for the world—but when I consider the penetrating eye of God; the purity the soul ought to possess to stand the trial—that nothing defiled can enter Heaven—again when I look in the world and there behold the multitude of obstacles that stand between a poor soul and its salvation, I cannot but fear for those that are so dear to me. 'Tis true the liberty that appears in my letter may deviate from the reserve which a child ought to preserve for a parent, but remember it is your Cecelia that speaks to the souls of her parents. The zeal and interest I feel seem to command my sentiments. Now after all I have said you may ask what is it I want you to do. This I know that when I was with you I saw you involved in many weighty [word scratched out]—thoughts of which lay heavy on your mind day and night—your eagerness to assist every one in want has at all times made you throw yourself in new difficulties—the idea that this continues the same, has made me form lately many serious reflections upon your situation—and now urges me to beg of you in the most earnest manner to begin and try to [word scratched out] yourself."

And again :

" I need not tell you the comfort and happiness it affords me to hear of the affectionate and obedient attention with which my dear sisters Isabel and Anna assist and comfort mamma since I left you. I have heard nothing that has given me more real consolation. May our Lord give them his blessing and grace to continue. May I hope they

are regular in their spiritual duties, the only means of drawing down His benediction—the life of the soul is the grace of God without which every good is void and fruitless. How shall we obtain so great and inestimable a treasure (which this world so little values) but by prayer or the habitual raising our hearts and desires towards Heaven where our only solid hopes are rested. Such subjects as these are tedious and unwelcome to worldly minds, but not so to souls like my dearest papa and mamma whose views struggle continually to rise above the transient goods of this earth, which are generally great in promises but much less frequent in fulfillment."

The absent boys, although most anxious to give assistance at home, were unable to do much. On one or two occasions when they did send money it was either lost or stolen. Their inability to aid their parents who had made sacrifices to educate them and to give the support to their sisters which their chivalry dictated was a constant source of unhappiness to them. Joseph, in one of his letters after dwelling upon his father's financial embarrassment and his own inability to give assistance writes :

" How cutting to my heart—which bleeds when I think of it. In fact dear father the Navy or Army is a very bad field for economy. One is absolutely forced to dip into every pleasure, no matter expensive or not, to keep up the show and independence of an officer, as it is termed in the service. You would greatly be surprised if you knew how officers must live, and how immensely involved the most of them are, to find how clear from debt I keep. I never gamble, play cards or enter into any of those vices, which are so common in this country, that one can hardly go into any kind of evening party without finding gambling at cards the chosen amusement. This vice is carried on more particularly in American families. The ladies gamble as much as the gentlemen. A lady some time ago not being able to make up a card party, asked me to take a hand. I politely declined, I knew nothing of the game, and therefore begged to be excused. She said in a low voice, with some irritation, that she believed I never was in good company. I could have answered her very sarcastically ; but she being a female, I deemed silence more manly and becoming. Thus you may judge of one of the fashionable amusements of my native land—of its effects on the tongue of an irritated female—how it does away every delicate feeling peculiar to the fair when they are thwarted in its interest. . . . It grieves me much to learn my sisters have to earn their bread in the way you mention. I well know it also wounds your natural pride—a pride congenial to every Irish gentleman, and which I glory in."

In a letter to Isabel he writes :

" I am sorry that a brother who wishes you so well has been so fated as not to be able to render his family any pecuniary assistance. My inability has not been caused by negligence nor want of exertion. It would be my pride to support you my dear sister as well as Anna, had I the means, but stern fate will not permit it."

Joseph's inability to give pecuniary aid to his family will not be much wondered at when one considers what was the salary of a surgeon in the United States Navy at that time, namely, about sixty-five dollars a month.

Mr. O'Conway's main resource at this time was probably from teaching. Now and then he had a petition to draw up, a document to translate or a letter to write, but such things did not come frequently nor regularly enough to furnish a reliable income for the maintenance of his family. Whatever time was left over from remunerative occupation he devoted to study and probably much of it to his favorite occupation on the Irish dictionary. So close was his application that there was danger for awhile of him injuring his sight. In 1824, Cecelia writes to him :

" Still I cannot banish the constant anxiety I feel on account of your sight my dear papa. I dread the consequences of your constant application to study and writing. What a sad recompense for your incessant labor if you lose your sight which in all human probability will be the case if you do not use more caution from hence forward. I know it is one of the most unpleasant trials an active and reflecting mind can be put to, that of being restrained in its attraction to reading writing and study, the charm is almost irresistible, however the sacrifice must be made to prevent an irreparable loss. I do supplicate with all my heart and with all the affection that filial love can inspire, that you will not study or write either in the evening dusk or by candle light. In this city there is a venerable priest, who now labors under the most afflicting weakness in his eyes—every remedy both human and Divine are sought to obtain for him some little strength of sight—from the very same application to a favorite work which he was finishing for the honor and praise of God, at which he worked incessantly by day and by night. It has at last reduced him to be incapable of scarcely reading a whole line without great pain and weakness in his eyes. You will say that you have various excellent glasses to assist; they ease for a time but soon fatigue. Are you surprised that I should be alarmed, when I see from your own words that you experience such a strange attack even when you are in the street, which you think proceeds from the humors being drawn to the head. Now that you see the danger dear papa why not be more cautious?"

He kept well in touch with men of learning and institutions devoted to scientific and learned pursuits. In 1825, he presented a copy of Dawson's treatise on the origin of laws to the American Philosophical Society and in 1826 he donated to the same society a copy of an Irish Testament. About this time he was a contributor to a paper called the Triglot.* One of his contributions he prefaces with the following :

"Mr. Editor ! In times of yore, Sanchoniathon used to say that 'by means of the marvellous we endeavor to excite admiration'. Now sir ! if you engage to publish correct copies of my communications and prevent typographical errors from being attributed to the writer I propose to furnish you with the elucidation, not of a few, but of hundreds of words hitherto supposed to have emanated from Hebrew, Greek, Latin &c but which in fact flow from a source that will cause professors to stare and like the Israelites of old to exclaim Manna ! What is it ? I am a native of Banba ; am versed in its language which was that of a celebrated people to whom letters, sciences, arts, commerce and war had been familiar long before the Hebrews became a nation and from whom Moses and Abraham received hospitality and the latter his name. The aborigines of Banba for nearly eight centuries were reputed aliens ; they could not say 'This is our country'. They like the Israelites are spread over all countries. Early in life I was initiated in Greek, Latin and French. At the commencement of the siege of Gibraltar several Israelites fleeing from that place were driven by contrary winds into Galia. Sympathizing with them I frequently became a visitor ; acquired Hebrew books ; this excited in me the spirit of research. Having travelled into foreign parts, I became acquainted with the Italian, Spanish, Portuguese and other languages ; of these I know just as much as may answer my purpose, so far as to enable me to indagate the German, Belgic, Anglo Saxon, Armoric, Basque, Welsh, Cornish, Russian, Polish, Mungallic, Swedish, Danish, Arabic, Persian, and ten or twelve others ; and to collate them with the Assyrian, Syrian, Chaldean, Punic, Celtic, which are mere dialects of the Hiberno-Phoenician or language of Banba, vulgarly called Erin. I send you a few classic and oriental words derived immediately or meditately from the Banban or Hiberno-Phoenician language. I hope you will try to procure the suitable type in order that this specimen may appear to advantage."

* The Triglot was a paper devoted to the study of languages and was printed in English, French and Spanish. Its object seems to have been more to teach languages than philology however. The copy from which I quote is so badly defaced and mangled, and there is so small a portion of it that I cannot make out the date. The year was probably 1826.

Dr. O'Conway

*very respect
yours etc*
Edwd D. Ingraham.
 7th April, 1835.
Dear Mr. Lewis
Thomas Wilson

Prof. Drane.

Autographs among the O'Conway papers.

The Irish words in the article had to appear in English dress, and the editor says by way of apology :

" Our readers will be able to find in this number some manna—the communication of Mr. O'Conway. We endeavored to procure the suitable type to make the article appear to advantage but were not able to obtain the Saxon type. If there are any errors of sentiment in this communication, we shall be very happy to have some one who may discover them expose the same through the columns of the *Triglot*."

Dr. O'Madden and his wife had, apparently, not gone to Chile, but had taken up their residence in Richmond, Virginia. During their stay there, Mr. O'Conway addressed a letter to his daughter, which is most characteristic of him and which is worthy of being quoted from :

" Dear Isabel ! I have received your welcome letter of the 30th ultimo and am quite dejected at learning that you are still unoccupied. If my dear countryman and friend Colonel O'Madden had not broken off his correspondence with me I would confidently tell him that he is deficient of foresight in remaining at a place where the word of God is unknown, where hospitality is a stranger, where human beings are objects of traffic, where a respectable stranger and his lady cannot obtain admittance into their formal society without credentials or letters of recommendation. Could I take the same liberty with him now as formerly I would say to him in the sincerity of my heart, Dear child, if they don't



MISS JOSEFA PATRULLO

From a miniature on ivory in possession of Mr. Samuel Castner, Jr.

now look upon you as an equal and as one of the community whilst you are not burthensome to any for subsistance, how will they not treat you when your money is fled, and when you have not the means of quitting that hotbed of pampered insolence and pedlars of human misery? Were I similarly placed, I would have the spirit to bundle up everything except what was necessary for my profession and personal accomodation, would convert the whole into money by auction or private sale, and repair to Baltimore, Washington or some capital place where I could exercise my talents as a physician, linguist, bookseller, apothecary or druggist. If this did not accord with my disposition I would make an effort to reach the place of my original destination where I was known, honored, and at home. I told you already dear Isabel that Mr. Binns was unacquainted with any at Richmond. Mr. Norris promised to write to his daughter last Sunday week. I fear it was but a promise. Miss Patrullo will procure you letters. Dear Isabel, if I could promote the happiness of your beloved companion and yourself, you have reason to know I would do it. I have no friends and am like a stranger in this city Probably I make too free by advising you both to work up in yourselves the fear and love of God, by a close attention to your Church (when you get to it) by regular prayer and attention to the days of abstinence &c. Death has visited very unexpectedly some here who were in the bloom of health. The Rev. Mr. Larassy* expired yesterday evening of a fever in the brain after three days ailment. Messrs. Souiller and de France in the same manner last week. Mr. Souiller was an excellent man, the protector of orphans and treasurer of the poor Our people are about building a church† and rumor is that 13,000 dollars are collected; the site for it is kept secret, lest some enemy might purchase it before them."

Sometime in 1826, Dr. O'Madden was thrown from a horse and instantly killed. The wife returned to her father. About this time the great sorrows which culminated in the Hogan scandal overshadowed the Church in Philadelphia. O'Conway's deep affliction at the state of things can be read out of Cecelia's reply to his letter:

* Rev. Philip Lariscy, O. S. A., not "Larassy," (as in the letter) died at the Augustinian Convent on Crown, (now Lawrence,) street, on April 6, 1824. Mr. O'Conway's letter thus seems to have been written April 7, 1824.

† This, evidently, refers to St. John's church on Thirteenth street above Chestnut street. St. John's church was built in 1831. Hazzard, in his "Life of Archbishop Hughes," tells a taking story about Father Hughes' stirring sermon at old St. Joseph's, in 1830, in which he made a strong appeal for money for the new church, but with no return until, upon the third day, when a servant woman brought him three shillings; whereupon he went to his bedroom and thanked God that the work was begun.

" My dearest papa, I hear with the deepest regret the unhappy situation of poor Philadelphia. Alas ! what new trial is this that causes such new and bleeding wounds to the Church of your afflicted city." *

In this same interesting letter mention is made of the failure of a project in which Mr. O'Conway must have been deeply interested and at the collapse of which he must have felt much chagrin. This was the contemplated founding of a Ursuline Convent in Philadelphia by Rev. Mr. Cummissky, with Mère St. Henry herself at its head.† Mère St. Henry like Mother Seton was a great admirer and warm friend of Mr. O'Conway, and frequently wrote a sympathetic and encouraging note to him at the end of Cecelia's letter.

The warm religious atmosphere of Quebec as portrayed in Cecelia's letters, like that in the Catholic countries in which O'Conway had spent his early life, was very attractive to him and he often thought of taking up his abode there. Cecelia however, always discouraged him because she feared a reawakening of his intense hatred of the English government. In 1828, when he was almost on the point of emigrating to Canada she wrote him :

" Dearest papa you may think it strange that I do not encourage you to come to Canada, you say that I do not know your sentiments. I know that you are a good and zealous christian, that you love and venerate our holy religion, but you are not divested of human feelings. Times you know are not quiet in England ; of course this city and country which are under that government cannot but experience some of the uneasiness of the mother country. A heart like yours, dearest papa, could not see without emotion and keen feelings certain little jealousies against religious houses and professions. I judge of you by myself. Can *you* believe that I cannot cast my eye on the venerable roof and steeple of the Jesuits' once holy mansion (now the abode of soldiers) without experiencing an emotion of irritation against the nation that caused the suppression of both houses (*viz*) the Jesuits and Recolects. When I see the venerable frere Louis the only remaining member of the Recolects of this city, like a solitary hermit clad in his monastic dress (made exactly as the Capuchin's except that the color is black) my heart melts. On the spot where his monastery formerly stood now stands a Protestant church. It is the only one in the city of the Church

* Letter of May 15, 1827.

† See vol. v. RECORDS AMERICAN CATHOLIC HISTORICAL SOCIETY, Philadelphia. First Nun, page 461, where this part of the letter is published.



M^r. St. Henry Superior

MÈRE ST. HENRY

From a pen drawing on rice paper, done by Mère St. Borgie on September 19, 1833.
In possession of American Catholic Historical Society.

of England. It is true that Catholics have all liberty to attend to and solemnize as they please the rites of our holy Faith. Perhaps a more happy season may dawn which may invite you to make choice of this climate as your abode. What heart more happy than your Cecelia's were such a day to come, in which I might once more clasp your hand to my heart and my beloved mamma. Sweet *hope!* heavenly gift! it alone can sweeten and beguile the painful hours of time away, leaving dear expectation to whisper patience in the anxious ear."

Mr. O'Conway in compliance with his daughter's advice remained away from Canada, and continued to plod along as best he could in Philadelphia. Isabel again took up her burden of filial devotion and opened a school to help support the family. Mr. O'Conway probably assisted in the school and devoted himself to his favorite work on his dictionary. Cecelia again writes :

"I am anxious to hear how dear Isabel goes on with the plan she mentioned to me in her last. I confidently hope that she will succeed in establishing a respectable school—and much more so having you dearest papa to direct and teach the branches so much desired now for female education. I am certain that it would prove the greatest recommendation were you to give lectures or conferences on the different sciences by which the young mind is so much more informed, delighted and advanced through the rough and tedious paths of study. You have the art of making study and application pleasing and interesting to the mind of youth, this being the sweet secret to beguile the hours of lessons away. The languages being now so much desired in schools, who is there better qualified than yourself to make the student run a rapid course in a short period of time? How rejoiced I shall be to hear that you have begun. You can so regulate your hours that you may have leisure to devote sufficient time to your favorite study-room."

Evidently the school did not prove a success for in 1829 it had apparently been given up and Isabel had left home to seek employment elsewhere. For this information I am again indebted to Cecelia's letter who writes :

"Dearest papa how can you consent to be separated from Isabel again. At least it is a consolation to have a child with you, when either you or dear mamma are sick. This news troubles me very much. I was happy as long as I knew that my sister was at home to comfort you. Now I shall be continually uneasy and suspecting a thousand painful things not knowing whom you have in the house to assist you in case of necessity."

I am inclined to think that Isabel went to Bedford, Penna., and opened a school there, as there is a manuscript letter among the O'Conway papers from Father Thomas Heyden, dated October 7, 1830, encouraging her to do so.

Some little financial assistance may have come from the two younger boys at home at this time. Ignatius had graduated in dentistry and was gathering up a practice. Petrus was studying dentistry under Ignatius and was probably assisting him.

To aggravate the distress at home came most depressing news from the boys in the South. Joseph, after some years of effort to get a practice in New Orleans had tried to gain re-admission into the Navy but had failed. He then continued practising in new Orleans for some years longer and was able to send a little money home to his father, a good deal of which however never reached him. Unfortunately through flattery and evil association he had allowed himself to be led away from the correct habits in which he had been brought up, and finally finding his situation uncongenial he had wandered off to Mexico to seek his fortune there. For a long time the family heard nothing of him, but at last the news came that he had died of a bilious fever at his post of duty at Zacatecas, on May 29, 1830. The one consoling item, to the heartbroken father, in this sad information was that he had died in the bosom of the Church with every sign of true repentance for his shortcomings. From Columbkille R., too, had come sad tidings. Having tired of his school in Baton Rouge he had joined Joseph in New Orleans where he probably had picked up some knowledge of medicine. When Joseph sought a refuge at Zacatecas, he, although he had not taken a diploma, lured by what appeared to be a promising field, turned his steps toward another part of Mexico, where political upheavals were in progress, thinking that he would be allowed to practise there. The disturbed condition of the country involved him in many perplexities and vicissitudes. In the latter part of 1828 he writes to his father from Vera Cruz:

"Dear Father! In the remote revolutionary little city of Tehuacan, lying amongst the cloud-capped mountains of the section of country fifty leagues from Mexico, the same from Oaxaca and Vera Cruz, I re-

ceived your dear but sad letter some few days since, dated 23rd April 1828. I was already a languishing victim to grievous melancholy, but Ah, how suddenly augmented to an insupportable degree! Added to other causes to be explained, this immediately determined me to come to this place, where I arrived yesterday about noon. In the afternoon I visited Doctor Coleman and from him received your other letter of August 8th. The only way to explain sorrow or sympathy, my dear father, in similar cases, consists not in words upon idle paper, but in fact. Alas I am not able. Poor and unhappy, like the Hebrew, a wanderer from clime to clime, from hill to hill, an outlaw to variable fortune, doomed to perpetual disappointment, anticipated misery, which I hope ere realized, death will cut short the feeble thread."

After giving a detailed account of his wanderings, during which he was swindled, felt the pangs of hunger and was made to breathe the vitiated air of a vile dungeon he draws a graphic picture of the unfortunate condition of Mexico at that time and gives some interesting accounts of some of the historical characters of that day.

" Santana is besieged in Peroti a large fort that lies between Xalapa and the city of Puebla An army under Carmel Calderon occupies the upper side and another under General Rincon closely invests Santana who is continually insulting the besiegers, and on Thursday morning last sallied out, erected a battery of ten pieces of different calibre, and opened a fire within a short distance of Rincon's camp. They were repelled after (it is supposed) a bloody battle with a loss of considerable men, and two pieces of Santa Ana's, and his retreat into the fort. The loss is not permitted to be published, and very little of any of the circumstances. Martial law is in force and any person who mentions the name of Santana is liable to capital punishment. Many are now confined here under sentence of death and many awaiting their trials. A Franciscan friar, a Carmelite and a clero were shot the other day in Oaxaca. They punish nothing so quickly as political meddlings. God knows what will be the event. There have been several gestas in different parts of the country in Santana's favor. Every little Indian village in the interior is under arms. I was stopped several times."

Fortunately he fell in with some Americans and obtained enough relief to enable him to move on, and on August 29, 1829, he writes again to his father from Minatitlan, Isthmus of Goazacualcos,

" My Dear Father ! Captain Mercier of Philadelphia and now in this port is the gentleman whom I have requested the kindness of bearing

this letter to you, being the only opportunity I have had since I left V. Cruz of sending notice where I was. He has told me that he knows you very well and that a sister of his was one of your pupils. I have been residing in this neighborhood since I wrote you last, which is entirely a new colony, it being settled by almost all nations; but miserably poor in point of money. Nature has done everything for it, which is the reason that man has been so inattentive to its cultivation. I am getting considerable fame and nothing but fame in the practice of my profession, but have lively hopes of doing something soon. On the 8th of July last the alarming news of the intended invasion by the Spaniards, reached this place in official communication from Santana, Governor of this State, V. Cruz, and an invitation to all the inhabitants, strangers as well as natives, was immediately passed to attend at the house of the commissioner of the colonies. We all attended and offered our services in defence of the country, when it was proposed by the commissioners that the strangers should elect their chief and officers. Thanks to those gentlemen for the honor conferred on me, I was unanimously called on as their chief in command and we immediately formed and armed ourselves, marched to the commandant's place, and offered ourselves to his command. I delivered him a written proposal which was passed to the Government containing a list of all the names of the volunteers, accompanied with my certificate, that we were resolved to perish in defence of the soil. The general and state governments published their warmest thanks for our patriotism, and accepted our services. A few days afterwards I left this town and removed to Acayucam, a town about 16 leagues from this place, and head quarters of this section of arms. I still reside there and only arrived here yesterday accompanying our new commandant, Colonel Bradburn, a north American, one of Minas' officers who has just arrived direct from Mexico with orders from Guerero to assume the command and proceed to fortify the place and passes. On the 26 Ult [July, 1829,] the enemy arrived off Cabo Rojo about 45 leagues north of V. Cruz and effected a landing after some resistance from a party of dragoons, about two hundred, who were nearly all slain. Some few escaped and carried off some prisoners. They temporarily fortified themselves but after a short stay proceeded to march on Tampico, still further north about twenty leagues. General Palacios who commanded in Tampico immediately despatched Colonel Esparsa with 500 men to impede their march by intrenching themselves slightly. The enemy advanced in force and a smart battle took place between 500 Mexicans and the whole royal army. The brave Mexicans fought like heroes, but against such an overwhelming force that they were obliged to retreat. A prisoner who was taken declared that the expedition sailed from the Havannah, 4th July, and that the whole amount of their force was 4000 men; that at sea one frigate disappeared with 500 men and that

they landed 3500 men strong. It is supposed the troops of the frigate that disappeared mutinied and steered to some other country. The prisoner further declared that 300 men were killed in the action, and with them the commander in chief, Barradas, and that many died from disease and about 500 were actually sick. About 25 Mexicans were killed and among them three officers, one of whom, a young ensign, Miguel Hernandez, finding himself wounded in the legs on the field without ability to move and seeing the enemy advancing to take him prisoner, drew a knife from his girdle and in the language of the officio, *atraso su corazon* [*pierced his heart with a sword.*] Oh how mistaken are these Spaniards. They thought that because the young and valiant Santana was at variance with his government that the moment they entered the country he would join their standard. Ere this date Santana has perished or driven them into the regions of eternity. He immediately on the first news embarked from V. Cruz with two thousand infantry and arrived safely at Tecoluta a little this side of the enemy and the last we heard of him was that he commenced his march in high spirits his men burning for action and in momentary expectation of being reinforced with 15,000 men so that by this time I am sure he has eaten up these atrevidos Spartan valor and enthusiasm was inferior to such as is displayed by these Mexicans. The States of San Luis de Potosi and Guanahuato armed and clothed 20,000 men and offered them to the service of the country without costing it a cent. The whole country turns out, praying, each corps, to be the first to meet the enemy. Guadelupe Victoria the former President follows Santana with ten or twelve thousand men. The roads from all parts are filled with volunteers. V. Cruz is garrisoned with about twelve thousand men. I repeat what I said in a former communication that in no part of the country can the people bear to hear the name of a Gachupin."

Mathias Columbkille, the fourth son, had apparently taken up the business of surveyor somewhere in the South, but fortune was not smiling upon him. The folks at home apparently lost track of him after a time and his whereabouts even became unknown to the family.

To a heart like O'Conway's the failures and disappointments of sons, who were gifted with more than ordinary talents and upon whose education much care and attention had been bestowed, was a greater sorrow than their poverty and inability to extend a generous helping hand to parents in old age. And the worst of it all was that he could not comprehend their failures and in consequence his mind was ever agitated

with fears lest they had departed from the correct principles in which he had so carefully brought them up. But his consolation was in his devoted Isabel and beloved Cecelia, from the latter of whom he constantly received the most sympathetic and encouraging letters. It was her prayers and her cheering Christian advice which ever dispelled the dark clouds of gloomy despair.

It is singular that the older sons should all have gone from home. From all accounts Joseph was not only a well equipped young physician, but was prepossessing in appearance and courtly in manners. With such qualifications he should have commanded success as a practitioner of medicine in Philadelphia; but it seems he could not get a foothold. Of James we know very little, but his advancement to a position of rank in the republican army of Venezuela and his tragic death in the cause of liberty bespeak for him qualities which should have brought him success at home. The two Columbkilles seem to have been bright young fellows. The cause of these young men's departure from the scenes of their childhood to seek their fortunes among strangers must I think be looked for in other psychological quarries than mere restlessness and spirit of adventure. Their father had all his lifetime sacrificed everything to religion and to principle, and he had instilled into his children the same high ideals which he himself cherished. The O'Conway home was a truly Catholic home in which religion was never allowed to become the handmaid of expediency. Neither poverty nor hardships nor scandal was permitted to become a stumbling block to faith and duty. Faith was never permitted to compound with Mammon for prosperity. There was no Sunday life and week-day life, no side glances at religion to curry favor with a scoffer, no subservient forbearance of sneers for business reasons, no loosening of the trammels of religion and conscience for speedier pursuit of fortune, no hanging of the jury of God's commandments to defeat the verdict of conscience; but a frank open burning faith that glowed the entire seven days of the week and lighted up every crevice of life; that inhibited the frivol-

ity and sneers of the disbeliever and scoffer and put to shame dishonesty and hypocrisy in whatever guise they might approach. Young men brought up in this way were seriously handicapped in the hot pursuit of fortune in a non-Catholic community. Not that there was any religious persecution in Philadelphia in those days, nor even disfranchisement nor disqualification of any kind whatsoever for conscience' sake. But there is such a thing as intolerable tolerance, blighting forbearance, killing non-persecution which is worse than persecution. The law made all persons equal and enlightened public opinion frowned down religious persecutions; but the social atmosphere and the business exigencies of Philadelphia constituted a severe climate for devout Catholicism. In such environments Catholics were exotics and had to become acclimated in order to gain financial prosperity. Unfortunately acclimatization frequently meant loss of Faith or loss of the spirit of religion with the retention of mere form. The history of the O'Conway family when viewed in panorama presents a striking picture of what it meant in those days for pious Catholic parents to anchor their children firmly to the Faith and at the same time provide places for them in the social fabric of the community. Devout Catholicism practically meant exclusion from certain walks in life, because no difference what the natural ability, the attainments and the devotion to calling of the aspirant might be, the opportunities for advancement were wanting. The young physician, for example, might obtain a practice among the poor, but beyond that his way was blocked. There was no avenue to a wealthy clientele open to him. Wealthy non-Catholics could not be expected to employ him and wealthy Catholics would not find it to their worldly interest to employ him, as they needed even the lionized physician as a stepping stone to social recognition for themselves. What was true in regard to the physician was true in regard to all the higher walks of life. What wonder then that the young O'Conways fled from home to seek success elsewhere. Even the father sometimes longed to go away. "I have experienced amongst the Spaniards a rare hospitality," he writes to

O'Madden, "and unvarying friendship and am not without hopes of returning to those happy regions." He thought several times of taking up his residence in Venezuela and in Mexico. Friends were on the lookout for openings for him in those places, and his sons kept on the alert for favorable opportunities for him to start on a new career. Nothing came of these aspirations however, as his poverty was in itself an insurmountable obstacle to a change of place of abode.

(TO BE CONTINUED.)



CHIEF JUSTICE TANEY
Born March 17, 1777; died October 12, 1864.

From a photograph in possession of Miss Mary Florence Taney, of Covington, Ky.

ROGER BROOKE TANEY.

BY MARY FLORENCE TANEY.

Roger B. Taney was born on the 17th of March, 1777, in Calvert county, in Maryland. His father, Michael Taney, whose plantation was situated on the banks of the Patuxent river about twenty miles from its mouth, had sufficient property to enable him to live comfortably and educate his children. His forefathers on the paternal side—all Roman Catholics—were among the early emigrants to Maryland. His mother, Monica Brooke, was the daughter of Roger Brooke who owned a large landed estate on Battel Creek. He was lineally descended from Robert Brooke, who left a written memorandum of his family and of the time of his settlement in Maryland. Robert Brooke was appointed by Lord Baltimore commander of Charles county, and was chosen by the commissioners appointed by Cromwell, governor of Maryland. It is not known to what religious sect Robert Brooke belonged, but the maternal grandfather of Roger B. Taney, Roger Brooke, was also a Roman Catholic. His parents lived to an advanced age, their family consisting of four sons and three daughters. Roger Brooke Taney was the second son and third child. At the age of eighteen he graduated at Dickinson College, in Pennsylvania, where he received the diploma of Bachelor of Arts. In 1796, he went to Annapolis to study law in the office of Jeremiah Townley Chase, one of the judges of the General Court of Maryland. In the spring of 1799, he was admitted to the bar. The frequent election of Michael Taney to the House of Delegates had given him a taste for public life and an ambition for political eminence, which he hoped to fully realize through his son. Recognizing his capacity he proposed that he become a candidate for the House of Delegates. The two parties of the day were the Federalists

and the Republicans, the Taneys being affiliated with the former. He was elected by a large majority, and took his place in the first session of the Assembly in November, 1792. At the close of the session he returned to his home, and we have this glimpse of his life from his own pen :

"I mixed but little in the society of the county, and returned again very much to my own retired domestic life, spending my time with my own family. Indeed I have always loved the country too much to study except in the long nights of winter. When the weather permitted I was always out, wandering on the shore of the river or in the woods, much of the time alone, occupied with my own meditations, or sitting often for hours together under the shade, and looking almost listlessly at the prospect before me. There was always a love of the romantic about me, and my thoughts and imaginings when alone were more frequently in that direction than the real business of life. When I did work in earnest my chief business was to make myself familiar with the interests of the State, in order that I might qualify myself to take a leading part at the next session."

In 1801, he took up his residence in Frederick where he studied law. In 1806, he married Miss Anne Phoebe Charlton Key, daughter of John Ross Key, and sister of Francis Scott Key, author of "*The Star Spangled Banner*." No man's professional life was more marked by deference to the bench, respect for the jury and courtesy towards his professional brethren. Mr. William Schley, an eminent lawyer of the Baltimore Bar, gives the following outline of the professional character of Roger Brooke Taney :

"I knew Mr. Taney from early childhood. For many years he resided in my native town. As a boy, as a youth and afterwards as a student of law, I heard him very often in cases of magnitude in the Court of Frederick ; and his arguments and his manner made a deep impression upon me. He sought no aid from rules of rhetoric, none from the supposed graces of elocution. I do not remember to have heard him at any time make a single quotation from any of the poets. Yet his language was always chaste and classical, and his eloquence undoubtedly was great—sometimes persuasive and gentle, sometimes impetuous and overwhelming. He spoke when excited from the feelings of his heart, and as his heart was right, he spoke with prodigious effect. And yet perhaps above all other attributes his exalted private character gave him, with honest right-minded juries of Frederick Co. an extent of success which even his great abilities as an advocate would not have enabled him otherwise to secure. The people knew that he was sincere and

honest. They knew also that while he was earnest, strenuous and indefatigable in his efforts to secure for his clients their full rights, yet he never sought to gain from the other party any undue advantage."

During the administration of Mr. Monroe, the Federal party had practically ceased to exist, and the Republican party as an organization had fallen to pieces. Mr. Taney's dissatisfaction with the course of the Eastern Federalists during the War of 1812, led to his joining the party supporting General Jackson. At this time Mr. Taney was the leading lawyer at the Baltimore Bar. An amusing incident preserved in the memoirs of the Taney family is here given in the words of Mr. Wirt, who had just retired from the office of Attorney General of the United States :

"I dined yesterday with the Duke of Saxe-Weimar, at Mr. Oliver's. He is about thirty-five years old, and looks like a Russian, or one of those gigantic Cossacks. He speaks English tolerably well, yet he has the apparent dullness of apprehension which always accompanies a defective knowledge of a language, and renders it rather up-hill work to talk with him. He sat between Mr. Oliver and Mr. Barney neither of whom seemed to be able to find him in talk. Taney, who you know is a pious Roman Catholic, as well as a most amiable gentleman, said, 'Come Mr. Barney, Mr. Wirt and I sit side by side quite enough in court; let me change places with you,' his object being to amuse the Duke. The change was made and Taney and the Duke got into a side talk. The Duke was soon observed to speak with a most 'saracanical and vandalic' fury and as I was afterwards informed was pronouncing a philippic against the Roman Catholic Religion, which he blamed for all the political conspiracies in Europe. Taney took the occasion to tell him that he was a Roman Catholic. This produced some embarrassment but the Duke got over it. Taney changed the subject to the war in which the Duke had figured,—particularly at Waterloo, and unluckily asked the Duke about Blucher. Now Blucher it seems had on some occasion gone into the Duke's territories and was exacting contributions from his subjects, which the Duke hearing of had put him in prison. So here was a new contretemps and as there was a general pause at the table, I attempted to relieve it by asking the Duke another question which contributed to increase the difficulty. I dare say he wished himself among the wild boars of the forest in Westphalia!"

In 1827, Mr. Taney, with the unanimous recommendation of the Baltimore Bar, was appointed Attorney-General of Maryland. From this time his professional labors absorbed his time and energy. He worked by day and by night. Not

a moment was spent in fashionable life. He looked at the world from the point of duty. Yet he walked in the straight and steep path with unchanging cheerfulness, greeting with singular cordiality every one he met. Now begins a new era in Mr. Taney's life—he is forced into the world of ambition against all his tastes and his strongest judgment in regard to true happiness. On June 21st, he was appointed Attorney-General of the United States, by President Jackson. On the 8th of December, 1829, President Jackson delivered his first annual message to Congress, which was the first practical step in his administration. It was to assist President Jackson in maintaining the principles and policy avowed in his inaugural, his messages and his toast, that Mr. Taney consented to become a member of his cabinet. The men at Washington, says Tyler :

"little knew the man they were dealing with. In the mysterious drama of human life there has never yet trod the stage a more chivalric man than Roger B. Taney. The fiery temper of his soul had been chastened by that form of Christianity which is ministered by the Church that sits on the seven hills of Rome, the imperial mistress of the moral order of the modern world. In his Christian faith was his security from inflicting upon insolence the punishment which an angry temper would suggest."

On September 23, 1833, Mr. Taney was appointed Secretary of the Treasury. On the 26th of the same month he gave his famous order for the removal of the deposits from the United States Bank. Chief Justice Marshall died in the summer of 1835 and on the succeeding 28th of December, President Jackson nominated to the Senate Mr. Taney, to fill his place in the Supreme Court. Mr. Clay and Mr. Webster opposed the nomination with great determination, so violent were the feelings of hostility engendered during the strife with the Bank of the United States. On the 15th of March, however, the nomination was confirmed by a majority of fourteen votes. No man ever realized more entirely the grandeur of high judicial functions, and felt more profoundly its responsibilities. And never did a man bring to the discharge of duty a more sublime moral courage. It is gratifying to know that Mr. Clay in the presence of Mr. Reverdy Johnson of the

Maryland Bar, made a personal apology for the style of his remarks on the nomination of Mr. Taney, and paid the highest possible tribute to his great judicial abilities. In 1855, while at Old Point Comfort with his family the yellow fever suddenly made its appearance, and on the 29th of September carried off Mrs. Taney, and the next day, took away their youngest child Alice, who was greatly beloved by all who knew her. Of this time the Chief Justice writes to a friend :

" It would be useless for me to tell you what I have passed through. But it has pleased God to support me in this trial, and to enable me to resign myself in humble submission to His will. And I am again endeavoring to fulfill the duties which may yet remain to me in this world."

The agitation preceding an Act of Congress known as the Missouri Compromise, was the first direct attack made by the representatives of New England civilization upon the provisions of the Constitution, which guarantee equal rights to the slave states. Because slave labor was not profitable in the slave states, slaves had gradually passed from those states by sale to the Southern states. The question of the balance of power in the politics of the country was therefore becoming a sectional question between slave holding and non-slave holding states. That the question was at this time, rather a question of political power than of hostility to slavery, is shown by the fact that while the New England States were opposing the admission of Missouri into the Union, some of their prominent citizens were engaged in the African slave trade, and Judge Story was, throughout his circuit, charging the grand juries to bring the nefarious traffickers to punishment. The African slave trade had been made a crime by Act of Congress, but before the Act, and from the first settlement of the country the colonies and afterwards the states, both of New England and of the South, had acted upon the principle that a negro has no rights which a white man is bound to respect. All the wealth of New England and all her institutions have their roots in the nefarious traffic of men and women torn from their African homes and subjected to the suffering and cruelties of a prison ship, to be sold into perpetual slavery to a different people.

The *Boston Gazette and Country Journal* on Monday, July 22, 1776, then published at Watertown, contains the Declaration of Independence and the proceedings of many towns in Massachusetts in regard to it; and it also contains the following advertisement:

"TO BE SOLD.

"A stout, strong healthy negro man, about twenty five years of age; has had the small pox, can turn his hand to almost anything. He likes farming business the best; he is well clothed. The pay may be on interest giving security."

When the Federal Constitution was established in 1789, it recognized in a special manner the institution of slavery, founding upon it even the relative sectional representation in Congress, and by an express provision gave the authority and guaranteed the right to slave owners to seize their fugitive slaves in any state in the Union, and take them home—as they would their ox or their horse. And the Federal Government was established on slave territory and the purchase and sale of negroes were carried on under the eaves of the Capitol, in the presence of Congress and the other departments of the Government. Slavery was one of the fundamental institutions in our system of federative local self government. For a long time the agitation in regard to slavery was political, having reference exclusively to the territories; its aim being to prevent the Southern states from growing in political strength, and perpetuating their rule in the Federal Government. But a party was now forming with political aims who regarded slavery as a SIN, and as the Constitution guaranteed the right to slaves, they soon declared the Constitution to be "a covenant with death and agreement with hell," and proclaimed that there is a higher law which makes it a duty to disregard the Constitution. The party soon acquired the name of Abolitionists. That African slavery like the slavery under the Roman Dominion originated in the law of nations, or in the common practice of European states, of dealing in negroes as ordinary merchandise, with no rights to be respected, being as it was thought, an inferior order of beings, is a fact of history so indubitable, that only egregious ignorance or a blind ing fanaticism can deny it. As an inferior order of being

having no human rights, negroes were brought as property, called slaves, into all the colonial settlements in America. They were property on the shores of Africa, were received as property into the slave-ships, were held as property on the ocean, and were sold as property to the white inhabitants of the American colonies. Chief Justice Marshall, in 1825, in the case of the slave-ship *Antelope* in the Supreme Court (10 *Wheaton Reports*), says :

"Slavery then has its origin in force ; but as the world has agreed that it is a legitimate result of force, the state of things which is thus produced by general consent cannot be pronounced unlawful."

Many of the fundamental rules of the law of nations have no moral foundation. In rendering his famous decision in the Dred Scott Case, Mr. Taney looked at the institution of slavery not as a casuist but as a publicist. It was a question of law, coming before the Supreme Court and not a case of personal conscience. Those who knew him best knew his private sentiments on the subject of slavery ; but for political purposes, hardly had the opinion of the Chief Justice been read in open court, before the panders of the Free-Soil party circulated every place a voter lived that the Chief Justice had proclaimed as his personal opinion, and not as a matter of public law, that "negroes have no rights, which a white man is bound to respect." A sentiment so atrocious, notwithstanding the elevated position the Chief Justice had attained, was readily attributed to him by his enemies, and is still believed by perhaps a majority of the people of the United States, as really being entertained by the Chief Justice, though nothing could be further from the truth.

Chief Justice Taney was of a singularly domestic nature. All through his life he loved to talk of his boyhood's home in Calvert county. He was also most devout in the practice of his religious duties. After the death of his wife, his first visit was to the Cathedral to invoke strength and grace from God, to be resigned to His holy Will, by approaching the altar and receiving Holy Communion. It is truly said of the Chief Justice that his religion was the moving principle of his life. Faith, hope and charity led him in his high career. The

humblest received his kindness, while the great were charmed with his courtesy. By temperament he was ardent. Its impulses, however, could only be seen in his eyes and heard in fervent language, when excited by an occasion ; but he was never impetuous or vehement. He was courteous to all without affectation. He was generous, and the only measure of his liberalities was his inability to give more. He was the willing advocate of the oppressed. His self control was no doubt the result of a practised philosophy, but it had its foundation in a higher source. A cousin of the Chief Justice has written the following lines on his portrait :

“Serene and calm, but worldly wise,
Calm from the wisdom that comes with inward-peace ;
Unruffled by the storms that shake the peace of those
Unused to higher things.

I gaze upon that pictured face
Each lineament so pure and clear defined,
Its strength an inspiration.”

Chief Justice Taney was a constant reader to the end of his life of the current literature of the day, his family sharing in this taste. Often, when new books were begun, they continued reading far into the night. He was very fond of flowers and fruit, especially strawberries, which were always on the table in season. Simple and unostentatious in his tastes, and kindly and affectionate in his manner, he was greatly beloved in the home circle. He departed this life on the twelfth day of October, at his residence, in the city of Washington, on Indiana avenue, and nearly fronting the City Hall. Few men have left a more enviable record of their lives. The official reports of the Supreme Court will always preserve and reflect his learning. And when we contemplate so many of the public men of to-day, who are more than willing in their public stations to cast an anchor to windward in the furtherance of their private schemes, that inclination to trim for personal gain, we turn with increasing admiration to the character of this illustrious man, and all such as he.

NOTE.—The following memoranda relating to the Taney family have been gathered from family papers and traditions by Mrs. Charlton Morgan, of Lexington, in Kentucky, (formerly Nellie Key Howard, of the Howards of Maryland,) whose father, Charles Howard, of Baltimore, married Elizabeth Phœbe Key, a daughter of Francis Scott Key, author of the world-known anthem *The Star Spangled Banner*. (Mrs. Morgan is thus a grand-niece of Chief Justice Taney.) Roger Brooke Taney married Anne Phœbe Charlton Key on January 7, 1806, at the residence of his bride's parents in Frederick county, in Maryland, and her birth-place.

Issue of this marriage were six children—girls, whose married names we give in brackets—Elizabeth (Stevenson), Annie (Campbell), Sophia (Taylor), Maria (Allison) and Ellen and Alice, both of whom died unmarried. By an ante-nuptial contract between Roger B. Taney and his wife, it was agreed that of their children the boys should be brought up Catholics (in the religion of their father), the girls to follow their mother's belief. Judge Taney was not blessed with male issue.

The wife of Mr. Taney was the only daughter of John Ross Key, lieutenant in the First Maryland Artillery in the War of Independence, and his wife, Anne Phœbe Penn Charlton, both members, as was their daughter, of the Protestant Episcopal Church.

Her only brother was Francis Scott Key (named ahead), Mr. Taney's fellow law student at Annapolis, where the latter first met his future bride, "whose beauty, bright mind and womanly graces won his heart."

Of the old-time Maryland manor-house, where Roger B. Taney married Anne Key, Mrs. Morgan writes as follows:

"The mansion was of brick, with centre and wings and long porches. It was situated amidst a large lawn shaded by trees, and an extensive terraced garden, adorned with shrubbery and flowers. Nearby flowed Pipe Creek, through a dense woods. A copious spring of purest water, where young people loved to retire, and sit under the sheltering oaks in summer, was at the foot of the hill. A meadow of waving grass spread out towards the Catoctin Mountain, which could be seen at sunset curtained in clouds of crimson and gold.

"It was at this happy home they [Roger B. Taney and Anne Phœbe Charlton Key] were married.

"For years after Mr. Taney and Mr. Key and their families met annually at this parental home, to enjoy together all those pleasures which belong to family reunions. At evening when the labors of the farm were over, the negroes were summoned to prayers with the family, which were usually conducted by Francis Scott Key, or by his mother, when he was away.

"No man was ever more happily married than Mr. Taney. And the happy circumstances of this period shed a benign influence over his studious and contemplative life, and nurtured that bland suavity of manner which so distinguished him, while they made the home circle the sphere of his happiness."

Roger B. Taney died Wednesday, October 12, 1864, in the eighty-eighth year of his age, at his home in Washington, D. C., and was buried alongside his mother in the little old Catholic graveyard at Frederick, in Maryland.

Tyler, in his Life of the Chief Justice, relates that it was his habit with his family to spend the summer at Old Point Comfort, in Virginia, where, in 1855, the yellow fever suddenly made its appearance, and on Saturday, September 29th, of that year, carried off the wife of the Chief Justice and his youngest daughter Alice the day after.

[By COMMITTEE OF HISTORICAL RESEARCH.]

GOSHENHOPPEN REGISTERS
OF
BAPTISMS (1801-1807); MARRIAGES (1801-1819);
AND DEATHS (1801-1818).

(FOURTH SERIES.)

TRANSLATED AND ANNOTATED BY REV. THOMAS C. MIDDLETON,
D. D., O. S. A.

In a former paper were published the sacramental entries belonging to the old mission-church of St. Paul at Goshenhoppen, in Pennsylvania, down to the close of the last century,—the end of December, 1800. They were contained in volume two of the church registers kept by the missionaries of the above-named place;* and with this fourth series end the registrations contained in that volume.

In earlier papers too reference was made to certain singularities to be met with in these old-time memoranda, as variants in spelling Christian and family names, as well as of places; fashions besides (not wholly local however) as giving each subject in baptism the Christian name of godparent—of god-father, or godmother,—according to sex. Here the reader will encounter the same peculiarities in orthography and ritual, though not perhaps in such marked degree of discrepancy.

But a charm he will miss, if he remember how often such memoranda were met in the old registers, was the fashion the missionaries had of making their church register, (—they only had one book,—) a kind of local cyclopædia, wherein was jotted down by them any point of interest (to their mission). It was gazetteer besides and dictionary in one. This mass of

* See RECORDS for 1898, vol. viii, pp. 330, etc.

odds and ends of information about persons, places and things that the student was sure to glean from their register-pages, we miss sadly.

Our more modern church-books, kept as they are now-a-days by rule on a species of machine-made plan, giving the merest statements of fact in the meagerest form of official terminology, while thereby wholly in accord with statute are yet of far less interest to read through this very lack of old-time gossipy and half-encyclopaedical character. (But we must take our records as we find them.)

As will be observed the final dates in this volume (No. II) vary greatly, according as the clerk got to the end of the pages assigned him for the registration of given matter.

The baptisms (in this Series) close with the year 1807; while deaths and burials are recorded as far down as 1818; and marriage-entries run along one year at least later, if not two.

The reader will notice that in our translation of the Latin of the Christian names *Jacobus*, *Anna*, *Maria*, these (according as we thought would be their equivalents in English) have been rendered variously Jacob and James, Anna and Ann, Maria and Mary.

Among the death-notices is the record of a black child,—the only person of color in this Series,—named “*Frederick Green*,” who died aged three years on September 15, 1813.

The baptisms, running from 1801 to 1807, all administered by Rev. Paul Ertzen, number three hundred and twenty-seven (327), including two (2) pairs of twins, and seven (7) illegitimates, whose names, (we refer only to the latter—the only unfortunates at birth) as well as any trace even the faintest that might lead to their identification,—these we have carefully kept from our pages for reasons the reader will not be slow to recognize as meet and just.

The deaths and burials (down to 1818) number ninety-seven (97); the marriages (to 1819, or, maybe 1820, for the last entry in the volume is not clear as to the year,) one hundred and seventy-nine (179.)

With this paper (on Goshenhoppen mission-records) extending for sixty years and upwards from the year 1741, when the

church records in this volume open, to the dates in this series, we have now published in all two thousand one hundred and twenty-three (2123) baptisms, including 16 marked in earlier transcripts as "Conversions"; four hundred and fifty-four (454) marriages; one (1) confirmation; and two hundred and sixty (260) deaths and burials.

FR. THOMAS C. MIDDLETON, O. S. A.

VILLANOVA COLLEGE, PA., June 4, 1899.

BAPTISMS FOR THE YEAR 1801.

[NOTE.—The following Baptisms were administered by Rev. Paul Erntzen, who made the several entries thereof.

Unless otherwise noted, the birth-year corresponds with the year of Baptism.
To the translator are due the various notes, set in square brackets, to be encountered in this paper.]

Felix, Anthony, born Dec. 7, 1800, of Martin Felix and his wife Barbara; bapt. Jan. 11; spon. Anthony Felix and Eve Sigfrid.

Gererd, Catharine, born ——, of John Gererd and his wife Margaret; bapt. Jan. 11, aged one year, seven months; spon. Joseph Allgeier and Barbara Sigfrid.

Sigfrid, Catharine, born Dec. 21, 1800, of George Sigfrid and his wife Barbara; bapt. Jan. 11; spon. George Repplier and Catharine Allgeier.

Queen, John, born Dec. 10, 1800, of Thomas Queen and his wife Mary; bapt. Jan. 11; spon. Daniel and Mary Coblet.

Reichert, Mary, born Dec. 14, 1800, of Anthony Reichert and his wife Catharine; bapt. Jan. 13; spon. John and Elizabeth Els.

Shmidt, John, born Dec. 15, 1800, of Caspar Shmidt and his wife Susan; bapt. Jan. 18; spon. John and Elizabeth Grett.

Bauer, Anna, born Sept. 18, 1799, of Peter Bauer and his wife Rosine; bapt. Jan. 28; spon. George Kemp and Mary Adam.

Bauer, David, born Jan. 10; of Peter Bauer and his wife Rosine; bapt. Jan. 28; spon. Peter and Magdalene Egg.

Käss, Daniel, born Jan. 11, of Peter Käss and his wife Magdalene; bapt. Jan. 28; spon. Peter and Magdalene Egg.

Shnabel, Mary Catharine, born Nov. 15, 1800, of Joseph Shnabel and his wife A. Maria; bapt. Feb. 2; spon. John and Catharine Grett.

Engel, William, born July —, 1800, of Henry Engel and his wife Catharine; bapt. Feb. 21; spon. John and Elizabeth Grett.

Strack, Elizabeth, born Jan. 7, of Henry Strack and his wife Catharine; bapt. Feb. 22; spon. Nicholas and Elizabeth M'Carty.

Botman, Catharine, born Jan. 11, of Bernard Botman and his wife Catharine; bapt. Feb. 22; spon. Jacob and Elizabeth Kohl.

Buck, Elizabeth, born Jan. 7, of Leonard Buck and his wife Elizabeth ; bapt. Feb. 22 ; spon. Jacob and Catharine Kohl, *cognati*, [cousins].

Sweikert, Susan, born Nov. 23, 1800, of David Sweikert and his wife Magdalen ; bapt. March 8 ; spon. John Zweyer and Eve Stricker.

Lemons, John, born Feb. 24, of Henry Lemons and his wife Catharine ; bapt. Mar. 8 ; spon. Martin and Barbara Felix.

Rohrbach, Susan, born Feb. 19, of Jacob Rohrback and his wife Susan ; bapt. Mar. 10 ; spon. John and Barbara Kemp.

Egg, Anthony, born Nov. 30, 1800, of Theodore Egg and his wife Mary Elizabeth ; bapt. Mar. 15 ; spon. Christian and Catharine Clemmer.

Shmidt, George, born Feb. 21, of George Shmidt and his wife Barbara ; bapt. Mar. 25 ; spon. George Kemp and Mary Humm.

Felix, Daniel, born [*date wanting*,] of Michael Felix and his wife Elizabeth ; bapt. Mar. 30 ; spon. Andrew and Elizabeth Gret.

Burkopp, Frederick, born Feb. 1, of John Burkopp and his wife Juliana ; bapt. Apr. 11 ; spon. Frederick Kemp and Elizabeth Buck.

Lambert, Benjamin, born Mar. 4, of Jacob Lambert and his wife Mary ; bapt. Apr. 12 ; spon. Philip and Elizabeth Shmidt.

Shindler, Jacob, born Oct. 18, 1800, of Andrew Shindler and his wife Sara ; bapt. Apr. 12 ; spon. Thomas Zweyer and Mary Shindler.

Henrich, John, born Feb. 27, of Joseph Henrich and his wife Elizabeth ; bapt. Apr. 19 ; spon. Caspar and Margaret Shönebrück.

Buck, Henry, born Mar. 30, of Joseph Buck and his wife Rosine ; bapt. Apr. 19 ; spon. Henry Käss and Barbara Shönebrück.

Hönig, Joseph, born Apr. 6, of Jacob Hönig and his wife Theresa ; bapt. Apr. 26 ; spon. Jacob Kohl and Mary Buck.

Melchior, Mary Ann, born Mar. 18, of Michael Melchior and his wife Magdalen ; bapt. Apr. 26 ; spon. Michael and Helen Hönig.

Shueider, Margaret, born Feb. 24, of Daniel Shueider and his wife Catharine ; bapt. Apr. 26 ; spon. Joseph and Magdalen Hönig.

Buck, Jacob, born Apr. 21, of Nicholas Buck and his wife Magdalen ; bapt. Apr. 26 ; spon. Jacob and Susan Buck.

Buck, Nicholas, born Mar. 4, of Jacob Buck and his wife Susan ; bapt. Apr. 26 ; spon. Jacob Kohl and Mary Buck.

Ashburn, Joseph, born Dec. 19, 1800, of William Ashburn and his wife Catharine ; bapt. Apr. 27 ; spon. Christopher and Anna Mary Langby.

Shurp, Solomon, born Feb. 26 [*or 28*,] of John Shurp and his wife Elizabeth ; bapt. May 3 ; spon. Theodore and Elizabeth Egg.

Clee, John, born June 24, 1800, of Ernest Clee and his wife Christine ; bapt. May 10 ; spon. Anthony Felix and Eve Sigfrid.

Conner, Anna Maria, born Mar. 18, of John Conner and his wife Anna ; bapt. May 14 ; spon. Jacob Wanghan and Catharine Brown.

Hauss, Frances, born May 4, of Jacob Hauss and his wife Mary ; bapt. May 24 ; spon. Jacob and Mary Els.

Malzberger, Ernest, born May 15, of Jacob Malzberger and his wife Mary ; bapt. May 28 ; spon. Jacob and Catharine Malzberger.

Hopp, Francis, born Apr. 2, of George Hopp and his wife Margaret; bapt. May 31; spon. Andrew and Magdalen Hopp.

Gret, David, born May 15, of John Gret and his wife Catharine; bapt. June 7; spon. Joseph and Agatha Egg.

Reppert, Stephen, born May 1, of John Reppert and his wife Catharine; bapt. June 13; spon. Stephen and Anna Barbara Reppert.

Wummer, George, born Dec. 14, 1800, of Adam Wummer and his wife Magdalen; bapt. June 14; spon. Sebastian and Catharine Kiesel.

Röhr, Sophia, born June 11, of Joseph Röhr and his wife Juliana; bapt. July 5; spon. John and Elis. Els.

Käss, Daniel, born June 17, of Nicholas Käss and his wife Margaret; bapt. July 5; spon. Matthias Röhr and Christine Kuns.

Shmidt, Jacob, born Jan. 31, of John Shmidt and his wife Catharine, non-Catholic; bapt. July 12, spon. Philip and Elizabeth Shmidt.

Gibson, Francis, born July 3, of Joseph Gibson and his wife Christine; bapt. July 30; spon. Francis and Catharine Hopp.

Reichert, Frances, born June 30, of John Reichert and his wife Catharine; bapt. Aug. 2; spon. John Reichert and Frances Röhr.

Shlosser, Charles Fratcis, born July 30, of John Shlosser and his wife Magdalen; bapt. the same day; spon. Francis and Catharine Hopp.

Sauveret, [but elsewhere "Säuvert"], Sara, born Oct. 13, 1800, of Joseph Sauveret and his wife Catharie; bapt. Aug. 9; spon. Philip and Elizabeth Shmidt.

Gret, Catharine, born June 6, of Joseph Gret and his wife Christine; bapt. Aug. 9; spon. Sebastian and Catharine Allgeyer.

Reppert, Johu and Peter, twins, born July 17, of Stephen Reppert and his wife Magdalen; bapt. Aug. 15; spon. for John, John and A. Xt. [Anna Christine?] Kemp; for Peter, Peter and Barbara Keffer.

Bush, Margaret, born Apr. 26, of Henry Bush and his wife Magdalen; bapt. Aug. 30; spon. John Adam Gret and Elizabeth Richert, [sic, a misspelling perhaps for Reichert.]

Reichert, Margaret, born Aug. 30, of Adam Reichert and his wife Eve; bapt. Aug. 31; spon. Jacob and Margaret Arens.

Bryau, Mary Catharine, born June 26, of John Bryan and his wife Elizabeth; bapt. Sept. 12; spon. Henry and Elizabeth Eckenrodt.

Kemp, Catharine, born Sept. 14, of John Kemp and his wife Barbara; bapt. Sept. 28; spon. Jacob Kemp and Mary Buck.

Gede, Margaret, born June 25, of William Gede and his wife Sophia; bapt. Oct. 11; spon. Joseph Allgeyer and Margaret Lambert.

Keffer, Jacob, born Aug. 31, of Jacob Keffer and his wife Magdalen; bapt. Oct. 11; spon. Jacob and Barbara Shnabel.

Hartmann, Mary Elizabeth, born Sept. 5, of Jacob Hartmann and his wife Catharine; bapt. Oct. 11; spon. Francis and Elizabeth Hartmann.

Käss, Anna Maria, born Sept. 6, of John Käss and his wife Catharine; bapt. Nov. 1; spon. John and Catharine Kuns.

Egg, Paul, born Nov. 1, of John Egg and his wife Louisa [*Aloitina*] ; bapt. Nov. 10; spon. [Rev.] Paul Erntzen and Barbara Hammerstein.

Dollhager, [*though may be Dollhagen,*] Elizabeth, born Oct. 17, of Henry Dollhager [?] and his wife M[ary] Barbara; bapt. Nov. 11; spon. Bartholomew Coblet and Elizabeth Vineyard.

Merkel, Benjamin, born Nov. 14, of John Merkel and his wife Barbara; bapt. Nov. 22; spon. John and Barbara Henrich.

Neuer, Elizabeth, born Nov. 4, of John Neuer and his wife Mary; bapt. Nov. 30; spon. Michael Reichert and Elizabeth Henrich.

Beringer, Mary Elizabeth, born Oct. 12, of Mathias Beringer and his wife Magdalen; bapt. Dec. 25; spon. George Kemp and Elizabeth Welker.

Gery, Jacob, born Sept. 8, of Martin Gery and his wife Mary; bapt. Dec. 26; spon. Jacob Kemp and Salome Reichert.

[*Number of Baptisms sixty-four.*]

BAPTISMS FOR THE YEAR 1802.

Kemp, Magdalen, born Jan. 12, of George Kemp and his wife Elizabeth; bapt. Jan. 30; spon. Jacob and Susan Röhrbach.

Dum, Joseph, born Jan. 3, of Valentine Dum and his wife Magdalen; bapt. Jan. 31; spon. Peter Arens and Elizabeth Dum.

Gret, John, born Dec. 29, 1801, of Michael Gret and his wife Esther; bapt. Jan. 31; spon. Michael and Catharine Gret.

Kiesel, John, born Nov. 14, of Sebastian Kiesel and his wife Catharine; bapt. Feb. 15; spon. Joseph and Margaret Opold.

Opold, George, born Jan. 1, of Joseph Opold and his wife Margaret; bapt. Feb. 15; spon. Philip and Magdalen Shmidt.

Adam, Catharine, born Feb. 5, of John Adam and his wife Catharine; bapt. Feb. 18; spon. Simon and Catharine Adam.

Shnabel, Margaret, born Jan. 30, of John Shnabel and his wife Anna; bapt. Mar. 6; spon. Michael and Margaret Shnabel.

Egg, Anna, born Feb. 21, of Peter Egg and his wife Magdalen; bapt. Mar. 6; spon. John and Eva Egg.

Mattes, John Elias, born Feb. 24, of John Mattes and his wife Anna Maria; bapt. Mar. 6; spon. John and Elizabeth Illain.

Vögely, Mary, born Feb. 6, of George Vögely and his wife Catharine; bapt. Mar. 7; spon. John and Catharine Coblet.

Gruver, Mary, born Jan. 31, of Philip Gruver and his wife Barbara; bapt. Mar. 7; spon. John Welker and Philippina Coblet.

Plank, John, born Dec. 29, 1801, of Jacob Plank and his wife Elizabeth; bapt. Mar. 14; spon. John Ganss and Magdalen Hartmann.

Ganss, Sara, born Dec. 17, 1801, of George Ganss and his wife Magdalena (*formerly Heller*); bapt. Mar. 14; spon. George and Barbara Sigfrid.

Shmidt, George, born Mar. 10, of Frederick Shmidt and his wife Catharine (*formerly Leaf*) ; bapt. Mar. 14 ; spon. George Leaf.

Egg, Mary Elizabeth, born Feb. 13, of Joseph Egg and his wife Agatha ; bapt. Mar. 21 ; spon. John and Elizabeth Gret.

Eckenrodt, Mary Elizabeth, born Jan. 8, of Peter Eckenrodt and his wife Mary ; ceremonies supplied March 28 ; spon. John Eckenrodt and Elizabeth Burgy.

Keffer, Catharine, born Feb. 21, of Joseph Keffe and his wife Christine ; bapt. Apr. 4 ; spon. Michael and Catharine Gret.

Kohl, Mary Magdalen, born Feb. 9, of Jacob Kohl and his wife Elizabeth ; bapt. Apr. 25 ; spon. Nicholas and Magdalen Buck.

M'Carty, Mary, born Feb. 1, of John M'Carty and his wife Elizabeth ; bapt. Apr. 25 ; spon. Charles M'Entire and Mary M'Carty.

Strack, John, born Dec. 10, 1801, of Daniel Strack and his wife Elizabeth ; bapt. Apr. 25 ; spon. John and Salome Buck.

Rittner, Anna Maria, born Apr. 28, of Peter Rittner and his wife Barbara ; bapt. May 9 ; spon. George and Catharine Repplier.

Käss, Mathias, born Apr. 9, of Mathias Käss and his wife Elizabeth ; bapt. May 17 ; spon. John and Mary Käss, cousins, [*cognati.*]

Shnabel, John, born Apr. 9, of Michael Shnabel and his wife Margaret ; bapt. May 25 ; spon. John and Anna Shnabel.

Dienes, Mary Barbara, born Apr. 4, of John Dienes and his wife Elizabeth ; bapt. May 28 ; spon. Elizabeth Wingart.

Bauer, Rosine, born Apr. 29, of Peter Bauer and his wife Rosine ; bapt. June 1 ; spon. Joseph and Anna Maria Shnabel.

Egg, Peter, born Mar. 29, of John Egg and his wife Charlotte ; bapt. June 6 ; spon. Peter and Magdalen Käss.

Zweyer, Adam, born Aug. 4, of Adam Zweyer and his wife Barbara ; bapt. June 12 ; spon. Joseph and Catharine.

Shnabel, Barbara, born Apr. 23, of Jacob Shnabel and his wife Barbara ; bapt. June 13 ; spon. John Keffe and Magdalen Hartmann.

Queen, Catharine Philippina, born May 8, of Thomas Queen and his wife Mary ; bapt. June 6 ; spon. Joseph Wingart and Philippina Coblet.

Huver, Thomas, born May 1, of Adam Huver and his wife Susan ; bapt. July 11 ; spon. John Huver and Eve Sigfrid.

Käss, Peter, born May 22, of Jacob Käss and his wife Barbara ; bapt. July 18 ; spon. Henry Käss and Mary Ann Shönebruck.

Shnabel, Aegidius Andrew, born July 11, of Andrew Shnabel and his wife Catharine ; bapt. July 25 : spon. Andrew and Mary Eve Shnabel.

Hughes, Catharine, born Aug. 6, of John Hughes and his wife Ann ; bapt. Aug. 8 ; spon. Thomas Zweyer and Eve Sigfrid.

Orth, Sebastian Peter, born Dec. 20, 1801, of Peter Orth and his wife Catharine ; bapt. Aug. 9 ; spon. Sebastian and Catharine Allgeier.

Miller, Elizabeth, born June 22, of Frederick Miller and his wife Elizabeth ; bapt. Aug. 15 ; spon. Jacob and Gertrude Miller.

Hopp, Elizabeth, born July 1, of George Hopp and his wife Margaret ; bapt. Aug. 29; spon. Henry Gibson and Elizabeth Arens.

Replier, Mary Sophia, born Aug. 13, of George Replier and his wife Catharine ; bapt. Sept. 12; spon. Sebastian and Catharine Allgeyer.

Ems, John, born Nov. 15, 1801, of Valentine Ems and his wife Juliana ; bapt. Sept. 13; spon. Joseph Zweyer and Mary Jones.

Sigfrid, Elizabeth, born Sept. 14, of George Sigfrid and his wife Barbara ; bapt. Oct. 10; spon. Anthony and Elizabeth Felix, cousins, [cognati.]

Watter, John, born Aug. 26, of John Watter and his wife Mary ; bapt. Oct. 11; spon. Denis M'Cue and Phenenna Remstone.

Clemmer, Samuel, born Sept. 6, of Christian Clemmer and his wife Catharine ; bapt. Oct. 24; spon. Thomas M'Carty and Magdalen Buck.

Els, Catharine, born Sept. 16, of Jacob Els and his wife Mary Magdalen ; bapt. Nov. 1; spon. Bartholomew Coblet and Catharine Engel.

Hauss, Jacob, born Sept. 21, of Jacob Hauss and his wife Mary ; bapt. Nov. 1; spon. Jacob Hauss and Sophia Els.

Hopp, Susan, born Sept. 22, of Andrew Hopp and his wife Magdalen ; bapt. Oct. 31; spon. Francis and Catharine Hopp.

Shlosser, Francis Joseph, born [date wanting,] of George Shlosser and his wife Elizabeth ; bapt. Oct. 31; spon. Joseph and Anna Maria Shlosser.

Reichert, Elizabeth, born Aug. 13, of Anthony Reichert and his wife Catharine ; bapt. Aug. 21; spon. Martin and Gertrude Burkard.

Felix, Elizabeth, born Sept. 30, of Michael Felix and his wife Elizabeth ; bapt. Nov. 14; spon. Joseph Sigfrid and Elizabeth Felix.

Henrich, Jacob, born Aug. 18, of Joseph Henrich and his wife Elizabeth ; bapt. Nov. 21; spon. Jacob Shönebruck and Mary Henrich.

Eckeurodt, Charles, born Oct. 3, of George Eckeurodt and his wife Mary ; bapt. Nov. 28; spon. Philip and Elizabeth Henrich.

Stahler, Christian, born Sept. 23, of Christian Stahler and his wife Margaret ; bapt. Nov. 28; spon. J. Spring and —— Stahler.

Eisemann, Frances, born Sept. 28, of Christian Eisemann and his wife Susan ; bapt. Dec. 12; spon. John Allgeyer and Mary Lambert.

Rohrbach, Jacob, born Dec. 6, of Jacob Rohrback and his wife Susan ; bapt. Dec. 14; spon. Jacob Kemp and Mary Buck.

Shmidt, Mary, born Nov. 16, of Caspar Shmidt and his wife Susan ; bapt. Dec. 25; spon. Stephen and Mary Reichert.

[Number of Baptisms fifty-four, including one illegitimate.]

BAPTISMS FOR THE YEAR 1803.

Burkop, Mary, born Nov. 16, 1802, of John Burkop and his wife Juliana ; bapt. Jan. 8; spon. J. H. E. Martin and his wife Catharine.

Shmidt, Mary, born Dec. 3, 1802, of George Shmidt and his wife Barbara; bapt. Jan. 15; spon. [Rev.] Paul Erntzen and Catharine Shmidt.

Engel, Elias, born Oct. 22, 1802, of Henry Engel and his wife Catharine; bapt. Jan. 30; spon. Nicholas and Susan Gret.

Reninger, Elizabeth, born Jan. 15, of Frederick Reninger and his wife Catharine; bapt. Mar. 6; spon. Wendel and Hethe Reninger non-Catholic.

Shots, John, born Feb. 27, of Anthony Shots and his wife Catharine; bapt. April 10; spon. John and Catharine Martin.

Gret, Daniel, born Mar. 12, of John Gret and his wife Catharine; bapt. Apr. 10; spon. Daniel Gret and Margaret Egg.

M'Canna, Charles, born Oct. 8, 1802, of Michael M'Canna and his wife Mary; bapt. Apr. 10; spon. Theodore and Elizabeth Egg.

Vögely, Elizabeth, born Mar. 27, of George Vögely and his wife Catharine; bapt. Apr. 11; spon. Daniel Coblet and wife.

Buck, George, born Jan. 25, of Joseph Buck and his wife Rosine; bapt. Mar. 20; spon. George and Barbara Shmidt.

Ganss, George, born Jan. 1, of John Ganss and his wife Ann; bapt. March 14; spon. George and Magdalen Ganss.

Gording, Catharine, born Dec. 31, 1802, of John Gording and his wife Catharine; bapt. Feb. 28; spon. Jacob and Catharine Kohl.

Lehmon, Anna Maria, born Apr. 3, of Henry Lehmon and his wife Catharine; bapt. Apr. 17; spon. George and Barbara Sigfrid.

Eckenrodt, Jacob, born Feb. 5, of Henry Eckenrodt and his wife Elizabeth; bapt. Apr. 19; spon. Jacob and Magdalen Keffer.

Odere, Patrick, born Sept. 16, 1802, of John Odere and his wife Debora; bapt. April 19; spon. John and Susan Keffer.

Chevain, Elizabeth, born Feb. 26, of Peter Chevain and his wife Catharine; bapt. May 22; spon. George Arens and Elizabeth Dum.

Wummer, Elizabeth, born Oct. 23, 1803, [*sic, but 1802?*] of Adam Wummer and his wife Magdalen; bapt. May 22; spon. Elizabeth Shmidt.

Reichert, Catharine Lydia, [*in the text "lidia,"*] born Apr. 17, of John Reichert and his wife Catharine; bapt. May 29; spon. John and Catharine Gassawer.

Gibson, Margaret, born May 22, of Joseph Gibson and his wife Christine; bapt. June 12; spon. George and Margaret Hopp.

Lambert, Elias, born Feb. 2, of Jacob Lambert and his wife Mary; bapt. June 12; spon. Henry and Rosine Norbeck.

Röhr, David, born June 23, of Joseph Röhr and his wife Juliana; bapt. July 3; spon. Daniel Focht and Sophia Els.

Burkard, John, born June 4, of Joseph Burkard and his wife Catharine; bapt. June 29; spon. John and Elizabeth Coblet.

Keffer, Samuel, born July 20, of John Keffer and his wife Susan; bapt. Aug. 14; spon. Samuel Hartmann and Magdaleu Keppert.

Wineyard, Joseph, born Aug. 4, of John Wineyard and his wife Philippina ; bapt. Aug. 21 ; spon. Daniel Coblet and Elizabeth Wineyard.

Fortmann, Charles Joseph, born Aug. 25, of Charles Leopold Fortmann and his wife Margaret ; bapt. Sept. 4 ; spon. Bartholomew Coblet and Sophia Els.

Grenewald, Catharine, born May 24, of Jacob Grenewald and his wife Susan ; bapt. Sept. 11 ; spon. John M'Gurgan and Catharine Gerstweiler.

Shnabel, Jacob, born Aug. 2, of Jacob Shnabel and his wife Barbara ; bapt. Sept. 11 ; spon. Jacob and Magdalen Keffer.

Handly, Margaret, born Mar. 31, 1801, of Thomas Handly and his wife Margaret ; bapt. Sept. 12 ; spon. Henry Eckenrodt.

Handly, Thomas, born May 24, of [*the above* ; *bapt. the same day and with the same godfather as "Margaret"*]

Clark, John, born Feb. 28, 1796, of Henry Clark and his wife Rachel ; bapt. Sept. 13 ; spon. John M'Gurgan.

Clark, James, born April 14, 1798, of [*the above* ; *bapt. with "John"*] ; spon. Henry Eckenrodt.

Clark, Patrick, born Mar. 19, 1800, of [*the above* ; *bapt. with "John"*] ; spon. Philip Gerstweiler.

Clark, Anna, born July 12, 1802, of [*the above* ; *bapt. with "John"*] ; spon. John M'Gurgan.

Shnabel, Elizabeth, born Sept. 26, of John Shnabel and his wife Ann ; bapt. Sept. 29 ; spon. Thomas and Elizabeth Shmidt.

Shmidt, John, born Dec. 23, 1802, of John Shmidt and his wife Catharine ; bapt. Oct. 9 ; spon. Sebastian and Catharine Allgeyer.

Gret, Sara, born Aug. 13, of Joseph Gret and his wife Christine ; bapt. Oct. 9 ; spon. Jacob and Dorothy Lambert.

Kemp, Anna Catharine, born Oct. 9, of George Kemp and his wife Elizabeth ; bapt. Oct. 11 ; spon. John and Anna Christine Kemp.

Shurp, Philip, born Oct. 8, of John Shurp and his wife Elizabeth ; bapt. Oct. 16 ; spon. Philip and Elizabeth Gret.

Neuer, Philip, born Aug. 8, of John Neuer and his wife Mary ; bapt. Oct. 30 ; spon. Philip Reichert and Susan Gret.

Bryan, John, born July 3, of John Bryan and his wife Elizabeth ; bapt. Nov. 13 ; spon. John Gerstweiler and Magdalen Hartmann.

Zweyer, Anna Maria, born Oct. 17, of Mathias Zweyer and [*his wife*] Elizabeth ; bapt. Nov. 13 ; spon. Anna Maria Zweyer.

Shönebruck, Solomon, born Sept. 8, of Andrew Shönebruck and his wife Magdalen ; bapt. Nov. 20 ; spon. Joseph and Rosine Buck.

Stahler, Susan, born Oct. 4, of Christian Stahler and his wife Margaret ; bapt. Nov. 27 ; spon. Jacob and Susan Catharine Spring.

Coblet, Daniel, born Nov. 4, of John Coblet and his wife Elizabeth ; bapt. Dec. 4 ; spon. Daniel and Mary Ann Coblet.

Queen, Henry Daniel, born Nov. 7, of Thomas Queen and his wife Mary ; bapt. Dec. 4 ; spon. Henry and Catharine Coblet.

Reichert, Mary Catharine, born Oct. 15, of Anthony Reichert and his wife Catharine; bapt. Nov. 1; spon. Jacob and Mary Els.

Keffer, Daniel, born Nov. 6, of Joseph Keffer and his wife Christine; bapt. Dec. 11; spon. Anthony Felix and Barbara Gret.

Norbeck, Elizabeth, born Dec. 11, of Henry Norbeck and his wife Rosine; bapt. Dec. 12; spon. Nicholas and Mary Röhr.

[*Number of Baptisms forty-seven.*]

BAPTISMS FOR THE YEAR 1804.

Shmidt, Elizabeth, born Nov. 27, 1803, of Michael Shmidt and his wife Mary; bapt. Jan. 15; spon. John Kuns and Mary Barbara Schönebruck.

Gehry, Mary Catharine, born Jan. 19, of Martin Gehry and his wife Mary; bapt. Jan. 19; spon. John and Elizabeth Gret.

Eckenrodt, Margaret, born Jan. 27, of Peter Eckeurodt and his wife Mary; bapt. Jan. 29; spon. John Burgy and Elizabeth Eckenrodt.

Kemp, John, born Dec. 23, 1803, of John Kemp and his wife Barbara; bapt. Jan. 31; spon. Martin and Mary Gehry.

Egg, Andrew, born Dec. 26, 1803, of John Egg and his wife Louisa [“Aloitina”]; bapt. Feb. 2; spon. Philip and Anna Margaret Ruffuer.

Denis, Mary, born Oct. 10, 1803, of John Denis and his wife Elizabeth; bapt. Feb. 5; spon. Daniel Gret and Catharine Coblet.

Malzberger, George, born Dec. 10, 1803, of Jacob Malzberger and his wife Mary; bapt. Feb. 7; spon. Joseph Malzberger and his sister Elizabeth.

Benton, Mary, born Mar. 11, 1784, of Jonathan Benton and his wife Nelly, non-Catholic; bapt. Feb. 12; spon. Adam and Susan Huver.

Huver, Jonathan, born Dec. 11, 1803, of Adam Huver and his wife Susan; bapt. Feb. 12; spon. John Huver and Mary Benton.

Grill, Eve, born Dec. 22, 1803, of John Grill and his wife Sara; bapt. Feb. 12; spon. H. [?] Thomas Dum and Eve Fricker, widow.

Shmidt, Henry William, born Jan. 4, of Frederic Shmidt and his wife Catharine; bapt. Feb. 12; spon. William Münzer.

Dum, Thomas, born Dec. 1, 1803, of Valentine Dum and his wife Magdalen; bapt. Feb. 19; spon. Thomas Dum and Elizabeth Arens.

—, Susan, born Sept. 16, 1803, of Michael — and his wife Esther; bapt. Feb. 19; spon. Nicholas and Susan Gret.

Egg, Jacob, born Jan. 11, of Peter Egg and his wife Magdalen; bapt. Feb. 18; spon. Peter and Magdalen Käss.

Gret, Charles, born Mar. 2, of Philip Gret and his wife Elizabeth; bapt. Mar. 6; spon. John and Elizabeth Shurp.

Allgeyer, Catharine, born Mar. 10, of Joseph Allgeyer and his wife Margaret; bapt. Mar. 11; spon. Sebastian and Catharine Allgeyer.

Shnabel, Elizabeth, born Feb. 9, of Andrew Shnabel and his wife Catharine; bapt. Mar. 18; spon. Joseph and Elizabeth Henrich.

Käss, Henry, born Mar. 9, of Nicholas Käss and his wife Margaret; bapt. Mar. 29; spon. Henry Käss and Magdalen Kuns.

Shnabel, Paul Andrew, born Feb. 3, of Joseph Shnabel and [his wife] M.; bapt. Apr. 1; spon. John and Elizabeth Illain.

Dollhauer, Mary Philippina, born Mar. 12, of Henry Dollhauer and his wife Barbara; bapt. Apr. 2; spon. John and Philippina Vingart.

Hartmann, John Peter, born Jan. 18, of Jacob Hartmann and his wife Catharine; bapt. Apr. 8; spon. Peter and Barbara Keffer.

Lehmon, Mary Elizabeth, born Mar. 24, of Henry Lehmon and his wife Catharine; bapt. Apr. 8; spon. Francis and Elizabeth Hartmanu.

Shmidt, Elizabeth, born Mar. 26, of Philip Shmidt and his wife [Magdalen?]; bapt. Apr. 10; spon. Philip and Elizabeth Shmidt.

Kiesel, Magdalen, born Mar. 1, of Sebastian Kiesel and his wife Catharine; bapt. Apr. 10; spon. Daniel Gret and Elizabeth Shmidt.

Säüvert, Daniel, born Nov. 21, 1803, of John Säüvert and his wife Magdalen; bapt. Apr. 10; spon. Daniel Säüvert.

Säüvert, John, born May. 29, 1803, of Jonathan Säüvert and his wife Magdalen; bapt. Apr. 10; spon. Philip and Magdalen Shmidt.

Keffer John, born Mar. 26, of Jacob Keffer and his wife Magdalen; bapt. May 13; spon. John Hartmann and Magdalen Reppert

Käss, Elizabeth, born Mar. 7, of Mathias Käss and his wife Elizabeth; bapt. May 20; spon. Nicholas and Margaret Käss.

Kiesy, Catharine, born Dec. 18, 1803, of George Kiesy and his wife Anna; bapt. June 10; spon. Jacob and his sister Catharine Weisenburg, [in the MS., "Fratres."]

Shnabel, Margaret, born May 26, of Michael Shnabel and his wife Margaret; bapt. July 5; spon. Peter and Rosine Bauer.

Eichorn, Mary Ann, born June 17, of Francis Eichorn and his wife Eve; bapt. July 8; spon. Andrew and Agatha Sigfrid.

Ganss, William, born June 14, of George Ganss and his wife Magdalen; bapt. Aug. 12; spon. John and Anna Ganss.

Eisenmann, Salome, born Apr. 10, of Christian Eisenmann and his wife Susan; bapt. Aug. 12; spon. Joseph and Margaret Lambert.

Gruver, Elizabeth, born Aug. 1, of Philip Gruver and his wife Barbara; bapt. Sept. 2; spon. John and Elizabeth Coblet.

Vögely, Sara, born Aug. 13, of George Vögely and his wife Catharine; bapt. Sept. 2; spon. Henry Coblet and Sophia Els.

Gibson, Joseph, born Aug. 21, of Henry Gibson and his wife Catharine; bapt. Sept. 30; spon. Joseph and Mary Burgy.

Wummer, Margaret, born July 28, of Adam Wummer and his wife Magdalen; bapt. Sept. 30; spon. George and Margaret Hopp.

Reppert, Sara, born Aug. 31, of Stephen Ruppert and his wife Magdalen; bapt. Oct. 7; spon. John and Barbara Kemp.

Keffer, Anna Maria Barbara, born Aug. 5, of John Keffer and his wife Susan; bapt. Oct. 14; spon. Peter and Barbara Keffer.

Sigfrid, Anna Maria, born Sept. 21, of George Sigfrid and his wife Barbara; bapt. Oct. 14; spon. Anthony Felix and Agatha Sigfrid.

Adam, Simon, born Sept. 21, of John Adam and his wife Catharine; bapt. Nov. 1; spon. Michael Reichert and Mary Adam.

Beringer, Mary Magdalene, born Oct. 2, of Mathias Beringer and his wife Mary M.; bapt. Nov. 1; spon. Michael Kuhn and Elizabeth Wengart.

Els, Anthony Jacob, born Sept. 21, of Jacob Els and his wife M. Magdalene; bapt. Nov. 1; spon. Anthony and Catharine Reichert.

Shlosser, Charles, born Sept. 10, of George Shlosser and [his wife] Elizabeth; bapt. Dec. 9; spon. John and Magdalene Shlosser.

Ganss, Catharine, born Sept. 30, of John Ganss and his wife Anna; bapt. Dec. 9; spon. Magdalene Ganss. [Appended to this last entry for the year—1804 is the prayerful exclamation of Father Erntzen “*Laus Deo Soli.*”]

[Number of Baptisms forty-seven, including two illegitimate.]

BAPTISMS FOR THE YEAR 1805.

Reninger, George, born Nov. 28, 1804, of Frederick Reninger and his wife Catharine; bapt. Jan. 24; spon. George and Margaret Hopp.

Bauer, Samuel M., born Dec. 24, 1804, of Peter Bauer and his wife Rosine; bapt. Jan. 29; spon. John and Anna Shnabel.

Shnabel, Anna, born Dec. 31, 1804, of John Shnabel and his wife Anna; bapt. Jan. 29; spon. Peter and Rosine Bauer.

Käss, Mary Margaret, born Oct. 7, 1804, of John Käss and his wife Catharine; bapt. Feb. 16; spon. John and Mary Käss, [*cognati*], cousins.

Buck, Susan, born Nov. 19, 1804, of Joseph Buck and his wife Rosine; bapt. Feb. 17; spon. Henry and Susan Käss.

Henrick, Joseph, born Dec. 4, 1804, of Joseph Henrick and his wife Elizabeth; bapt. Feb. 17; spon. Caspar Schönebrück, Jr., and Elizabeth Henrich.

Conner, Paul, born Feb. 23, of John Conner and his wife Anna; bapt. Feb. 26; spon. [Rev.] Paul Erntzen and Mary Conner.

Reichert, David, born Jan. 14, of John Reichert and his wife Catharine; bapt. Mar. 3; spon. Joseph and Juliana Röhr.

Wingart, [though written “Vingart,”] Mary Elizabeth, born Feb. 13, of John Wingart and his wife Philippina; bapt. Mar. 3; spon. Henry Coblet and Juliana Els.

M'Farthing, Andrew, born Dec. 27, 1797, of John M'Farthing and his wife Eve; bapt. by a Pr[otestant] minister [sic]; spon. John and Catharine Coblet.

M'Farthing, Daniel, born Aug. 14, 1799, of [the above]; bapt. Mar. 3; spon. Daniel and M. Anna Coblet.

M'Farthing, Catharine, born Jan. 28, 1802, of [the above]; bapt. with Daniel; spon. George and Catharine Vögely.

Engel, Sara, born Jan. 30, of Henry Engel and his wife Catharine; bapt. Mar. 12; spon. Michael Hartmann and wife.

Miller, John Frederick, born Sept. 28, 1804, of Frederick Miller and his wife Elizabeth; bapt. Mar. 25; spon. Jacob Waghon and Catharine Adam, widow.

Arents, Elizabeth, born Mar. 6, of George Arents and his wife Margaret; bapt. Mar. 31; spon. Daniel Grett and Elizabeth Arents.

Hopp, John George, born Mar. 23 of George Hopp and his wife Margaret; bapt. Apr. 1; spon. Francis Anthony and Catharine Hopp.

Stahler, Salome, born Nov. 28, 1804, of Christian Stahler and his wife Margaret; bapt. Apr. 4; spon. Joseph and Susan Spring.

Henrich, John Adam, born Jan. 19, of John Adam Henrich and [his wife] Barbara; bapt. Apr. 4; spon. Christopher and Margaret Eckenrodt, [*though written "Eckenrod."*]

Spring, Charles, born Apr. 3, of Joseph Spring and his wife Susan; bapt. Apr. 4; spon. Christian and Margaret Stahler.

Dom, [*sic, Dum?*], Joseph, born May 2, 1804, of John Dom and his wife Anna Elizabeth; bapt. Apr. 14; spon. Joseph Coblet and Catharine Martin.

Eckenrodt, Michael, born Nov. 14, 1804, of Henry Eckenrodt and his wife Elizabeth; bapt. Apr. 21; spon. Michael Gerstweiler and Magdalen Reppert.

Shmidt, Anna Margaret, born Apr. 17, of George Shmidt and his wife Barbara; bapt. May 5; spon. Caspar and Margaret Schönebruck.

Zweyer, Elizabeth, born Mar. 10, of Mathias Zweyer and his wife Elizabeth; bapt. May 12; spon. Joseph and his sister Frances Zweyer, [*in the text "Fratres."*]

Bott, Anna Maria, born Mar. 4, of Jacob Bott and his wife Catharine; bapt. May 12; spon. Anthony Felix and Barbara Sigfrid.

Lambert, Eleanor, born Jan. 7, of Peter Lambert and his wife Susan; bapt. May 13; spon. Jacob and Dorothy Lambert.

Lambert, Anna Maria, born Mar. 21, of Jacob Lambert and his wife Anna M.; bapt. May 13; spon. John his sister Mary Lambert; [*in the Text "Fratres."*]

Egg, Paul, born May 14, of John Egg and his wife Charlotte; bapt. May 16; spon. [Rev.] Paul Erntzen.

Kuns, Magdalen, born Apr. 16, of John Kuns and his wife Barbara; bapt. May 19; spon. Jacob Schönebruck and Magdalen Kuns.

Hunsberger, John, born Apr. 29, of Peter Hunsberger and his wife Catharine; bapt. May 19; spon. John and Elizabeth Grett.

Burkopp, Elizabeth, both Mar. 29, of John Burkopp and his wife Juliana; bapt. May 23; spon. John and Barbara Kemp.

Reichert, Salome, born Apr. 30, of Anthony Reichert and his wife Catharine; bapt. June 2; spon. John Els and Mary Röhr.

Röhr, John, born June 3, of Joseph Röhr and his wife Juliana; bapt. June 13; spon. John and Catharine Reichert.

Gibson, Anna, born Apr. 27, of Joseph Gibson and his wife Christine; bapt. June 30; spon. Andrew Hopp and wife.

M'Farthing, John, born May 27, of John M'Farthing and his wife Eve; bapt. July 7; spon. John Els and Elizabeth Coblet.

Kich, [or Kieh,] Rose, born Nov. 27, 1804, of Michael Kich and his wife Elizabeth; bapt. July 14; spon. John Huver and Mary Shindler.

Rohrbach, George, born July 2, of Jacob Rohrbach and his wife Susan; bapt. July 16; spon. George and Elizabeth Kemp.

Eckenrod, Margaret, born July 13, of John Eckenrod and his wife Catharine; bapt. July 28; spon. John Henrich and Elizabeth Eckenrod.

Coblet, Henry, born July 5, of John Coblet and his wife Elizabeth; bapt. Aug. 4; spon. Henry and Catharine Coblet.

Grett, Jonathan, born June 5, of John Grett and his wife Catharine; bapt. Aug. 4; spon. Daniel Grett and Mary Arenz, [*sic, though elsewhere Arens.*]

Schnabel, Andrew, born May 20, of Jacob Schnabel and his wife Barbara; bapt. Aug. 11; spon. Joseph Schmidt and Magdalen Reppert.

Watter, Mary, born Dec. 10, 1804, of John Watter and his wife Mary; bapt. Aug. 11; spon. Mary Weisseburg.

Flower, Thomas Christopher, born July 18, of Christopher Flower and his wife Magdalen; bapt. Aug. 11; spon. Joseph and Mary Allgeyer.

Strack, Catharine, born Feb. 28, of Daniel Strack and his wife Elizabeth; bapt. Aug. 18; spon. Jacob and Mary Els.

Kemp, George, born July 26, of Jacob Kemp and his wife Magdalen; bapt. Oct. 15; spon. George and Catharine Mayer.

Shlosser, George Stepheu, born June 23, of John Shlosser and his wife Magdalen; bapt. Oct. 20; spon. George and Magdalen Hopp.

Grett, Henry, born June 24, of Michael Grett and his wife Esther; bapt. Oct. 20; spon. Philip and Susan Reichert.

Hopp, Litta, born Aug. 8, of Andrew Hopp and his wife Magdalen; bapt. Oct. 20; spon. Joseph and Christine Gibson.

Reichert, Elizabeth, born Sept. 2, of Philip Reichert and his wife Susan; bapt. Oct. 20; spon. Michael Reichert and Elizabeth Dum.

Meck, George, born May 12, of George Meck and his wife Catharine; bapt. Oct. 20; spon. John Reichert and Elizabeth Dum.

Dauny, Thomas, born June 28, of John Dauny and his wife Margaret; bapt. Dec. 8; spon. Sebastian and Catharine Allgeyer.

_____, Joseph, born Dec. 3, of Joseph _____ and Catharine; bapt. Dec. 26; spon. Joseph Wingart and Catharine Coblet.

Dum, George, born Nov. 17, of Valentine Dum and his wife Magdalen; bapt. Dec. 30; spon. George and Margaret Arens.

[Number of Baptisms fifty-five, including three illegitimate.]

BAPTISMS FOR THE YEAR 1806.

Neuer, Magdalen, born Nov. 14, 1805, of John Neuer and his wife Mary; bapt. Jan. 1; spon. Michael Reichert and Elizabeth Burgy.

Shönebruck, Margaret, born Dec. 11, 1805, of Jacob Shönebruck and his wife Susan; bapt. Jan. 6; spon. Margaret Shönebruck.

Shönebruck, Jacob, born Dec. 27, 1805, of Andrew Shönebruck and his wife Magdalen; bapt. Jan. 7; spon. Caspar and Margaret Shönebruck.

Egg, Lia, born Feb. 9, of Joseph Egg and his wife Agatha; bapt. Feb. 11; spon. Peter and Magdalen Käss.

Bauer, Solomon Jacob, born Mar. 13, of Peter Bauer and his wife Rosine; bapt. Mar. 22; spon. John and Anna Maria Mattes.

Eckenrodt, Benjamin, born Feb. 1, of Peter Eckenrodt and his wife Mary; bapt. Mar. 23; spon. Philip and Elizabeth Henrich.

Gibson, Henry, born Jan. 14, of Henry Gibson and his wife Catharine; bapt. Mar. 23; spon. John Gibson and Elizabeth Burgy.

Grett, Anna Maria, born Jan. 1, of John Adam Grett and his wife Mary; bapt. Mar. 23; spon. Jacob and Catharine Spring.

Shmidt, John, born Feb. 7, of Caspar Shmidt and his wife Susan; bapt. Mar. 25; spon. Joseph and Juliana Röhr.

Erb, John, born Mar. 24, of Peter Erb and his wife Christine; bapt. Mar. 27; spon. John and Catharine Kuns.

Zweyer, Daniel, born Apr. 26, of Thomas Zweyer and his wife Mary; bapt. Mar. 30; spon. Adam and Magdalen Wummer.

Wummer, Mary, born Mar. 17, of Adam Wummer and his wife Magdalen; bapt. Mar. 30; spon. Joseph and Mary Zweyer.

Egg, Mary Barbara, born Mar. 25, of John Egg and his wife Louisa, [*Aloitina*;] bapt. Apr. 4; spon. Joseph Kohl and Barbara Hammerstein.

Egg, Elizabeth, born Mar. 3, of Daniel Egg and his wife M.[ary] Magdalen; bapt. Apr. 6; spon. John and Charlotte Egg.

Kemp, Mary, born Mar. 15, of John Kemp and his wife Barbara; bapt. Apr. 6; spon. Joseph Kemp and Mary [*commonly known*]—"Vulgo"—as Illain

Shmidt, Angela, born Feb. 16, of Frederick Shmidt and his wife Catharine; bapt. Apr. 12; spon. William and Ann Minzen.

Eichorn, Eve Helen, born Mar. 5, of Francis Eichorn and his wife Eve; bapt. Apr. 13; spon. [Rev.] Paul Erntzen and Barbara Sigfrid.

Keffer, Francis Joseph, born [*date wanting*], of Joseph Keffer and his wife Christine; bapt. Apr. 13; spon. Francis and Elizabeth Hartmann.

Gelry, Mary, born Mar. 12, of Martin Gehry and his wife Mary; bapt. Apr. 20; spon. John and Barbara Kemp.

Connolly, Catharine, born Dec. 2, 1805, of John Connolly and his wife Mary; bapt. Apr. 30; spon. Bernard Connolly and Elizabeth Buck.

Shutt, Jacob, born Feb. 14, of Anthony Shutt and his wife Catharine; bapt. May 4; spon. William Röhr and Elizabeth Wingart.

Säüvert, Joseph, born Feb. 6, of John Säüvert and his wife [Magdalen] : bapt. May 11; spon. Samuel Säüvert.

Keffer, Catharine, born Mar. 2, of John Keffer and his wife Susan ; bapt. May 11; spon. Joseph Grett and Catharine Hartman, [*commonly in the text "Hartmann."*]

Strack, Susan, born Apr. 5, 1803, of Daniel Strack and his wife Elizabeth ; bapt. May 13; spon. John and Christine Kemp.

Dollhauer, Catharine, born Apr. 22, of Henry Dollhauer and his wife M. [ary] Barbara ; bapt. May 4; spon. John and Barbara Kuns.

Käss, Paul, born May [?] 8, of Peter Käss and his wife Magdalen ; bapt. May 16; spon. John Illain and Susan Mattes.

Käss, John Peter, born Mar. 8, of Mathias Käss and his wife Elizabeth ; bapt. May 18; spon. Michael and Mary Shmidt.

Grett, Salome, born May 9, of Philip Grett and his wife Elizabeth ; bapt. June 1; spon. John and Elizabeth Grett.

Grett, Daniel, born May 26, of Daniel Grett and his wife Elizabeth ; bapt. June 29; spon. Andrew and Elizabeth Grett.

Dapper, Jacob, born June 13, of Jacob Dapper and his wife Mary ; bapt. July 6; spon. Daniel Grett and Catharine Adam.

Huver, Francis, born Dec. 10, 1805, of Adam Huver and his wife Susan ; bapt. July 13; spon. John Allgeyer and Sara Benden.

Kiesy, William, born Dec. 14, 1805, of George Kiesy and his wife Anna ; bapt. July 13; spon. Jacob and Margaret Bernheiser.

Shmidt, Thomas, born July 2, of Michael Shmidt and his wife Mary ; bapt. July 20; spon. Caspar Shönebruck and Mary Shmidt.

Henrich, Catharine, born June 28, of Joseph Henrich and his wife Elizabeth ; bapt. July 20; spon. Jacob Käss and Margaret Shönebruck.

Egg, David and John, twins, born July 15, of Peter Egg and his wife Magdalen ; bapt. July 22; spon. for David, John and Mary Mattes ; for John, John Ihlein, [*elsewhere "Illain,"*] and Susan Mattes.

Arnold, Mary Elizabeth, born May 2, of John Arnold and his wife Eve ; bapt. Aug. 10; spon. Jacob and Mary Arens.

Allgeyer, Margaret, born July 27, of Joseph Allgeyer and his wife Margaret ; bapt. Aug. 10; spon. Jacob and Dorothy Lambert.

Repllier, Mary, born July 23, of George Repllier and his wife Catharine ; bapt. Aug. 10; spon. Sebastian and Catharine Allgeyer.

Orth, Mary Catharine, born Aug. 9, of Peter Orth and his wife Mary Catharine ; bapt. Aug. 10; spon. George and Catharine Repllier.

Stahler, Rebecca, born Apr. 22, of Christian Stahler and his wife Margaret ; bapt. Aug. 31; spon. Thomas Dum and Catharine Spring.

Eierson, Thomas, born Apr. 10, 1804, of John Eierson and his wife Anna ; bapt. Sept. 15; spon. Joseph Watters and Frances Remstone.

Malzberger, Catharine, born Sept. 14, of Jacob Malzberger and his wife Mary ; bapt. Sept. 15; spon. Catharine Malzberger.

Good, John, born Feb. 10, of Jacob Good and his wife Catharine : bapt. Sept. 19; spon. Andrew Grett and Catharine Diederich.

Shurp, Lazarus, born Sept. 14, of John Shurp and his wife Elizabeth; bapt. Oct. 5; spon. Bartholomew and Elizabeth Coblet.

Wagener, Israel, born Sept. 9, of — Wagener and his wife Mary; bapt. Oct. 5; spon. Daniel Grett and — Shurp.

Sterling, John, twenty-three years old, son of John Sterling and his wife —, non-Catholic, husband of Elizabeth Wingart: bapt. conditionately Oct. 5; spon. John and Ph. [ilippina] Wingart.

Wingart, John, born Sept. 3, of John Wingart and his wife Philippina; bapt. Oct. 5; spon. John and Elizabeth Sterling.

Kiesel, Jacob, born Aug. 26, of Sebastian Kiesel and his wife Catharine; bapt. Nov. 9; spon. Philip and Susan Reichert.

Shmidt, Catherine, born Oct. 5, of Philip Shmidt and his wife Magdalene; bapt. Nov. 9; spon. Joseph and Margaret Obold.

Käss, Susau, born Oct. 29, of Nicholas Käss and his wife Margaret; bapt. Nov. 23; spon. Andrew Grett and Susan Kuns.

Arens, George, born Sept. 21, of George Arens and his wife Margaret; bapt. Nov. 30; spon. Thomas Dum and Susan Grett.

Burgy, Margaret, born Aug. 21, of Joseph Burgy and his wife Anna M.; bapt. Dec. 1; spon. Andrew Grett and Anna Maria Henrich.

Reninger, Mary, bapt. Oct. 25, of Frederick Reninger and his wife Catharine; bapt. Dec. 1; spon. Francis and Catharine Hopp.

—, Joseph, [*rest wanting*]; spou. Joseph and Catharine Burkard.

[*Number of Baptisms fifty-six, including one illegitimate.*]

BAPTISMS FOR THE YEAR 1807.

Reichert, Anna Juliana, born Nov. 2, of Anthony Reichert and his wife Catharine; bapt. Jan. 4; spon. Jacob Bauss and Juliana Els.

Kuns, John, born Feb. 2, of John Kuns and his wife Barbara; bapt. Mar. 23; spon. Caspar and Margaret Shönebruck.

Reppert, Anna, born Jan. 22, of Stephen Reppert and his wife Magdalene; bapt. Mar. 26; spon. John and Anna Conner.

Hauss, Anna Elizabeth, born Aug. 31, 1806, of Jacob Hauss and his wife Mary; bapt. Mar. 29; spon. John and Elizabeth Els.

[*Number of Baptisms four. Total from 1801 (included) three hundred and twenty-seven.*]

[To BE CONTINUED.]

AMERICA IN THE CONSISTORIAL CONGREGATION'S "ACTA."

(SIXTH SERIES.)

(Researches made in the Vatican Archives by the Roman Correspondent of THE AMERICAN CATHOLIC HISTORICAL SOCIETY.)

CIUDAD DE LOS REYES. (Lima).

Consist. Mar. 18, 1577.

Death of Bishop Hieron. (de Loyasa). New bishop, Diego de la Madriz, presented by Philip II. as patron.

Ref. Rmō. Sfortia.—Providit ad Regis Catholici praesentationem, metropolitanae ecclesiae Civitatis Regum in partibus Indiarum, vacanti per obitum Hieronymi, de persona Didaci de la Madriz; ipsumque, etc.—CACII p. 502 v.

Cfr. Gams, p. 153: + praes. tantum: an.?; Did. Gomez de la Madrid, transl. Badajoz.

TUZCUMAN. (Cordoba in Argentine Republic).

Consist. Mar. 18, 1577.

Death of Bishop Hieron. de Albornoz. New bishop, Hieron. de Villacarrillo, O. S. Fr., presented by Philip II. as patron.

Eodem referente—Providit ad eamdem praesentationem ecclesiae Yucatanen.* in Indiis vacanti per obitum Hieronymi, de persona Fr. Hieronymi de Villacarrillo, O. FF. Min. de Observantia, etc.—CACII p. 503 r.

Cfr. Gams, p. 145: 1570: Hieron. de Villa Carrillo O. S. F. recus.; 1570: Hieron. de Albornoz O. S. F. (*sic*).

LA PLATA.

Consist. Mar. 18, 1577.

Death of bishop. (See Consist. of Oct. 17, 1572). New bishop, John del Campo O. S. Franc., presented by Philip II. as patron.

* *Sic*—mistake occasioned by inadvertence of copyist, and by assonance of the names.

Eodem referente—Providit ad eamdem nominationem ecclesiae de la Plata in partibus Indiarum, vacanti per obitum Joannis (?), de persona Fr. Joannis del Campo. O. FF. Min. de Observantia; ipsumque etc. CACII p. 503 r.

Cfr. Gams, p. 160: + (Jo. de Campos memor. ad 23 jun. 1577).

S. MARTA.

Consist. Apr. 15, 1577.

Reintegration of the diocese of S. Marta, (see Consist. of Sept. 11, 1562,) under the Metropolitan Archbishop of Santa Fé. New bishop, John Mendez de Villafranca, O. S. D., presented by Philip II. as patron.

Proponente Sanctitate Sua—Erexit ad supplicationem Regis Catholici oppidum S. Marthae, diocesis S. Fidei, in provinciis del Peru, in partibus Indiarum maris Oceani existens, in civitatem; et collegiatam ecclesiam inibi existentem erexit in cathedralem sub invocatione S. Marthae, quae subsit jure metropolitico archiepiscopo S. Fidei, pro uno episcopo, etc. . . . Cui sic ab eius primaeva (*sic*) erectione vacanti providit de persona religiosi viri Joannis Mendez de Villa Franca O. Praed.; ipsumque, etc.—CACII 583 v.-4 r.

Cfr. Gams, p. 154: 1562-77: episcopatus cessat; 1577: elect. Jo. Mendez O. S. D., + 1580.

TRUXILLO.

Consist. Apr. 15, 1577.

Village and parish of Truxillo, (diocese of Ciudad de los Reyes, province of Peru,) erected into city and diocese. New cathedral church of Conception of the Bl. Virgin. Usual conditions. New bishop, Francis de Ovando (?), O. S. Franc.

Eodem referente—Erexit ad eamdem Regis supplicationem oppidum de Truxillo, dioec. Civitatis Regum, in provincia del Perù, in partibus Indiarum maris Oceani existens, in civitatem et parochialem ecclesiam inibi existentem erexit in cathedralem sub invocatione Conceptionis B. M. V. pro uno episcopo, etc. . . . ; et ab hac eius primaeva erectione vacanti providit de persona Francisci de Ovando O. Fr. Minor de Observ. etc.—CACII p. 504 r.

Cfr. Gams, p. 165: Truxillo, er. 15 apr. 1577—1577: elect. Alfonsus Guzman y Talavera O. S. H.; non advenit.

AREQUIPA.

Consist. Apr. 15, 1577.

Village and parish of Arequipa, (diocese of Cuzco, province of Peru,) erected into city and diocese. New cathedral church of Conception of the Bl. Virgin. Usual conditions. New bishop, Antonio de Erivas (Hervias), O. S. D.

Eodem referente—Erexit ad supplicationem dicti Regis oppidum de Arequipa, diocesis del Cuzco, in provinciis del Perù, in partibus Indi-

arum maris Oceani, in civitatem; et parochialem ecclesiam inibi existentem erexit in cathedraliem sub invocatione Conceptionis B. M. Virginis pro uno episcopo etc. . . . ; cui sic erectae et ab eius primaeva erectione vacanti providit de persona Antonii de Erivas O. Fr. Praed.; ipsumque etc.—CACII p. 584 v.

Cfr. Gams, p. 139: + (Nothing until the year 1611).

HONDURAS.

(Comayagua).

Consist. Jan. 15, 1578.

Death of Bishop Jerome (de Corella). New bishop, Alfonso de la Cerda, O. S. Dom., presented by Philip II. as patron.

Referente Rmō Sfortia—Providit ad Regis Catholici praeresentationem ecclesiae Hondurien, in Indiis, vacanti per obitum Hieronymi, de persona religiosi viri Alfonsi de la Cerda O. Fr. Praed.; ipsumque etc.—CACII p. 516 v.

Cfr. Gams, p. 152: 1559: Hieron. de Corella O. S. H., + ? 1557: Alf. de la Cerda O. S. D., transl. ad Charcas (Plata) 1588.

TUZCUMAN.

(Cordoba).

Consist. Jan. 15, 1578.

Death of Bishop Jerome (de Villa Carrillo). New bishop, Francis de Victoria, O. S. Dom., presented by Philip II. as patron.

Providit ad eamdem nominationem ecclesiae Tuzcuman. in partibus Indiarum maris Oceani, vac. per obitum Hieronymi, de persona religiosi viri Francisci de Victoria O. Praed.—CACII p. 516 v.

Cfr. Gams, p. 145: Cordova: 1576 jan. 13 (*sic*); conf. Franciscus de Victoria O. S. D., + Matriti 1592.

CARTAGENA.

Consist. Oct. 6, 1578.

Death of Bishop Dionysius de los Santos, (see Consist. of June 25, 1574, and Apr. 11, 1576). New bishop, John de (Montalbo or) Montalvo, presented by Philip II. as patron.

Referente Rmō Dño Gesualdo—Providit ad Regis Catholici nominationem ecclesiae Carthaginen. in partibus Indiarum maris Oceani, vacanti per obitum Dionysii, de persona fratris Joannis de Montealto O. Praed.—CACII p. 529 r.

Cfr. Gams, p. 141: 1579. intr. Joannes de Montalvo O. S. D., + 1586.

LA PLATA.

Consist. Jan. 9, 1579.

Death of Bishop Fernando (de Santillana; see Consist. of Mar. 18, 1577, and Oct. 17, 1572). New bishop, Alfonso Granero, presented by Philip II. as patron.

Eodem referente—Providit ecclesiae de la Plata in partibus Indiarum maris Oceani, vacanti per obitum Ferdinandi, de persona Alfonsi Granero, etc.—CACII p. 534 r.

Cfr. Gams, p. 160: 1574 jan. 8 (*sic*), el. Alf. Ramirez Granero.

VERAPAZ: AREQUIPA.

Consist. Jan. 9, 1579.

Death of Thomas (de Cardonas), bishop of Verapaz. New bishop, Antonio (de Erivas or Hervias) translated from Arequipa, presented by Philip II. as patron.

Eodem referente—Providit ad Regis Catholici praesentationeui, ecclesiae Veraepacis, vacanti per obitum Thomae, de persona R. Antonii fratris Ord. Praed. absolvendo eum a vinculo quo ecclesiae de Arequipa tenebatur, inunere tameu consecrationis per eumdem non suscepto, et ad ecclesiam Veraepacis transferendo ; ipsumque, etc.—CACII p. 534 r.

Cfr. Gams, p. 151: ? + Thomas de Cardenas O. S. D., + 1580; ? + Anton. de Hervias, frans. Cartagena c. 1590.

LA PLATA.

Consist. Feb. 6, 1579.

Death of Peter de la Torre (?). New bishop, Alfonso Guerra O. S. Dom., presented by Philip II. as patron.

Referente Rmō Dño Sfortia—Sanctitas Sua ad nominationem serenissimi Regis Catholici providit ecclesiae Fluminis Argentei, del Rio de la Plata vulgariter nuncupatae in Indiis maris Oceani, per obitum bo: me: Petri de Turre ultimi episcopi vacanti, de persona religiosi viri Alfonsi Guerra O. Praed., de legitimo matrimonio nati, in presbyteratus ordine constituti etc.—CACII p. 536 v.

Cfr. Gams, p. 160: ante 1574: Petrus de la Torre elect., non consecr.—(Nothing of Bishop Guerra).

S. MARTA.

Consist. Feb. 6, 1579.

Death of Bishop John (Mendez. New bishop, John) de Mendoza, O. S. Fr., presented by Philip II. as patron.

Eodem referente—Providit ad eamdem nominationem ecclesiae S. Martiae in iisdein Indiis per obitum fratris Joannis (vacanti, de persona religiosi viri fratris Joannis)* de Mendoza O. Min. de Observantia; ipsumque, etc.—CACII p. 536 v.

Cfr. Gams, p. 154: (Nothing).

* Omission of the writer, deceived by consonance of the two names, "Joannis."

CIUDAD DE LOS REYES.
(Lima).

Consist. Mar. 16, 1579.

Vacation for the translation of Archbishop Diego de la Madriz. New archbishop, Toribio Alfonso de Mogroviejo (St. Turibius, Archbishop of Lima). L. D., pontifical Inquisitor in Grenada, presented by Philip II. as patron.

Ad relationem Dñi Card. Sfortiae et nominationem serenissimi Regis Catholici, providit ecclesiae metropolitanae Civitatis Regum nuncupatae, in Indiis et provinciis Peruanis, per translationem R. P. D. Didaci de la Madriz ad ecclesiam Pacen. vacanti, de persona R. D. Licentiati, Toribii Alphonsi de Mogroviejo, Inquisitoris Apostolici in Civitate Granaten.; ipsumque, etc.—CACII p. 539 v.

Cfr. Gams, p. 153: 1578, pres. S. Toribius Alfonius Mogroviejo, + 23 mar. 1606. Sanctis adscriptus 1726.

S. DOMINGO AND CONCEPCION.

Consist. Mar. 11, 1580.

Death of Archbishop John Andrew Carvajal. New bishop, doctor Alfonso Lopez de Avila, pontifical Inquisitor in Cordova, presented by Philip II. as patron.

Referente Rmō Drño Sfortia—Ad nominationem Regis Catholici providit ecclesiae metropolitanae S. Dominici et Conceptionis in partibus Indianorum maris Oceani, per obitum Jo. Andreae Carvajal ultimi episcopi vacanti, de persona doctoris Alfonsi Lopez de Avila, in civitate Cor-duben. Inquisitoris Apostolici, presbyteri, etc.—CACII p. 556 r.

Cfr. Gams, p. 148: 1579. Alf. Lopez de Avila transl. Bogotam, + 1591.

CUBA.

Consist. Mar. 15, 1580.

Renunciation of Bishop John del Castillo. New bishop, John Anton Diaz, O. S. Franc., D. D., presented by Philip II. as patron.

Eodem Rmō Sfortia referente—Providit ad Regis Catholici nominationem, ecclesiae Cuben, in eisdem Indiis existenti, per liberam cessionem R. D. Joannis de Castillo in manibus Sanctitatis Suae sponte factam et admissam vacanti, de persona religiosi viri Jo. Antonii Diaz O. S. Franc. de Observantia presbyteri theologi et sui Superioris testimonio commendati; ipsumque, etc.—CACII p. 556 r.

Cfr. Gams, p. 146: 1568. Jo. del Castillo resign. circa 1579, + jun. 1593; 1579 jun. 1. el. Anton. Diaz de Salcedo O. S. Fr., transl. Nicaraguaum 1597.

YUCATAN.

Consist. Dec. 5, 1580.

Death of Bishop Diego de Landa. New bishop, Gregory de Montalvo, O. S. Dom. D. D., presented by Philip II. as patron.

Referente Rmō Dño Card. Ursino pro Rmō Dño Sfortia absente—Sanctitas sua ad nominationem Regis Catholici, providit ecclesiae Yucaten. in eadem provincia in Indiis maris Oceani existenti per obitum Fratris Didaci de Landa ultimi episcopi vacanti, de persona P. Fratris Gregorii de Montalvo O. S. Dom. presbyteri, S. Theologiae, etc.—CACII p. 567 v, 568 r.

Cfr. Gams, p. 167: 1580 jul. 29 (1585?) trans. Nicaragua: Greg. Montalvo O. S. D., trans. Cuzcum 1587.

GUADALAXARA.

Consist. Oct. 1, 1582.

Death of Bishop Francis de Mendiola. New bishop, Dominic de Arzola, O. S. Dom., D. D., presented by Philip II. as patron.

Ad relationem Rmī Card. Maffei pro Rmō Dño De Medicis, et ad nominationem Regis Catholici providit ecclesiae de Guadalaxara in partibus Indiarum maris Oceani existenti, et per obitum Francisci de Mendiola episcopi vacanti, de persona R. Fratris Dominici de Arzola O. Praed., presbyteri, in S. Theol. magistri, etc.—CACII p. 594 r.

Cfr. Gams, p. 149: 1579 (*sic*) Domin. de Arzola O. S. Ben. (*sic*, Dom.?) intr. 1585, + 15 feb. 1590.

VENEZUELA.

Consist. Mar. 14, 1583.

Death of Bishop Peter (de Agreda). New bishop, John de Manzanillo O. S. Dom. in America, presented by Philip II. as patron.

Referente Rmō Dño Card. Mediceo—Providit ad eamdem nominationem ecclesiae de Venezuela in Indiis, per obitum Fratris Petri vacanti, de persona R. P. Joannis de Manzanillo O. Praed., viri probati, et qui in praesenti est in illis partibus; ipsumque, etc.—CACII p. 600 r.

Cfr. Gams, p. 166: 1582: praes. Jo. de Manzanillo O. S. D., + 1593.

ANTEQUERA.

(Oaxaca).

Consist. June 3, 1583.

Death of Bishop Bernardo (de Albuquerque). New bishop, Bartholomew de Ledesma, O. S. Dom., in America, presented by Philip II. as patron.

Referente Rmō Mediceo—Providit ad eamdem nominationem Regis Catholici, ecclesiae de Antequera in Indiis, per obitum Fratris Bernardi episcopi vacanti, de persona Fratris Bartholomaei de Ledesma O. Praed., qui a suo Superiore commendatur et modo est in illis regionibus; ipsumque, etc.—CACII p. 603 r.

Cfr. Gams, p. 138: 1581 (*sic*) el. Barthol. de Ledesma O. S. D.

SELECTIONS FROM THE CORRESPONDENCE
OF THE DECEASED
MATHEW CAREY.

WRITER, PRINTER, PUBLISHER.

SEVENTH SERIES.

REV. A. KOHLMANN, S. J., TO MATHEW CAREY.

NEW YORK October 18th 1808.

DEAR SIR :—I have this day expected to see your last Nos. appear in the public advertiser, as I have furnished them with your proof sheets on Saturday evening last. Mr. White says he postponed the printing of them until he should receive the foregoing Nos. from you, as you intimated that they did not appear correct in some other paper. He says as soon as he'll receive the first he'll afterwards print them in succession for the satisfaction of his readers.

* I remain yours very sincerely.

ANTHONY KOHLMANN.

REV. A. KOHLMANN, S. J., TO MATHEW CAREY.

NEW YORK December 9th 1808

DR SIR :—I have received several letters from you together with many Nos. of the layman. The editor of the daily advertiser never printed one but four. When I called upon him he always told me that he was crowded with foreign news, which prevented him from inserting them, but still promised he would continue them in a little time. Mr. Dornin promised me that he would carry the whole thing to another printer, *i. e.*, to the public advertiser, and that he had written to you himself concerning the business. I would have written to you were I not delicate in writing by post, knowing that you were at much trouble by this and that you reaped no profit from it, and my slight acquaintance and constant employment prevented me from having opportunities of writing you by hand, which otherwise I might have. So believe my dear

Sir that it would be very mortifying to me to think that you would entertain the least doubt that I would be backward in rendering you every assistance in my power to promote so laudable an undertaking.

I remain Dr Sir, yours with the
greatest respect.

ANTHONY KOHLMANN.

REV. A. KOHLMANN, S. J., TO MATHEW CAREY.

NEW YORK Decmb. 12th 1808

SIR :—Yr. favour of the 10th inst. is before me, to which I am going to answer in a few lines, my essential duties not allowing me to exspacie upon the subject. I am extremely sorry to hear that your laudable endeavours do not meet with that general encouragement you so deservedly expected. As to myself, I shall always consider it as my sacred duty to patronize as much as it lies in my power all that has any tendency towards promoting christianity & to recommend ever from the pulpit works so highly interesting as that you have in view. As to my conduct concerning the publishing of the numbers communicated to me, I think it will not appear so very reprehensible to you, if you be pleased but to reflect, that I brought the said numbers to the printer you mentioned to me, on the very day I received them, that said printer constantly promised to insert them into his papers as soon as the flux of the important news sent in from Washington would relent, & render the insertion possible, & that thirdly the whole weight of this congregation laying almost upon me alone, I have not a moment left to me from morning to night, nor on occasion for taking any paper, because I can read none. Behold here, Sir, my case fairly stated. Upon the whole it appears to me, that providence has not permitted this disappointment but for the best, seeing that the *daily advertiser*, the circulation of which is much more extensive than that of the *former*, is disposed to publish the articles in question I wish, you may not suffer yourself to be discouraged by difficulties, we must needs expect to meet with in undertakings of this nature, & that in your laudable pursuit, if executed, you will find more patronage than you expect, I at least shall highly & on all occasions recommend it, as I do with regard to the works published by Mr. Dornin.

I am most respectfully,
Dear Sir, your most hum^{ble} Obedt. Servt.

ANTH : KOHLMANN.

REV. ANTHONY KOHLMANN, S. J., TO MATHEW CAREY.

N. YORK 8th Feby, 1814.

Dr SIR :—I regret sincerely our not having been acquainted with yr intention of reediting the history of the O. & N. T. of F. Reeve's. The

history of the N. T. is already out of the press, and the Trustees being desirous of having the whole work for the use of the Free schools.

It has been determined upon printing the whole work in a few days I shall forward the prospectus of it to R. R. D. Egan. I expect the work will be ready for delivery in about 2 months.

I am with unfeigned regard

Dr Sir

Yr hble and obedt. Serv^t

ANTH. : KOHLMANN.

JOSEPH SNYDER TO MATHEW CAREY.

PHILADELPHIA, Jany. 13th 1807.

SIR :—Agreeable to a Resolution of the Board of Trustees of St. Marys Church, January 12th, 1807, You are hereby Notified that unless the arrears due on Pew you now hold in said Church are paid by the first of Feby. next the Laws of the Church will be enforced, by which your title to the Pew will be forfeited and it must be advertised to be Let.—

M^r. M. CAREY.

JOSEPH SNYDER, Secy

JOHN DARCY TO MATHEW CAREY.

ST AUGUSTINE July 6th 1807.

SIR :—You will much oblige a Juvenile Schoolmate of Yours to inquire into the fortune of the under written numbers and (if not too troublesome) if they have been fortunate to direct to your old.

Friend

JOHN DARCY.

Formerly pupil of the Rev^d M^r Bettagh and Mullhall, Cook St., Dublin Ireland. No. 1520 not drawn in the 4th Presbtⁿ Church Lottery bought from M^r. M. Connell 27 Oct^r. 1806 No. 6086 bought from M^r R. E. Martin, 62 Market St. in the Lottery (for the encouragement of useful arts) to commence drawing 1 January, 1807, the Ticket signed John Biddis.

P. S. should no direct mode of information offer, if you would have the goodness to direct a line or two, (to the Reverend Doctor Gallagher, Charlestown South Carolina to be forwarded to me at St. Augustine) I have no doubt but I should receive it as the Doctor would forward it to me. I am sir

yours,

J. D.

UNPUBLISHED LETTERS.

JOHN CLAPIER TO REV. S. S. COOPER.

MARSEILLES 30th September 1824

THE REV'D SAM'L S. COOPER
LEGHORN.

DEAR SIR :—By your letter of the 22^d instant received by last mail I am happy to hear of your safe arrival at Leghorn, and I give thanks to Divine Providence for protecting you from the dangers you ran since your departure from Cyprus. I feel highly gratified that the letters of introduction which I procured for you have been of service. Since you left here I have had the pleasure of hearing twice from you viz. on the 5th of February last informing me of your arrival at Cyprus and on the 8th of May advising me of your return to that place from your journey to the Holy Land. I have each time communicated the information to my uncle in Philadelphia that he might apprise your friends of it but I have not received any letters for you.

I called yesterday on the Reverend Mr. Caire, Superior of the Seminary, and presented him your compliments. In answer to the enquiry I made concerning the Prince of Hohenloe, he stated that he had no letters for you from the Prince, but that your message to him had been duly accomplished and everything concerning it forwarded by him (Mr. Caire) to the person in Philadelphia agreeable to your instructions.

I hope whether you decide on going to Rome or not that you will take our city in your way back to Philadelphia and that I will once more be able to pay my best respects to you. However should you make up your mind differently, have the goodness to inform me of it and I will send you your trunk wherever you choose to direct. In the meantime I beg leave to renew you the assurance of my most devoted regard and esteem &

I remain very respectfully
Dr Sir

your most obt & humble servant

JN CLAPIER.

EUGENE KELLY TO HIS BROTHER.

SAN FRANCISCO Sept. 15th, 52.

MY DEAR BROTHER :—This will be handed you by Mr. Donohoe, who leaves to morrow morning on the mail steamer for N York in order to buy some goods for our market. I had determined to leave myself in Oct. and to remain all winter in New York but have changed my determination on account of our moving into a fine new store which I have

built, and also on account of our buying out the interest of Mr. Janson in the firm. Our firm now is "Eugene Kelly & Co." Mr. Donohue and Daniel T. Murphy are the company. We have been very successful in business this year, and all have had good health. Patrick arrived here on the last steamer he is well and is quiet (rather too quiet) sensible lad, of course he is perfectly green and of no use at present however he will learn and soon be of some service. I want you when writing to his father to let him particularly know that it was on his own account and in order to make if possible something out of him so that ultimately he might reap the benefit that I wrote for him. I saw a young man at your house with his brother who was a gardner Garely I think is his name, he called on me and was out of money he left his trunk at the store and went up to the mines. Another young man to whom you gave a letter and as you intimated was out of money, he is a moulder by trade. I was building and got him or rather gave him work for some days. I also applied at a friend of mine who keeps a foundry—he promised—to give him work and I believe he now is working there. Dr. Ryder is at San Jose he intends to return to the "States" in Oct. I have had some trouble with Mr. Scanlin he collected funds for a church. The lot he bought and got a deed in his own name as he said to secure the payment of some money which he borrowed to pay for the lot and that when the Bishop would return and when he would collect enough to pay himself he would deed it to the Bishop. *He is good at collecting* as luck would have it they at a meeting before I returned appointed a treasurer and a secretary. When I found he had money enough in his own hands to pay for the lot I managed to make the treasurer and secretary call on him for a statement of the funds in his hands and the list of the names of those who paid. I went also to visit his holiness he thought he would do as he done since he came here—have everything his own way. After long discussion and sharp words we compelled him to promise to give the names of those who paid, and to sign a deed to the Bishop, and to give the balance in his hands to the treasurer. Our Bishop is in the City of Mexico and will or is expected to return in Oct. Mr. Scanlin preaches well and was at first liked he is a great beggar and now is not at all liked. He has *made money* here, and in my opinion will leave when the Bishop returns, yet he does not expect to do so. I think there is no reformation in the man. I have heard nothing from Patrick. Let me know *all* about Annie's death it appears very strange.

When I go on to N. Y. I intend to remain all summer. Our business is large and profitable. I have made *considerable* in some purchases of real estate. I also own a ranch three miles square which will in some years be very valuable, in a pecuniary point of view I have reason to be satisfied with California yet otherwise I do not like it.

Ever Affectionately

EUGENE KELLY.

REV. JOHN KELLY,

Jersey City, N. J.

ANNUAL REPORT OF THE EXECUTIVE BOARD

The Executive Board of the AMERICAN CATHOLIC HISTORICAL SOCIETY in presenting the following report for the year now closing is justified in congratulating the members on the very fair condition in which the Society stands to-day. The affairs of the SOCIETY financially are in good condition. Not only have the general expenses been paid, but the sum of \$1,600 has been devoted to reducing the mortgage indebtedness. The financial statement appended will show for itself.

The members should not permit themselves to grow lukewarm in their efforts as only persistent work will enable the SOCIETY to make any advancement or even to hold the position which it has achieved.

New members are essential and every member should endeavor to increase the number of active workers in the cause.

In the matter of Historical Research we have had the great advantage of the labors of Rev. Umberto Benigni, our Archivist in Rome, some of whose work has already appeared in the RECORDS and who will continue his services.

The following papers were approved for publication :

- " Some Southern Cities in 1750," by Rev. Conrad Widman, S. J.
- " A Sketch of the Passionists in the United States," by Rev. Edmund Hill, C. P.
- " An Ode on the First Mass celebrated in the New World of the Western Hemisphere," by Miss Eleanor C. Donnelly.
- " An Alleged Popish Conspiracy, A. D. 1753," by Rev. Thos. Hughes, S. J.
- " Memoir of the late Prof. George H. Miles," by Dr. Thomas W. Kenny.
- " Memoir of Mathias J. O'Conway," by Dr. Lawrence F. Flick.
- " The First Missionary in America," by Rev. Ambrose Sauning, O. F. M.
- " Translations from the Goshenhoppen Registers, 1801 to 1820," with a preface, by Rev. T. C. Middleton, D. D., O. S. A.
- " Chief Justice Taney," by Miss Mary Florence Taney.
- A Letter of Bishop Dubourg, of Louisiana.

During the year (1899) five entertainments were conducted successfully by the Committee on Entertainments to whom special thanks are due for the great interest they have taken.

- January 31. Reception to His Grace Archbishop Ryan.
- May 3. Reception to Bishop Shanahan, preceded by an address on the subject "Philadelphia Parochial Schools."
- May 8. Tea given by Committee to women members of the Society and to the donors to the "Tea-Service Collection."
- June 8. Reception to Rev. Dr. Shanahan, of the Catholic University, given by Officers and Board of Managers to the male members of the SOCIETY and some invited guests.
- Dec. 13. Reading of a paper on " Songs and Ballads of the American Revolution," by Miss Jane Campbell.

ANNUAL REPORT OF THE EXECUTIVE BOARD. 73

All of which added greatly to arouse interest in the SOCIETY and its work.

The RECORDS of the SOCIETY have been regularly issued and owing to the indefatigable efforts of Dr. Lawrence F. Flick are increasing in value and advancing to a self-sustaining basis.

The cost of publication for the four numbers of the RECORDS, inclusive of the last number of volume ix and the third number of volume x is as follows :

Paper for RECORDS	\$ 455 07
Half tones	219 00
Printing	967 36
Postage & copyright	103 90
Binding 9 vols. RECORDS	7 20
Commissions for advertisements & subscriptions	69 05
Printing circulars and mailing	23 52

	\$1,845 10

The resources of the SOCIETY from publication are, as follows :

Received from advertisements	\$ 889 82
Received from sale of RECORDS	124 50
Received from subscriptions	316 50

	\$1,330 82

During the year some new features were added to the publication, notably, departments of "Unpublished Letters" and "Notes and Queries." These new departments have apparently added interest and value to the RECORDS. One hundred and twenty-four new subscriptions have been added during the year which is the largest number that has been obtained in one year in the history of the SOCIETY. Many of these subscriptions are from educational institutions, representing a great many people in the aggregate. The friendship of such institutions adds materially to the influence of the SOCIETY for the furtherance of its work.

A cash prize of one hundred dollars has been given to the SOCIETY by Mr. Martin Maloney, for the best essay on an American Catholic historical subject, to be competed for by the pupils of the Catholic colleges, academies and seminaries, throughout the United States, Canada and Mexico. This prize has followed in the wake of the cash prize of twenty-five dollars given by an unknown friend, through our former President, Rev. Hugh T. Henry, for the best essay on an American Catholic historical subject, to be competed for by the pupils of the parochial schools of the archdiocese of Philadelphia. These two prizes will, no doubt, create much interest in Catholic historical research, and will, in the near future, bring valuable material to our publication.

The Board is pleased to be able to report encouraging signs of a healthy growth during the past year in the work of the Library and Cabinet Committee. The most obvious of these signs is noticeable in the number and character of the books added to the Library. Amongst these the first place, as far as the special scope of the SOCIETY is concerned, should be given to the series of the *Jesuit Relations*, which has now reached the fifty-sixth volume. This is the only work which the limited funds at our disposal have allowed us to purchase. Fortunately, however, the interest taken in the aims of the SOCIETY by its members and patrons throughout the country, has in some measure made up for the lack of pecuniary resources, and has brought to our shelves and Cabinet a goodly number of monographs and historical souvenirs, illustrating manifold features of the Church's life, past and present. As several lists of these miscellaneous additions to our treasures have appeared in the SOCIETY'S RECORDS, it will be unnecessary to mention them here. For the information of such members as feel an interest in the matter a complete list is appended to this Report.

Your Board would call attention to the significant fact that the books and pamphlets presented to the Library manifest a widening interest in the object of the SOCIETY, coming as they do from so many different quarters, from regions as far apart as Massachusetts and California, Canada and Cuba. The credit of this ubiquity of appreciation is due principally to the influence of the SOCIETY'S RECORDS, through its exchanges and otherwise.

Aside from works bearing on American Ecclesiastical History, the most valuable accession to the Library has been the two sumptuous volumes of Tissot's *Life of Christ*. This splendid *edition de luxe* the SOCIETY owes to the munificence of Miss M. K. Devine. Amongst other works of a general character special mention should be given to the scholarly *Lives of the Irish Saints*, (in eight octavo volumes), by the Very Rev. Canon O'Hanlon, of Dublin, Ireland, presented to the SOCIETY by the Most Rev. P. J. Ryan, D. D., Archbishop of Philadelphia.

An encouraging mark of progress in the field entrusted to the Committee on Library and Cabinet is the growing practical usefulness of the Library. Our halls are not being peopled with mere voiceless witnesses of a by-gone age. Scholars are becoming more conscious of the presence here of always accessible representatives both of the actual present and the vanishing past, and they come to our halls to chronicle their stories. It is noteworthy in this connection that the Prize Essay assigned by the SOCIETY to the Parochial Schools of the Archdiocese has stimulated in the children a taste for historical research, and quite a number visit the Library to read of the lives and the struggles of their Catholic forefathers in earlier America. It is to be hoped that this incipient "Children's Crusade" in the conquest of truth will inflame the

zeal of their elders in the same cause, and effect a deeper personal interest in the work of the SOCIETY, both in the line of co-operation in the work itself and in sharing the advantages afforded by the valuable treasures stored up in our Library and Cabinet.

It is the pleasant duty of your Board to record the efficient work done in the Library by Edward Roth, and the clerk, Miss A. M. McGowan.

ACCESSIONS TO THE LIBRARY AND CABINET DURING THE
YEAR 1899, WHICH HAVE NOT ALREADY
BEEN PUBLISHED.

Tissot's Life of Christ. Presented by Miss M. K. Devine, in memory of her mother.

The Buildings and Churches of the Mission of Santa Barbara, by Rev. J. J. O'Keefe, O. F. M., 1895.

The Franciscans in California, by Fr. Engelhardt, O. F. M., 1897. Presented by the Mission.

Illustrated Historical Sketch Marking the Tenth Anniversary of the Working Girls' Home, Boston, Mass., 1888-1898. Presented by the Gray Nuns, Boston.

Subscription to the Architectural Record, for 1899. Presented by Miss E. R. Blight.

The Fourteenth Annual Report of St. Alexis' Hospital, Cleveland, O. Presented by the Hospital.

Lives of the Irish Saints, by Rev. Canon O'Hanlon, Dublin, Ireland, in 8 vols. Presented by the author.

Franklin as a Genealogist, by John W. Jordan, Philadelphia. Presented by the author.

Annual Reports of St. Peter's Hospital, Brooklyn, N. Y., from 1886 to 1898. Presented by the Hospital.

Illustrated Souvenir of the Silver Jubilee of the Establishment of the House of the Angel Guardian, Boston, Mass.

Photographs of the First Five Founders of the Society of the Divine Word, Milton, Pa. Presented by Miss Eleanor C. Donnelly.

Fragment of the Chasuble from an old Church in Mexico, embroidered by the Ladies of the Court of Queen Isabella of Spain. Presented by Mrs. Thos. F. Tobey, through Miss E. C. Donnelly.

Third Annual Report of the American Society for Visiting Catholic Prisoners, Philadelphia, 1898. Presented by the Society.

Annual Report of Borgess Hospital, Kalamazoo, Mich., 1899. Presented by the Hospital.

Fourth Biennial Report of the Librarian of the Montana State Library, Helena, Mont., 1897-1898. Presented by the Librarian.

Statutes-at-Large of the State of Pennsylvania, 4 vols.; and Government Reports. Presented by the State Librarian, Dr. Reed.

Annual report of the State Librarian of New Jersey for 1899. Presented by the Librarian.

Third Annual Report of the Free Library of Philadelphia. The Builetin of the Free Library. No. 2. March, 1899. By John Thomson. Presented by the Librarian.

Fiftieth and fifty-sixth annual reports of the Mount Hope Retreat, for the years 1892 and 1898, by Chas. G. Hill, M. D. Presented by the Institution.

The Catholic Church in the Present Century; its Fears and Hopes for the Next Century. Reprint from the American Ecclesiastical Review. Presented by Rev. H. J. Heuser.

Haymo of Hythe, Bishop of Rochester. London, 1895. The Quaker Ogdens in America; by Charles Burr Ogden, Phila., 1898. Memorial of St. Augustine's Chapel, the only English-speaking Catholic Church in Havana, September, 1899. Presented by V. Rev. Dr. Middleton, O. S. A.

Genealogy of Dr. Francis Joseph Pfeiffer of Philadelphia and his Descendants. 1734-1899. By Edwin Jaquett Sellers, Philadelphia, 1899. Presented by the author.

Eleventh Biennial Report of the Board of Directors of the Kansas State Historical Society, Topeka. 1899. Presented by the Society.

The Twenty-Sixth Regular Report of the Medical Staff of St. Francis' Hospital, Jersey City, N. J., for the Year 1898. Presented by the Sisters of St. Francis.

First official Catalogue of Church Music examined by the Cincinnati Diocesan Commission on Church Music. 1899. Semi-Centennial Anniversary of Father Mathew's Visit to New Haven, Conn., 1849-1899. Under the Auspices of the Central T. A. U. of New Haven, Oct. 17, 18, 1899. Presented by M. I. J. Griffin.

History of the Sisters of Charity of Leavenworth, Kansas, by a Member of the Community. Kansas City, Mo., 1898. Presented by the Sisters of St. Joseph's Home, Helena, Mont.

Annual Report of the Ontario Historical Society, 1899. The Canadian View of the Alaskan Boundary Dispute as stated by Hon. David Mills, Minister of Justice, in an interview with a correspondent of the *Chicago Tribune*, 1899. Presented by the Ontario Historical Society.

Third Annual Report of the State Historian of the State of New York, 1897. State Library Bulletin History, Nos. 2 and 3. Presented by the University of the State of New York

Address of the Catholic Lay Citizens of Philadelphia in Reply to the Presentment of the Grand Jury, of May Term, 1844, in Regard to the Causes of the Late Riots in Philadelphia. Metropolitan Tract Society, Baltimore, 1844. Presented by M. A. Mullin.

Report of the Expedition to Hudson Bay and Cumberland Gulf in the Steamship "Diana." Ottawa, 1898. Presented by Matthew F. Walsh.

ANNUAL REPORT OF THE EXECUTIVE BOARD. 77

Fifth Annual Report of the Superintendent of Parochial Schools of the Archdiocese of Philadelphia, 1898-99. Presented by Rev. P. R. McDevitt.

Register of the Society of the Colonial Dames of America. Philadelphia, 1898. Presented by the Pennsylvania Society.

Thirteen Pictures of the Buildings Occupied by the Sisters of the Divine Compassion, White Plains, New York. Presented by the Sisters.

Framed Picture and Autograph of Daniel O'Connell. Presented by Rev. Jas. F. Trainor.

Doll Dressed in the Habit of the Sisters of Charity of the B. V. M. Presented by Miss M. E. Doyle.

The Devout Manual, Dublin, 1780. Presented by Mrs. Mehan.

STATEMENT OF RECEIPTS AND EXPENSES FROM DECEMBER 1,
1898, TO NOVEMBER 30, 1899.

Balance, December 1, 1898	\$ 416 57
Interest on Deposit for 1898	14 14

	\$ 430 71

RECEIPTS.

Dues from Active Members	\$ 2,424 86
" " Contributing Members	82 00
" " Life Members	1,250 00

	\$ 3,756 86
From Advertisements	895 82
" " Sale of RECORDS	125 52
" " Subscription to RECORDS	316 50

	1,337 84
Contribution to Archivist Fund	400 00
" " to Mortgage Fund	133 00
" " to "B" Fund	472 50
" " to Prize Fund	100 00

	1,105 50
Proceeds of Promenade Concert	141 76
Refund of Cash Advanced to Reception Committee	46 50

	188 26
Total Receipts	\$ 6,819 17

EXPENSES.

Mortgage paid off during the year	\$1,600 00
Interest on mortgage	392 00
Taxes	37 00
Water rent	15 00
Coal	159 40
Gas	70 80
Repairs	12 44
Re-setting curb and pointing back fence	13 00
Shelving	14 32
	—————
	\$2,313 96
Printing RECORDS (four Nos.)	1,776 05
Commission on advertisements	69 05
	—————
	1,845 10
Books, "Jesuit Relations"	84 00
Catalogue Cards	6 00
Examining "Carey Correspondence"	50 00
Treasurer's bond	10 00
Postage, stationery, expressage, household utensils, house cleaning, etc.	356 54
Commission on dues collected	66 25
	—————
	572 79
Salaries, clerks'	587 60
" archivist's	600 00
" Prof. Roth	400 00
	—————
	1,587 60
Advanced to Reception Committee	46 50
	—————
	46 50
	—————
	\$6,365 95
Total receipts	\$6,819 17
" expenses	6,365 95
	—————
Balance	\$ 453 22

BY-PATHS OF HISTORY.

INTERESTING HISTORICAL READING.

In a recent conversation with a very eminent Catholic scholar, I uttered a regret which many others have doubtless felt, that there is no central Catholic bureau for bringing to the notice both of the Catholic reader and the non-Catholic publisher, the occasional wanton attacks made in books of "general literature" on the faith and practice of Catholicism. The uttered regret was pointed with a concrete illustration. "An eminent publishing firm," I said, "has issued a little book on the history of Music, in which thirteen lines of text are given to a mention of St. Gregory's connection with the establishment of the chant that bears his name, while in a foot note thrice that amount of matter is given to an attack, savage and wholly unnecessary—even were it justified by history—on the memory of a man whom the ages have concurred in styling 'the Great.' The Pope, it seems, burned the Palatine library, hated all human learning, and designed the Chant for an ignorant and superstitious people who should the more easily, through its ministrations, be led to bow down to the fetich of papal power." This little summary of the foot-note made my listener indignant. "Write," said he, "to the publishers, calling their attention to such a flagrant instance of bigotry. They would be glad to know of it." To this I was forced to reply that "unfortunately, it is a trifle late for such action now. The book came under my notice when buying it, some ten years ago or so, and only after *paying* for it did I notice the objectionable feature. Like many another, I considered it no more my business than that of many others, better qualified by experience and prominent position, to urge the common indignation of Catholics."

Generalia non pungunt—it is the concrete that tells; and so I shall place here before you, gentle reader, the extract in

question, and shall ask you to do your own moralizing and to permit me to do mine.

I.

"It is not improbable that Gregory's musical labors were only a part of his plan to give the Roman Church supreme temporal power. History shows us that while he left nothing undone to establish the influence of the Church, he also endeavored to spare nothing that could militate against it. He built up an imposing and elaborate Church ritual, designed to overwhelm the impressionable minds of an ignorant people. According to Draper, in his *Intellectual Development of Europe*, 'His oft-expressed belief that the end of the world was at hand was perpetually contradicted by his acts, which were ceaselessly directed to the foundation of a future papal empire. Under him was sanctified that mythologic Christianity destined to become the religion of Europe for many subsequent centuries, and which adopted the adoration of the Virgin by images and pictures; the efficacy of the remains of martyrs and relics; stupendous miracles wrought at the shrines of saints; the perpetual intervention of angels and devils in sublunary affairs; the truth of legends far surpassing in romantic improbability the stories of Greek mythology; the localization of heaven a few miles above the air, and of hell in the bowels of the earth, with its portal in the crater of Lipari?' This same pontiff, according to Draper, 'hated all human learning, and insisting on the maxim that "Ignorance is the mother of devotion," he expelled from Rome all mathematical studies, and burned the Palatine Library founded by Augustus Cæsar. It was valuable for the many rare manuscripts it contained. He forbade the study of the classics, mutilated statues, and destroyed temples. He hated the very relics of classical genius; pursued with vindictive fanaticism the writings of Livy, against whom he was specially excited.' It is not difficult to perceive that a mind capable of devising such a policy would see the availability of the solemn and mysterious chant as a means of heightening the effect of the Church liturgy and strengthening its hold on the popular mind. We must admit, therefore, that Gregory's musical labors were inspired by no devotion to art, though they led to beneficent results which their projector could never have conceived."

Now, would you believe it, dear reader? The publishers of this little book are not an obscure firm of anti-Catholic propagandists, but the House of Longmans, N. Y.; its author is not a zealous clergyman, but the well-known musical critic, Mr. W. J. Henderson; its title is not "Popery Calmly Considered," but *The Story of Music*. Any one of these three facts should have assured a prospective buyer of the book, of its immunity from such a wanton attack as it contains. Any

Catholic would have bought it, as I did, without taking thought, without pausing a moment to make any inquiry whatever concerning it. It suggests itself as a gift-book worthy of presentation to any young Catholic or Protestant. And yet—!

I have said that the attack made by and in it, is a wanton attack. If everything in it were true, it would still remain such; for it has nothing whatever to do with the *Story of Music*; except, perhaps, to illustrate the child's euphemistic use of the word "Story" for "lie." But, talking of "lies," let me explore some of those contained in the extract quoted.

Like most attacks on Catholicity, this one of Mr. Henderson's displays not a few elements of the witty characterization of a certain fellow-Congressman, made by Mr. Reed, namely, that the gentleman could not speak *without subtracting something from the sum of human knowledge*. But in displaying this characteristic, it also leads necessarily to an inference concerning the general reading and general information of Mr. H. To him, it would seem, Draper's book was a great and unexpected "find"! What shall we say? *O tempora! O mores!* Verily, *O tempora!* Draper had been so long discredited, that he had sunk into a just oblivion until Mr. H.—(*O tempora!* What "times," indeed, had intervened!)—discovers Draper anew, unaware of the fact that the world had moved a little forward in the meantime. It is to be regretted that Mr. H. did not wait somewhat longer, for he could then have relied on the "learning" of Mr. Andrew White for more abundant information. For, be it known, Mr. H. ventures not to depart by a hairbreadth from his new-found guide in the tangled paths of learning, Draper. I was led into curious glancings at other portions of Mr. H.'s work, and was rewarded by finding this choice classical quotation in the same volume:

"Rectius vives, Licini, neque altum
Semper urgendo, neque, dum procellas
Cantus (*sic*) horrescis, nimium promendo (*sic*)
Litus iniquum."

I have carefully placed this quotation from the schoolboy's early task, in quotation marks. This was rendered necessary by the fact that I am not quoting from Horace but from Mr. Henderson. I would not hastily accuse the proof-reader of a firm like the Longmans of allowing such errors as I have italicised; nor would I hastily infer, in the case of any other writer than one such as Mr. H. (who takes Draper as an infallible guide in the tangles aforementioned), that the writer was attempting a display of learning without even a schoolboy's qualifications for the task. But it does seem to me that "Cantus" escaped because of its familiar look to a musical critic, and it seems not unlikely that Mr. H. read his Horace in an English translation and then, having noted the "number" of the Ode, and its "book," went straightforwards to the original Latin. But I do not wish to press the point—I may easily be in error where proof-reading is concerned; and the Draper episode is enough for my contention.

Catholics are, of course, aware that practically all English literature maintains a scattering fire against their cherished convictions; but they might be inclined to suspect that the specimen just given stands rather monumentally alone. But the case stands not thus. *Si monumenta quæras, circumspice.*

II.

(From *The National Music of America*, by L. C. Elson, author of *Curiosities of Music*, *European Reminiscences*, *The Theory of Music*, *Great Composers and Their Work*, etc., Boston, L. C. Page and Co., 1900.)

"Ireland had been in a most discontented state during the English convulsions. In 1641 a rebellion took place, which was accompanied by more than one murder of Protestants. At one of these the rallying cry of the Irish, by which they might recognize each other in the tumult, is said to have been 'Lilliburlero' and 'Bullen al-a,' which gives the only clue to the strange title of the song. In 1687 Talbot had been lieutenant-general in Ireland, and had distinguished himself by the arbitrary way in which he had treated the Protestants. In October, 1688, James II. made him his full deputy-lieutenant with greater powers than ever before. All England, and the Protestant part of Ireland, was in a ferment at the injustice of the appointment."

Elson prints the twelve couplets—making more than a page of his book—in full, although he quotes the criticism of Burnet, that “A foolish ballad was made at that time, treating the Papists, and chiefly the Irish, in a very ridiculous manner.”

Let me quote two couplets of the song given in full by Elson :

“ Dough by my soul de English do praat
De law's on dare side, and Creish knows what.”

And

“ Now, now de hereticks all shall go down
By Chrish and St. Patrick de nation's our own.”

I must apologize to my readers for the vulgarity and profanity of the two couplets; but I esteemed the cost not too high for the purpose I have at heart. The anti-Catholic and anti-Irish author of this charming ballad boasted of the success of his ribald lines. Elson prints not only the ballad-text but the musical setting as well. What connection is there between the ballad and the subject-matter of his book, *The National Music of America?* Where his title gave him such a splendidly ample field for a large volume, why does he esteem it pertinent to encroach on the limits of his small one by such irrelevancy? Apparently he saw the incongruity, as he tried to introduce it with some show of relevancy. In my opinion he failed to do so; although I do not think he was led to print the ballad by any prejudice or bigotry, but rather as a display of learning and research. But the impression left by his historical preface to the ballad is quite as false to fact as the ballad is injurious to religion. Perhaps Mr. Elson desired to tickle the well-known risibility of Catholics!

Another illustration of the *monumenta*, and I shall have finished with them for the present.

III.

“ It is among some pleasant rooms decorated by the school of Raphael that you must seek the chamber in which, by order of Pius IV., was strangled Cardinal Caraffa, nephew of the previous Pope, on the same day on which his brother Prince Faliano had his head cut off; this room in which an old rancor was gratified against the nephew of Paul IV. is designated quite naturally Chamber of Justice.”

Is this extracted from the Magdeburg Centuriators, or the *Catalogus* of Flacius Illyricus, or some such obvious source? From what historical writing is it taken? Perhaps you will not be surprised to hear that it is not from any work on history at all, either Protestant or infidel, but is found in an artist's description of the great capital of Christendom. The book I find it in is: ROME. By Francis Wey. (New Edition Revised and Compared with the Latest Authorities, by Maria Hornor Lansdale, Phila.: Henry T. Coates & Co. 1898.)

This should prove very interesting reading, even if one stumbled across it in a professed work on history; it should prove doubly so when found in its present place. The artistic treasures of Rome deserved a volume of 499 pages, such as I am now looking at. But all of these pages might have been consecrated jealously to that single theme without exhausting its capabilities.

Speaking of the paintings in the old lower church of S. Clemente, Mr. Wey mentions "the oldest known representation of the Assumption of the Virgin." At this point the editress (Mr. Wey apparently was a Frenchman, and wrote in French—although there is no word of explanation by editress or publisher)—places a foot-note calling the reader's attention to a disputed question of title: "The Ascension, sometimes called by Romanists (in preparation for their dogma of 1870) 'the Assumption of the Virgin', because the figure of the Virgin is elevated above the other apostles, though she is evidently intent on watching the retreating figure of her divine son.—Hare, *Walks in Rome*, p. 281." From the description of the painting given by Mr. Wey, I should infer the correctness of his—and of the traditional—naming of it as *The Assumption*; but this is not the lesson of my extract. I object to the "Romanists" of Mr. Hare; to his assuming as a fact that the older naming was made by the aforesaid "Romanists" as a theological trick "in preparation for their dogma of 1870"; to his attempt, most of all, to fix such a trick as a prelude to a "dogma" that never was made one and is not one even yet—namely, the Assumption. Mr. Hare may have been confused by the fact that the Infallibility of the

Pope was made a dogma, and by the other fact that over two hundred voices in the Vatican Council requested that the Assumption should be made a dogma. But the implication of such a piece of reasoning as Mr. Hare has been guilty of is that "Romanists" prepare for a dogma by a certain kind of devout trickery; and that in the case of the "Assumption" it was felt to be necessary, through lack of much other confirmatory matter, to resort to misnaming an old painting. And just here, let me say that, while I did not press my conviction that the painting was rightly named by Mr. Wey, I do press it in this connection; for the probable date or era of the painting may well coincide with the earlier evidences of the wide Christian belief in the glorious corporal assumption of Our Lady.

I could continue my illustrations of the *monumenta*, but I must hurry on to my moral, which I shall state in the form of numbered propositions:

I. Nearly every offensive misstatement in "general literature" is found to be a perversion of HISTORY. Witness as illustrations the extracts I have quoted.

II. A proper medium for calling attention to these would be a Catholic Historical journal, such as the RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY, in which refutations, where necessary (not always, for the lie frequently refutes itself), might be given for the information of Catholic—and of Protestant—readers.

III. The Catholic reading public should send every offensive statement promptly to such a journal—especially in the case of very recent works. An INDEX could thus be gradually compiled—not necessarily *Expurgatorius*, but rather *Præmonitorius*—in which we might all look before buying books for the young, for reading-circles, for parish-libraries, for self-improvement or pleasure. Such an INDEX would thus become both a formal, accessible record of anti-Catholic prejudice, bigotry, misinformation, and an armory of weapons as well of attack as of defence.

IV. No Catholic journal does—nor indeed can—give sufficient space to lengthy extracts *plus* their refutation ; for such a warfare lies beyond its field of action. The ordinary “ Book Notice ” is all that may find room, and is unquestionably effective as far it goes. But, again, *generalia non pungunt!* To declare that a book is bigoted, or unfair, is indeed a warning ; but it is not an appeal to the knowledge of the reader. Long extracts present a case which may need no comment ; or may furnish a field for refutation such as a Catholic reader would sometimes like to have knowledge of.

Let me suppose a case. *The Story of Music* falls into a Catholic’s hand. He reads the long foot-note concerning St. Gregory. “ Where there is so much smoke,” he may very easily ask himself, “ should I not reasonably suspect a little fire ? ” Or (if by supposition the book has been recently published) a Protestant friend may dispute the reverence paid to St. Gregory’s memory, and may allege Draper quite as confidently as Mr. Henderson does. What shall the Catholic answer ? He may suspect that there is somewhere an answer to the charges, but of its *locale* he is ignorant ; for there is certainly no magazine devoted steadily to a refutation of historical untruth, and the refutation may—or, again, may not—be found in some one or other of a dozen different magazines. Where may he seek with some assurance of finding ? There are, of course, stately volumes of history to appeal to ; but here again he is at a loss ; the public libraries give small space to Catholic apologetics in history, and the private stock of books possessed at home may be found deficient just where a need is felt. The RECORDS, on the other hand, are to be found in about a thousand public institutions scattered through our vast territory, as well as in many Catholic families. If the RECORDS became an established and formal medium for just such difficulties as I have rapidly sketched ; if Catholics contributed to its pages their historic difficulties, the extracts which worry them, the questions which are put to them or which they put to themselves—then, in a short time, the RECORDS would become a storehouse, *formally* such, of question and answer on the disputed points

of history. The thing which I desire to lay special stress upon is the fact that the RECORDS would become the *formal, recognized, and easily accessible* medium of Catholic historical truth. To this end the RECORDS invites the cordial co-operation of Catholic readers.

One more suggestion, and I have done. Some books containing anti-Catholic statements may reasonably be adjudged necessary—in the lack of other volumes on the same subject—to Catholic readers; on the other hand, many books are quite unnecessary in this respect. For instance, *The Story of Music* is but one competitor in a field already occupied by many books unobjectionable to Catholics. If the co-operation just invited would also include a mention of works suitable to Catholic readers, their wants would be pretty fully met.

Overbrook Seminary.

H. T. HENRY.

ST. GREGORY THE GREAT.

(THE STORY OF MUSIC, DRAPER.)

[In Mr. W. J. Henderson's *Story of Music*, a long foot-note (based on Draper's *History of the Intellectual Development of Europe*) attacks St. Gregory the Great. The following article discusses the foot-note in detail.]

A simple reading of almost any encyclopædia would be a good antidote to the statements of Henderson and Draper. Draper had a thesis—a bad one, but still a thesis—to sustain; but Henderson goes out of his way to display his honest bigotry.

I. THE TEMPORAL POWER.

Henderson:

"It is not improbable that Gregory's musical labors were only a part of his plan to give the Roman Church supreme temporal power."

If "ignorance gives us a large range of probabilities" (*Daniel Deronda*, Bk. II., c. 13), what a range is not open to Henderson in his "not improbable"? Going out of his way so boldly in order to cast a stone at a man of sainted memory,

why did he not at least, for the sake of decency, allege a "probable"? It is not only "not improbable," but it is quite probable that Henderson's general reading is sadly deficient in range of authorities. He must have considered Draper as a visible providence when first he stumbled over D.

II. ST. GREGORY'S ZEAL.

Henderson:

"History shows us that while he left nothing undone to establish the influence of the Church, he also endeavored to spare nothing that could militate against it."

In view of the vast and exhausting and singularly able and efficient labors of St. Gregory in spreading "the influence of the Church," we must admit the truth of H.'s charge. H. may not belong to the "great Anglo-Saxon race," and may not therefore feel that he owes any thanks to the Saint for bringing that race, by "the influence of the Church," out of barbarism into civilization. But neither does the learned Presbyterian minister, Mr. S. W. Duffield, belong to that race; who, nevertheless, says of the Saint's work in this matter, that it

"was the commencement of that Christianizing process which eventually brought Anglo-Saxon monks to Rome for education. . . . After all, Rome stood for a wider conception" (than did the Irish Church of that day), "of Church and social order and a broader Christian culture. It is to her victory that we owe Bede and the great Churchmen, who adapted the learning and lore of the Latin world to the needs of English Christendom." (*Latin Hymns*, p. 101).

H. seems to consider the "influence of the Church" over barbarian Europe as something which requires merely to be named in order to be regretted.

III. THE RITUAL.

Henderson:

"He built up an imposing and elaborate Church ritual designed to overwhelm the impressionable minds of an ignorant people."

I wonder how H. learned of the Pope's "design"? By a certain kind of retrospective clairvoyance? If H. would but apply his wonderful talent to those historic problems whose dis-

entanglement must depend on ascertaining the motives of the actors, he would confer, etc. But should we not be nearer the truth in supposing that *H.*, in his ponderous foot-note to *The Story of Music*, had a design "to overwhelm the impressionable minds of an ignorant people" for whom his booklet was written? For certainly the nineteenth century is singularly ignorant—or singularly tolerant of mountebanks—when such "sound and fury, signifying nothing," could escape without a roar of laughter. I wonder if *H.* stopped a moment to reflect—(I also wonder if he knew)—that "the imposing and elaborate Church ritual designed" explicitly by *Almighty God* for the *Jews*, might by a similar process of reasoning be ascribed to a desire to overwhelm the impressionable minds of that ignorant people? I presume, too, that the Saint's literally immense output of written matter—the *Moralia*, *Cura Pastoralis* (translated into Anglo-Saxon three centuries after by Alfred the Great), the *Homilies* on *Ezekiel* and the *Gospels*, the *Letters*, *Hymns*, *Dialogues*—was intended for a people none of whom could read at the time, and none of whom—if the Saint's well-known "hatred of all human learning" could bring this about—should ever be able to read?

IV. GREGORIAN CHANT.

Henderson also thinks that Gregory could see "the availability of the solemn and mysterious chant as a means of heightening the effect of the Church liturgy and strengthening its hold on the popular mind."

I am afraid that *H.*, although writing professedly about the chant, has here displayed his ignorance of its history. "Solemn" it probably was—"Ignorance gives us a large range of probabilities"—but, unfortunately, we of to-day know neither its melodies nor how they were sung. But when *H.* tells us also that it was "mysterious," we cannot help the suspicion that he is alluding to the "mysterious" character which even the Plain Chant of to-day presents to him and to nearly all modern musicians. The mystery is on his part, and not on that of the Chant. Chinese music would similarly appeal to

him as "mysterious," although it might seem perfectly natural and reasonable to a Chinese.

The simple fact is that the Chant of the time of Gregory must have shared with all primitive music the quality of unmeasured rhythm; and that it must, therefore, have appeared less "mysterious" even to the barbarian world than the measured rhythms of Protestant missionary hymns appear to the barbarians of to-day. But *H.* does not stop to think, even if knowledge of his subject could be tapped by a little timely thinking; he is convinced that "mystery" is the keynote of the influence of the Church still, although books in his vernacular tongue would easily inform him and remove the mystery; and he is determined to make Gregory a hoodwinking genius and a "mysterious." Let me repeat once more that *H.* is writing, not on *The Evils of Popery*, but on *Music!*

But enough of *H.* Let us turn now to his "Guide, philosopher, and friend."

V. ST. GREGORY'S LEARNING.

Draper: Gregory

"hated all human learning."

The "all" here seems superlative, and recalls the saying of a certain genius, that "superlatives are lies." But let us deal in a kindly spirit with *D.* It may be that after glancing—if he ever did glance—at the five stately volumes devoted to the writings of Gregory, in Migne's *Patrologia Latina*, *D.* took it for granted that his readers would lay such a stress on his word "human" as to make it clearly antithetical to "divine," or "spiritual," or "religious." *D.* would also, doubtless, have been very stern towards the author of the *Imitation* for his avowal that he never felt so happy as when alone with *one little book*; and with St. Paul for his petulant statement to the art-loving and learned Corinthians: "I judged not myself to know anything amongst you but Jesus Christ, and Him crucified."

Mosheim, in his *Ecclesiastical History* (Maclaine's translation), goes farther and says that Gregory "in general mani-

fested an extreme aversion to all kinds of learning, as his *Epistles* and *Dialogues* sufficiently testify."

The superlative "all" is a favorite word with our critics. I wonder if a profound knowledge of Civil Law and of Ethics might be construed as "human learning" (in the phrase of *D.*), or as learning at all (in the estimation of Mosheim)? I pass over Gregory's intimate acquaintance with the Bible. I wonder if this could be styled "learning"? Just take a superficial glance, dear reader, at Gregory's writings, so replete with elegant rhetoric, acute observations, and the paraphernalia of learning; and then echo the words of S. R. Maitland *in re Milner*: "Really, one scarce knows how to meet such statements."

In his Life of St. Gregory (Lib. II., c. 13), John the Deacon tells us that the Saint surrounded his pontifical household with all learning:

"Then did Wisdom, as it were visibly, build herself at Rome a temple, and sustain the hall of the apostolic see with her seven arts, as it were with pillars of so many most noble stones. From the least to the greatest, not one of the episcopal household displayed any barbarism in speech or dress * * * * and if, perchance, any one lacked either holiness or prudence, he adjudged himself unworthy of appearing before the bishop."

VI. ENCYCLOPÆDIAS.

I go out of my way a little to commend to Catholic readers the copious yet concise, learned yet clear, historical yet impartial, treatments of Catholic subjects found in *Chambers'*; and to condemn the verbose and obscure and prejudiced treatments found in the *Britannica*. Just read both *in re* Gregory the Great (then follow on with the "Jesuits," "Sir Thomas More," *et al.*). In connection with the asserted hatred of all human learning on the part of Gregory, I quote from the *Britannica* (s. v.):

"There is no possibility of mistake as to the literary taste of the man who could write (pref. to *Moralia*)—'non metacismi collisionem fugio, non barbarismi confusionem devito, situs motusque etiam et praepositionum casus servare contemno, quia indignum vehementer existimo ut verba coelestis oraculi restringam sub regulis Donati.'"

St. Gregory's regard for the superior claims of the "heavenly utterance" must surely offend every humanist—the more so as he knew better, was trained in youth in the best schools of the metropolis and to the best ideals then recognized of the literary art, could on occasion write beautiful hymns and periodic sentences, and could play delicately on words. The very sentence in which he professes not to feel subservient to literary law and to despise mere graces of style, is itself a demonstration that he could wield a rhetorical pen. He must, indeed, have "hated all human learning"! But why should not *Draper, Britannica, Henderson & Co.* have a little human pity for his weakness—and just a little horse-sense—in their criticism? They know nothing of Humility—that most characteristic feature in the saint's life and writings. Nor, on the other hand, will they permit the common rhetorical device of a *disclaimer* of rhetoric. By just such wooden literalness of interpretation they could make St. Paul an ignoramus, because he averred that he taught "not in the persuasive words of human wisdom"—although, on occasion (*e.g.*, in his areopagitic oration on the "unknown God"), he could tilt it with the best of the rhetoricians and logicians, and could—and did—quote the verse of pagan classics. I can conceive of *D. & Co.* interpreting Shakspere's characterization of Mark Antony as follows: "The great poet evidently thought Antony a poor speaker. He makes Antony declare, in his famous speech, that he lacked the graces of literary and oratorical style:

'I am no orator, as Brutus is;
But, as you all do know, a plain, blunt man,
That love my friend; and that they know full well
That gave me public leave to speak of him:
For I have neither wit, nor words, nor worth,
Action nor utterance, nor the power of speech,
To stir men's blood; I only speak right on. . . .'

"We are at a loss to understand how the gifted author of Julius Cæsar could have given to such a self-confessed blunderer the triumph of such an outburst of rage as the speech produced."

But in just such a fashion do they comment on St. Gregory's rhetoric—if not, as I would rather contend—his Humility and

his desire to elevate into prominence the superior claims of the *coelestis oraculi* to any mere graces of style. If the critics had pointed out the metacisms, prepositional confusions, etc., and thus had illustrated from the *Moralia* how far the Saint's lordly contempt had carried him, we should recognize in their work a piece of objective criticism, and not a display of wooden literalness.

We should be grateful to the memory of St. Gregory for the comparative purity of his Latin ; for the very end of the sixth century was the time in which he wrote. It might be styled the Iron Age of Latin. And it was not an easy thing to avoid barbarisms, especially where new ideas looked for a new expression and to a new *clienèle*.

Prudentius, three centuries earlier, "despises" the limitations of classical prosody in his attempt to sing the *coeleste oraculum* in hexameters—he will not forego the use of such words as *temulentus*, *delibutus*, *idololatris*, *calcamentum*, *ecclesia*, *margaritum*, although, in order to keep them, he must change long quantities into short and *vice versa*. These changes he made, not through ignorance, but by design. *D. & Co.* would, I suppose, taunt the Christian poets with "hating all human learning"? But should not Trench's defense of them be the defense also of Gregory? Trench says :

"Craving the whole domain of words for their own, finding it only too narrow for the uttering of all they were striving to express, desiring, too, as must all whose thoughts and feelings are real, that their words should fit close to their sense, they could ill endure to be shut out from that which often was the best and fittest, by arbitrary, artificial, and to them unmeaning restrictions." (*Sacred Latin Poetry*, 3rd ed., p. 9.)

The Benedictine editors commend the elegance of the style of the *Moralia*. Let the *Britannica* point out the flaws, if it can ! But the *Britannica* stops short in its quotation from what it styles the "pref". The extract belongs to the *Epistola* preceding the *Praefatio*, and should have included the Saint's apology, to the effect that he is but *following the example of all* the interpreters of Scripture. He is not seeking grace for slovenliness of style, but for his disregard of hypercritical æstheticism, as his explanation to Leander (c. v. of the *Epistola*) shows :

"In qua quidquid tua sanctitas *tepidum incultumque* repererit, tanto mihi celerrime indulget, quanto hoc me aegrum dicere non ignorat."

He then proceeds to speak of his long sickness as an apology for anything *tepidum incultumque* in the *Moralia*. Why does the *Brit.* ignore this, and woodenly interpret the extract it does give?

VII. "IGNORANCE IS THE MOTHER OF DEVOTION."

Draper:

"Insisting on the maxim that 'Ignorance is the mother of devotion.'"

The maxim is familiar to Catholics, not as a principle of their action, but as an insult to that principle. Who is the author of it? A hasty reader of *D.* might easily suppose that it is due to Gregory. It has, however, been traced back only as far as Jeremy Taylor, the great Protestant divine, and is found in his *Letter to a Person Newly Converted*.

I will quote in answer to the maxim, not a Catholic view, but that of Matthew Arnold :

"Catholics in general feel themselves to have drawn not only their religion from the Church, they feel themselves to have drawn from her, too, their art and poetry and culture." (*Passages from Prose Writings*, p. 184.)

And, as this Department of the RECORDS is meant to furnish Catholics with a ready answer to the most frequent charges made against them, I do not scruple to quote here largely from the same volume of Arnold (p. 181), a passage which is both very interesting and very comforting :

"In spite of all the shocks which the feelings of a good Catholic have in this Protestant country inevitably to undergo, in spite of the contemptuous insensibility to the grandeur of Rome which he finds so general and so hard to bear, how much has he to console him, how many acts of homage to the greatness of his religion may he see if he has his eyes open! I will tell him of one of them. Let him go . . . to . . . the British Museum . . . the region where its theological books are placed. I am almost afraid to say what he will find there, for fear Mr. Spurgeon, like a second Caliph Omar, should give the library to the flames. He will find an immense Catholic work, the Collection of the Abbé Migne, lording it over that whole region, reducing to insignificance

the feeble Protestant forces which hang upon its skirts. Protestantism is duly represented, indeed ; the librarian knows his business too well to suffer it to be otherwise. All the varieties of Protestantism are there . . . But how are all these divided against one another, and how, though they were all united, are they dwarfed by the Catholic Leviathan, their neighbor ! Majestic in all its blue and gold unity, this fills shelf after shelf and compartment after compartment, its right mounting up into heaven among the white folios of the 'Acta Sanctorum,' its left plunging down into hell among the yellow octavos of the 'Law Digest.' Everything is there, in that immense 'Patrologiae Cursus Completus,' in that 'Encyclopédie Théologique,' that 'Nouvelle Encyclopédie Théologique,' that 'Troisième Encyclopédie Théologique'; religion, philosophy, history, biography, arts, sciences, bibliography, gossip. The work embraces the whole range of human interests ; like one of the great Middle-Age cathedrals, it is in itself a study for a life."

And yet, "Ignorance is the mother of devotion" ?

VIII. " MATHEMATICS."

Draper :

"He expelled from Rome all mathematical studies."

Here is our "all" once more ! I should perhaps not notice this "mathematics." Even the *Britannica* had to save its reputation by not even noticing it. However, as it illustrates certain processes used in the formation of a slander, I make a little room here for some account of it.

Gregory died in the year 604. We have two Lives of the Saint, written by John the Deacon and Paul the Deacon, as well as chronicles and histories—the Lives filled with all that could be said, the chronicles and histories big with details—and yet no mention is made of this exploit in mathematics, until we arrive at the *Polycraticus* of John of Salisbury, written FIVE AND A HALF CENTURIES after Gregory's death. The twenty-fourth Chapter of the second Book is headed :

"Quod mathematici temerarii sunt, indifferenter futura judicio suo subjicere praesumentes."

We naturally ask ourselves—"What had the mathematicians (*mathematici*) to do with the foretelling of futurity?" They must assuredly have been temerarious ! We pass over seven and a half pages (Giles' Edition) of John's discussion, and arrive at Chapter the twenty-sixth, the heading of which concludes with the sudden statement, that "mathesis via damna-

tionis est" ("mathematics is the way of damnation")! "Why," we exclaim, "is John daft?" If we are familiar with the almost complete identification of mathematics with *Astrology* in the olden time, we shall not be surprised (on reading the *chapters* instead of merely the *headings*) that John is not daft, but shall be forced to conclude that he is using "*mathematici*" and "*mathesis*" as other terms for what we now style "*astrologers*" and "*astrology*."

We may not happen to know that John is merely using "*mathematics*" (*mathesis*) in its common mediæval meaning of "*astrology*"; but we know at least that he does NOT mean what we mean by "*mathematics*." He is arguing against *astrology*; and at last (chapter 26) cites the penitence of St. Augustine and (as he affirms) St. Gregory's anger *in re* astrology:

"But if the method of the mathematicians (*mathematicorum*) were in all respects praiseworthy," he says, "the great Augustine would not have so profoundly regretted (*poenituisse*) having submitted to their consultations. Besides, Gregory, that most holy Doctor who watered and inebriated the whole Church with the honeyed rain of his preaching, not only ordered mathematics (*mathesin*) away from his court, but, as tradition tells us, (*ut traditur a majoribus*), also burnt whatever writings were held by the Palatine Apollo. Amongst these the principal ones were those which pretended (*videbantur*) to reveal to men the judgments of heaven and the oracles of old."

In his next chapter (27th), John pays his respects to sooth-sayers, diviners, hand-readers, etc., devoting 18 pp. to his theme. All this shows us plainly what he is speaking of—not "*mathematics*" in our sense of the word, but the astrologic investigations which required as profound an application of mathematics as the true astronomy could have demanded.

Draper tells us, relying on John of Salisbury, that Gregory "expelled from Rome ALL mathematical studies". Here is the old "all" again! What is his warrant for thus expanding the plainest meaning of John into that large meaning which now attaches to "*mathematics*"? Did John say "ALL"? No. But Brucker, in his *Critical History of Philosophy*, (1741-44), thus superficially reads John, and gives to Draper the magic word "ALL". And thus are both John and Greg-

ory travestied alike. As I have said, even the *Britannica* steers clear of this maelstrom.

VIII. BURNING OF THE PALATINE LIBRARY.

Draper: Gregory

"burned the Palatine Library founded by Augustus Caesar. It was valuable for the many rare manuscripts it contained".

Apropos of this, I will first cite the impartial *Chambers'*:

"Against the memory of his (Gregory's) administration of Rome a charge was formerly made, that in his zeal against paganism he destroyed the ancient temples and other buildings of the pagan city; but Gibbon confesses that the evidence 'is recent and uncertain' and, indeed, the only authority to which Gibbon himself refers, Platina, simply mentions the charge in order to repudiate it. The same, according to Milman, may be said of 'the fable of his having burned the Palatine Library in his hatred of pagan literature, which is now rejected'."

The *Britannica* unwillingly relinquishes this fable, and says: "There is some reason for hoping indeed that the burning of the books of the Palatine library was due to some ruder pontiff."

The mind of the man who could pen this is that of the wolf who said to the lamb he was determined to eat:

"If You did not muddy the stream, it must have been your grandmother."

I scarce know whether it is worth while to discuss a fable which even Protestant authority condemns as such. Brucker's *Critical History* is admitted even by Protestants to be uncritical in its analysis, although valuable for its gathered materials. It is the very first and fundamental canon of critical history that the worth of testimony is in the inverse ratio to its chronological distance from the event. John of Salisbury had completed his *Polycraticus* in 1156, ("MCLVI. Joannes Saresberiensis scripsit Polycraticum suum"). *Chronicon Anglie Petriburgense*, edited by Giles and cited by him in his pref. to *Polycraticus*.—The *Chronicle* says "scripsit," but Giles interprets "completed"). Now, some five and a half centuries had therefore elapsed from the death of Gregory (604) to the date given in the Petersburg Chronicle, during which long lapse of time nothing can be found—whether in the Lives written by

the Deacons John and Paul, or in any of the detailed Chronicles and histories, replete, as the Lives were, with details, and the Chronicles with gossip—of this burning exploit. The question then arises: Of what authority was John in such a matter? Was he critical? If so, one might overlook the FIVE HUNDRED AND FIFTY years of intervening silence. John gravely tells us (Bk. V. c. 8 of the *Polycraticus*) that by the prayers of Gregory the soul of Trajan was freed from hell, on the condition that Gregory should not again presume to supplicate God for the soul of any infidel! Elsewhere in the same work he repeats with similar gravity a story (found not in Eusebius, but in Rufinus' mangled edition of Eusebius) to the effect that Gregory of Neocæsarea, being once storm-caught in the ALPS (!) was entertained by a priest of Apollo; that his presence bound the lips of the oracle; and that after his departure, on the request of the priest who had given him the timely hospitality, he wrote a letter granting the oracle leave once more to speak! John must have been a critical author, surely! We can fancy him, in one of his visits to Rome, calling on his countryman, Adrian IV., and then "doing" the city with a loquacious "guide". Any one who has similarly "done" any city on earth under such auspices, has learned soon to recognize that the information gleaned may be very copious, but is not likely to be accurate—for a guide will not confess ignorance on any head. From the roof of the Cathedral at Milan a guide once pointed out the spot where St. Augustine was converted, and then remarked that the great man had wrought the conversion of England! In some such fashion we may imagine John speaking of the Palatine Library, and being informed by his guide that Gregory—a name to conjure with in those days—had burned it in his zeal. "*Fertur*" and "*traditur a majoribus*", says John. Emerson was "ashamed to see what shallow village-talk our so-called history is". But it is not shallow to *Brucker, Draper & Co.*, but deep with momentous topics for moralizings.

It might occur to any reader of John to ask :

'Why did the zeal of the Saint stop short at the Palatine library, when so many others in Rome, in Italy, in Gaul, were at the service of ad-

mirers and students of classical lore? Why strain at a gnat and swallow a camel? His prudence and zeal, so highly lauded by his contemporaries, and so gratefully esteemed by posterity—how could both qualities have been exercised to stir up the anger of the classicists by a vandal burning, without attempting at least to achieve their purpose by the many other burnings rendered essential by his scheme?"

IX. LIVY, ETC.

Draper:

"He hated the very relics of classical genius; pursued with vindictive fanaticism the writings of Livy, against whom he was especially excited."

For authority for this charge, we must go all the way down from the death of Gregory to the latter half of the *fifteenth century*. Shall we smile at the learned simplicity which can accept gravely such authority? Or shall we meet the charge with a similar gravity of authorities and arguments—citing those who have extolled the classical finish of St. Gregory, his learning, his zeal in the cultivation of the seven liberal arts, and the consequent *impossibility* rather than *improbability* of there being any foundation for the charge? We might, indeed, ask:

"Why Livy and Cicero, and not Horace and Virgil, and (better still) Ovid? Did Gregory here again strain at a gnat and swallow a camel? Was his "zeal" not tempered even with a schoolboy's knowledge?"

If Gregory similarly "mutilated statues and destroyed temples," such vandalism would have been even less marvellous than the toleration extended to it by the Roman people, who took the greatest pride in their city and its artistic treasures, and who surrounded them with every care; as well as by the Emperor Mauritius, who was unfriendly to Gregory, who was still the legal suzerain of Rome, and who possessed warrant in the laws for punishing vandalism.

X. MYTHOLOGIC CHRISTIANITY.

Draper, in the remainder of the rhetorical denunciation of Gregory (as quoted in Henderson's *Story of Music*), does not so much state facts as construe them into arguments against Catholicity. The

"adoration of the Virgin by images and pictures, the efficacy of the remains of martyrs and relics; stupendous miracles," etc.,

are quite familiar features to Catholics, and we shall not pause to discuss them.

In conclusion, I refer the reader to Tiraboschi's *Storia della Letteratura Italiana* for an account of the literary side of St. Gregory's activity. This is treated of in the second chapter of the second Book of tome iii., (Rome, 1783). Sections 6-16 treat the charges *in extenso*. Very good also are Palma (*Prælectiones Hist. Eccl.*, t. i., c. 66,) and Parsons (*Studies in Church History*, vol. i., ch. 32).

H. T. HENRY.

BOOK REVIEWS

CYCLOPEDIA OF CLASSIFIED DATES.—With an Extensive Index. By Charles E. Little, Compiler of Biblical Lights, Historical Lights and Side-Lights. New York and London. Funk and Wagnalls Co. 1900.

Of this large volume, 1,161 pages (royal 8vo.) are given to the dates, and 290 pages to an elaborate Index.

I. Its *Purpose*: “The book is designed for general use, as it possesses the essential features of a Universal History, a Biographical Dictionary, a Geographical Gazetteer, and, besides these specific uses, a general utility fitting it to become a companion to the Dictionary, both in the library of the scholar and in the homes and schools where young people are pursuing their studies.” (*Pref.*)

II. Its *Plan*: “Special attention is directed to features of the book which are believed to be worthy of particular mention. Besides the combination of the topical and chronological systems . . . the vast assemblage of historical facts may be noted; also, the locality of events which has been systematically indicated by a locality word; the simultaneous exhibit of concurrent events; the names of contemporaries under the heading Births and Deaths; the exhaustive Index, with numerals referring to the column as well as the page; and finally the free use of several kinds of type, making it easy for the eye to search the pages.” (*Pref.*) “Throughout the book it will be found that the two opposite pages, that come under the eye, have dates relating to a common period; on these pages are all the events the book contains for that period, relating to the country there named, except as shown by cross-references in the Index, whenever events are common to two or more countries; hence there is no turning of pages after a period sought for is found.” There are seven classifications of items, under comprehensive topics, namely, Army—Navy,

Art—Science—Nature, Births—Deaths, Church, Letters, Society, State, Miscellaneous.

III. Its *Editorial Staff*: Mr. Little thanks John D. Prince, Ph. D., Professor of Semitic Languages and Comparative Philology in the New York University, for assistance in revising "Babylon and Assyria"; Horace C. Wait, B. A., late Principal of Hasbrouck Institute, of Jersey City (the home of Mr. Little), for revising "Greece"; William Clarke, B. A., author of school-books, for assistance in the preparation of "Great Britain"; Thomas Campbell-Copeland, editor and statistician, for revising "France" and "Great Britain"; Charles E. Little, Jr., and William Clarke, Jr., for assistance in research and compilation; also "several legations at Washington for courteous co-operation in the revision of proof-sheets of those portions of this work which relate specifically to the countries that they represent."

Both the *Purpose* of the work and its *Plan* are good. Mr. Little has had great experience in compiling as his *Historical Lights* and *Biblical Lights* bear witness. But outside of the limits of method and industry, his work is unsatisfactory. Of the *Biblical Lights* I have merely to say that although possessing the volume for some years, I have not found occasion where it has proved of service. It is nevertheless most elaborately indexed and cross-referenced. Of the *Historical Lights* I have to say that it is humble in its scope, although again, it is elaborate in construction. It is a volume of over 900 pp, (royal 8vo), but suggests withal that its author merely consulted such books as he found ready to his hand in his private library, and jotted down, under a heading suggested by the paragraph his eye happened to light upon whatever appeared there. And so it happens that I do not approach the present work with high anticipations as to the discriminating power of Mr. Little. Neither does the corps of helpers suggest a wide or elaborate activity—such an elaborate activity as a Dictionary of Dates postulates. What topics I have looked up in this *Dictionary* have not removed my fearful anticipations. Under the heading "Italy" I find these items: "1187 * * Pope Clement III. sells indulgences for money";

" 1204 * * Auricular confession is introduced." The two asterisks indicate that the "year date has not been found." But it seems to me that the other things mentioned in the items have not been found, either. It is interesting, indeed, to note that Auricular Confession was introduced in the twelfth century.

It is strange that Mr. Little, being a clergyman, contented himself with marking only a difficulty as to date (by the device of two stars), and not, as well, marking a difficulty as to facts (by any number of stars). This Dictionary nowhere, as far as I can see, lets the reader or buyer into the secret that its compiler is a clergyman. I know that he was such at one time; for both the *Biblical Lights* and the *Historical Lights* put his "Rev." on the title-page. The Preface to this Dictionary assures the reader that "The author has kept constantly in mind that accuracy of date and statement are of primary importance in a book of dated facts. No other excellence can atone for inaccuracy, because this is a fundamental feature." And again it assures him that items under "Church" are treated without sectarian prejudice, partiality, or editorial comment." *Difficile est exuere naturam*, as Pyrrho is said to have remarked when he ran from the pursuing dog. I can only suppose that the Rev. Mr. Little has experienced a similar difficulty in his attempts to leave aside his second nature—the *habit*, in two senses—of a Protestant clergyman.

But let us look at some other items under "Italy—Church." I find: "1208-29, Persecution of the Albigenses (p. 670)." On referring to the indicated "p. 670," I find the word "persecuted." If the author had used the word "war" or "cruise" (both of these being neutral words), he would not have broken his resolution to avoid "prejudice, partiality, or editorial comment." He does not seem to recognize that the word "persecution," in relation to the Albigenses, is one of editorial comment, prejudice, partiality. Another item, under the heading "Germany—Church : " "1513 * * Rome. Leo X. becomes Pope. (He needs much money for artists, scholars, the splendor of his court, for building St. Peter's and as many allege, for the dowry of his favorite sister; he attempts to

obtain money by 'a voluntary tax of the Germans,' collected by the sale of absolutions)." It is highly interesting to learn that the Pope sold absolutions.

I might quote much more, but I am restrained by an embarrassment of wealth. The *Holy Coat* items shall conclude my quotations. Under "Germany—Church" occurs this astounding, or at least astoundingly put, item: "1106 * * Rh. *Prus.* The Empress Helena is said to have brought the seamless 'Holy Coat' of Christ to Treves." A careless (or, rather, an ignorant) reader might suppose from this item that the Empress Helena, the mother of Constantine, had come down from her many-centuried abode of Heaven, in order to bring the Holy Coat to Treves, at some time indefinitely indicated by two stars. Doubtless Mr. Little meant to say that in 1106 the assertion was put forth that the Holy Coat, believed to have been found by the Empress Helena, was exhibited in Treves. Another item *in re*: "1890, Aug. 15. *Rome.* Pope Leo approves the exhibition of the Holy Coat in the Cathedral of Treves as laudable and opportune, and promises indulgences to pilgrims. (Aug. 20. It is exhibited. Sept. 5. A nail from the true cross is added. Oct. 3. Closed. Much money received)." The venom is in the body of this item, but the sting is in the tail.

Catholics can not complain that they and their superstitions and "peculiar beliefs" are ignored in this Dictionary. There is, surely, no conspiracy of silence here!

I can not help expressing a regret that a Dictionary of Dates modeled, in its plan, with such an excellent regard to the convenience of the reader, should prove unacceptable to Catholics because of its treatment of the items introduced. It is very difficult to make compilers and editors understand the first fact of language, namely, that "comment, religious prejudice, partiality" do not need a whole page for their perfect expression, but may be found adequately expressed in a single word; or, where the words are neutral, in the arrangement and collocation of the facts. There is room for such a dictionary as the compiler conceived. But he should not forget that besides the "Art of Verifying Dates," there is also the other necessary Art of Verifying FACTS.

H. T. H.

CURRENT PERIODICALS.

HISTORY OF THE CIVIL WAR (1861-1865). Being Vol. VI. of History of the United States of America, under the Constitution. By James Schouler. New York: Dodd, Mead & Co. (Copyright 1899). Price, \$2.25.

The author considers the Civil War as the bloody culmination of a long political feud of sections. An essential conflict of principles must be reconciled; namely, the principle of race-subjection and that of an equality of social and industrial opportunity. Within the limits of 633 pages 8vo., he has told the story of the long conflict of the Civil War interestingly, clearly, and (by an avoidance of disputatious treatment of still unsettled questions of military strategy) fully. He has striven "to bring out clearly the drift and purpose of successive campaigns and the traits of different commanders—and some general features of the warfare worth dwelling upon—besides to present the political and social progress of this grave epoch, and the variations of our public opinion." The original sources are plentiful on both sides of the questions in dispute, while the smoke of conflict has, by this time, sufficiently been cleared away to allow justice to be done to both disputants. The desire of the author to be fair and impartial is apparent in his treatment of questions which, but a few years since, could scarce have been touched upon without expressing or arousing many a partisan claim and not a little heart-burning. The volume is minutely divided into Chapters and Sections, and has a full Index. Only one map—a colored one, illustrating the political complexion of the United States in 1864—accompanies the volume, and there are no pictorial illustrations.

H.

HISTORICAL RECORDS AND STUDIES, published by the United States Catholic Historical Society of New York in two

parts, 1899-1900. Part I. contains 170 pp and part II. 254, making a total of 424 pp. Both parts are brim full of interesting matter and are nicely gotten up and well illustrated. The historical contents of the volume are: "Register of the clergy laboring in the Archdiocese of New York from early missionary times till 1885," by Rev. M. A. Corrigan, D. D.; "An unpublished letter of Father Jogues" (with facsimile); "Life of Cardinal McCloskey" (with portrait), by Rt. Rev. J. M. Farley, D. D.; "Unpublished letter of Father Anthony Kohlmann, S. J., with a short account of his life"; "A French Emigre colony in the United States, 1789-1793," by Prof. Charles George Hebermann, Ph. D., LL. D.; "The earliest baptismal register of St. Peter's Church, New York City," by Rev. James H. McGean; "Brief sketch of the life of the Rev. Gregory Bryan Pardow, 1829-1838"; "The society of St. Raphael and the Leo Horse" (with portrait of Bishop Wigger), by Joseph Schaefer and Prof. Charles George Hebermann, Ph. D., LL. D.; "Dr. John Gilmary Shea" (with portrait), by Marc F. Vallette, LL. D.; "Enoch Louis Lowe" (with portrait), by A. E. Eichmann, A. M.; "Archbishop Hughes and the Draft Riots" (with illustration), by Thomas F. Meehan, A. M.; "The beginnings of the Hierarchy in the United States" (with portrait of Charles Carroll of Carrollton), by Rev. Thomas J. Campbell, S. J.; "John Dubois, D. D., Third Bishop of New York" (with illustration), by Prof. Charles George Herbermann, Ph. D., LL. D.; "St. Peter's Church, New York City," by Rev. James H. McGean; "A Protestant Judge of a hundred years ago," by Charles W. Sloane, A. M.; "The Cemeteries of New York" (with diagram), by Most Rev. M. A. Corrigan, D. D.; "The Rev. John Larkin," S. J. (with illustration); "Joseph W. Carroll," by Thos. F. Meehan, A. M.

The titles of the articles give a fair indication of the richness of the volume in historical lore. The most readable articles are the "Life of Cardinal McCloskey" and the "Life of Bishop Dubois," whilst the most valuable articles from an historical point of view are the "Register of the Clergy laboring in the Archdiocese of New York from early missionary

times till 1885 ", and " The earliest baptismal register of St. Peter's Church, New York City." In the Life of Cardinal McCloskey there are extensive quotations from a diary kept by the Cardinal during a trip abroad when he was a young priest, which not only make most interesting and edifying reading but give a good insight into the experiences of a traveler in those days.

Although too much cannot be said in praise of the matter contained in the book and its general get-up, something must also in justice be said in a faultfinding way about the manner in which it has been edited. Many small errors have been allowed to creep in, especially in the references to authorities for statements made. For example, on page 213 a reference is given as " Dr. Fleck, Vol. I. Hist. Dioc. of Philadelphia." Here neither the name of the author nor the name of the publication are given correctly and as the title of the article is not given at all it would be impossible for the student who might wish to look up the original article to find it. Although the RECORDS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY are frequently referred to throughout the volume, they are exceptionally referred to under their proper title. " Historical Records of Philadelphia ", " Philadelphia Records," " Catholic Hist. Records of Phila." and " Hist. Dioc. of Philadelphia " are some of the nicknames applied to the AMERICAN CATHOLIC HISTORICAL SOCIETY's publication. It is also to be regretted that the volume has not been indexed. A good index is almost an essential feature of a publication which publishes original documents.

It may be worth while to correct an error unconsciously made by Most Rev. Archbishop Corrigan in his notice of Father Farmer when he makes the statement that the honor of trusteeship of the University of Pennsylvania which had been conferred on Father Farmer has never been conferred upon a Catholic since. Walter George Smith, Esq., the President of the AMERICAN CATHOLIC HISTORICAL SOCIETY, is now and has been for years a trustee of the University of Pennsylvania.

F.

NOTES AND QUERIES.

MR. VILATTE'S STATUS IN THE CHURCH.

Query.

About a year ago the announcement was made in the American papers that Rev. Mr. Vilatte, originally ordained as a minister of the Catholic Church, but at that time best known as the head of the "Old Catholic Church of America", had gone to Rome to make his submission to the Holy See. Nothing has been heard of the matter since, although the absence of Mr. Vilatte from his former scene of activity indicates that he has renounced his schismatical opinions. But what ever has become of the gentleman himself, it would be interesting to know what position he occupies at present in the Catholic Church, i. e., whether his ordination is recognized. This is a question which I believe deserves the attention of the AMERICAN HISTORICAL SOCIETY for reasons similar to those which have called forth the "Anglican Controversy." If there had been an English Catholic Historical Society during the reign of Elizabeth we should probably have evidence regarding the value of Anglican Orders which Protestants could not dispute. Similar evidence may be hereafter required regarding Mr. Vilatte's ordination which is said to have been *valid* though illicit. Can the Historical Society get at the facts and dates?

Answer.

BY REV. HERMAN J. HEUSER.

Mr. J. R. Vilatte was ordained by the schismatic "Old Catholic Bishop" Herzog at Berne (Switzerland) in 1885, receiving subdeacon's orders on June 5th, deaconship on June 6th and priesthood, June 7th of that year. The ordination, although heretical and illicit, appears to have been valid for the following reasons:

1. It was administered according to the form of the Roman Ritual, as was the custom with the so called "Old Catholic" faction which had separated from the Mother Church at the time of the Vatican Council under the leadership of Döllinger.

2. It was administered by Dr. Herzog, who, although likewise a schismatic, was a priest and had obtained episcopal consecration in 1876, at the hands of "Bishop Reinkens" who, in his turn, had obtained consecration (sacrilegiously, but validly) in 1873 from the Jansenist Bishop Dr. Heykamp of Rotterdam.

It appears therefore from all accounts that the ordination of Mr. Vilatte to the priesthood was valid although his open separation from the Catholic doctrine and discipline deprived him of lawful jurisdiction.

Subsequently Père Vilatte made efforts to have himself validly consecrated bishop. In this he seems to have likewise succeeded. On December 29, 1891, he obtained consecration under the jurisdiction of the Jacobite Patriarch, at the hands of Bishop Alvarez, assisted by the two Malabar bishops, Paul Athanasius and George Gregorius. This act is witnessed in writing by the American U. S. Consul Mr. W. Morey, as well as by the metropolitan of Malabar.

Last year, on February 2, Mr. Vilatte declared his "most sincere and heartfelt regret for having taught many errors and for having attacked and misrepresented the Holy Roman Catholic Church." He "unreservedly" withdrew his former teaching and submitted himself "wholly and unreservedly to the teaching" of that Church, which also he confessed and acknowledged "the one true fold of Christ." The matter may be found more fully treated in the July number of the *American Ecclesiastical Review* of last year.

Rome accepted Mr. Vilatte's recantation but she has not, as far as known, pronounced any opinion regarding the validity of his orders, nor has he been assigned any post in the Church which would imply a definite acknowledgment of his priestly character.

NO. I OF VOL. V. OF OUR RECORDS.—Persons having in their possession copies of No. I of Vol. V. of our RECORDS and not desiring to preserve them, may dispose of them to the SOCIETY for the price indicated on the cover. If any of our members should chance to come across copies of this number, they would do us a kindness by securing them for the SOCIETY.

UNITED STATES CATHOLIC HISTORICAL SOCIETY.—We congratulate the United States Catholic Historical Society upon its return to the field of American Catholic history as manifested by the very excellent and beautifully gotten up volume of historical records which it has issued during the year 1899, under the title of *Historical Records and Studies*. The Annual Report of its Board of management gives promise of still better work in the future. We look forward with interest to a more regular issue of its numbers in 1900. The AMERICAN CATHOLIC HISTORICAL SOCIETY extends hearty good wishes to its younger sister in the work.

A PROPOSED SOCIETY FOR THE ADVANCEMENT OF ECCLESIASTICAL ART.—The object of this proposed society is to promote the Arts that are akin to the Church, namely—Architecture, Sculpture, Painting, Music, Vestments, Altar Settings and all else that comes under the broad term of the Fine Arts.

In its history the Church has been the main inspiration to art workers and source of their liveliest encouragement; the best work produced in the Arts in the world to-day has been inspired by religious spiritual love and encouraged to its wonderful completion by the influence of Mother Church.

In a measure the Church of America has been separated from the art influence of its mother country, and has suffered in consequence by deteriorating into its present deplorable and inexcusable condition. We also are suffering from the fact that great demand for ecclesiastical work of all kinds, has induced the speculative capitalist to turn old time guilds into factories, and with this result that their work will never be able to take a lofty place among the records of good art history.

The office of this Society will be to change the present state of alienation between the Church and the individual producer, and to bring those who require church art, into close touch with those who are in sympathy with it and produce it, whereby in time a Renaissance of the Arts may be brought about in our American churches. The Society hopes its object will be met by a hearty endorsement of the clergy and those who are interested in art and its promotion.

Membership to the Society will include—the Clergy, Architects, Sculptors, Artists, Musicians and all craftsmen engaged in artistic occupations as well as all art promoters.

We therefore solicit into membership with us of all who are in sympathy with the above program and ask them kindly to communicate with anyone of the parties named below—

Mr. L. Maginnis—Tremont Bldg., Boston, Mass.

Mr. John T. Comes—65 1st Nat. Bank Bldg., Pittsburg, Pa.

Mr. Nicola D'Ascenzo—1020 Chestnut st., Philadelphia, Pa.

Some years ago in Germany, a movement of this kind was started, which according to their yearly report is now doing excellent work. This report may be consulted upon application to the above.

CATHOLIC TRUSTEES OF THE UNIVERSITY OF PENNSYLVANIA.—The University of Pennsylvania takes its origin from the Academy and Charitable School established in Philadelphia in 1740, to which a charter was granted by Thomas Penn and Richard Penn in 1753, under the title of "The Trustees of the Academy and Charitable School in the Province of Pennsylvania," to which, two years later, was granted the right to confer collegiate degrees, while the title was changed to "The Provost, Vice-Provost, and Professors of the College and Academy of Philadelphia, in the Province of Pennsylvania." This institution attained reputation and continued the work of education until, in 1779, its rights and properties were confiscated by the Legislature of the State of Pennsylvania and bestowed upon a new organization, called in its charter the "Trustees of the University of the State of Pennsylvania." Ten years later, the rights and properties thus confiscated were restored to the "Col-

lege and Academy of Philadelphia," and, in 1791, an act was passed amalgamating the old College in the new University under the title of "The University of Pennsylvania."

By the terms of the charter of the Trustees of "The University of Pennsylvania" provision was made for the membership in the Board of the ministers of the principal religious denominations then existing in the city of Philadelphia, and under this provision Rev. Ferdinand Farmer, senior priest (Jesuit) at St. Mary's, took his place as one of the members of the Board of Trustees; but he was not the only Catholic who has been connected with the one or the other of the two institutions that have become the University of Pennsylvania. Thus, Thomas Fitzsimons, a Philadelphia merchant of wealth and recognized patriotism, was elected a Trustee of the College in 1789; continued as such until 1791; was elected a Trustee of the University of Pennsylvania at the union, and served as such until his death in 1811.

Rev. Francis Beeston, another of St. Mary's clergy, was elected a Trustee of the University of the State of Pennsylvania, and it is supposed held on until the union in 1791.

In 1852, René La Roche, M. D., was elected a Trustee, and continued as such until his death in 1872.

The name of Robert Walsh, Jr., LL. D., appears upon the rolls of Trustees as having been elected in 1828, and having resigned in 1833. At present there is but one Catholic upon the Board of Trustees, Walter George Smith, the President of the AMERICAN CATHOLIC HISTORICAL SOCIETY, in Philadelphia.

S.

Prize Essays.

A ONE HUNDRED DOLLAR PRIZE FOR BEST ESSAY ON AN AMERICAN CATHOLIC HISTORICAL SUBJECT.—Through the generosity of Mr. Martin Maloney, one of our esteemed members, the SOCIETY is in a position to offer a prize of *One Hundred Dollars* for the *best historical essay* on any subject bearing upon the history of the Catholic Church in America, competition to be open to Catholic Seminaries, Colleges and Academies, throughout the United States, Canada and Mexico. The following are the conditions and regulations for the *prize*:

1. The \$100 Prize shall be open to students in Catholic Seminaries, Colleges, Academies and High Schools in the United States, Canada and Mexico.

2. The Essay shall be upon some subject bearing upon the Catholic Church on the American Continent. Histories of foundations of Institutions, Missions, etc.; biographies of Founders, of early Catholic Missionaries, or eminent Catholics, chiefly are desirable.

3. The Essay shall not be less than fifty pages, nor more than 150 pages of not less than 350 words each.
4. The Essay shall be based on original research, and authorities for all statements made therein shall be given in "foot notes."
5. In addition to the Essay it is desirable that unpublished documents (referred to) shall be given in full in an appendix.
6. The number of essays sent in from any institution shall not be more than two. The Faculty shall determine which competing essays shall be sent from their institution.
7. Each Essay shall be type-written if possible; if not, written in a plain legible hand.
8. Each Essay shall be signed with a motto, and accompanied with a sealed envelope marked on the outside with the same motto, and enclosing (1) the name of the writer and (2) the name of the institution of which the writer is a student.
9. All essays for the Prize shall be sent in to the Recording Secretary of the AMERICAN CATHOLIC HISTORICAL SOCIETY by August 15, 1901.

THE TWENTY-FIVE DOLLAR PRIZE TO THE PAROCHIAL SCHOOLS OF THE ARCHDIOCESE OF PHILADELPHIA.—Much interest is shown by the pupils of the Parochial Schools of the Archdiocese of Philadelphia in the *Twenty-five Dollar Prize* which was announced by the SOCIETY some time ago. We have reason to believe that excellent work is being done by the children and that many interesting data bearing upon the history of the Church in this Archdiocese will be gathered as the outcome of the donation of this prize. Complete details for the award have not yet been arranged, but certain general plans have been adopted by the Committee having the matter in charge. They are as follows:

1. The Prize shall be awarded in the Hall of the SOCIETY.
2. It shall be left to the discretion of the principal of each School as to how many papers shall be sent therefrom.
3. The number of invitations to each meeting shall be left for future arrangement.

Historical Picture Gallery.



REV. MICHAEL EDGAR EVELYNE SHAWE,
First Pastor of the Cathedral of SS. Peter and Paul, Detroit, Mich.
died May 10, 1853.

Historical Picture Gallery.



*George W. Stet
Well Admireher.*

RT. REV. JOSEPH RADEMACHER, D. D.,

Third Bishop of Fort Wayne, Ind. Born December 3, 1840; ordained August 2, 1868; consecrated June 24, 1883; died January 12, 1900.

Historical Picture Gallery.



Clement Bp. of Dubuque

RT. REV. CLEMENT SMYTHE, D.D.,

Second Bishop of Dubuque. Born January 24, 1810; ordained May 29, 1841;
consecrated May 3, 1857; died September 22, 1865.

Historical Picture Gallery.



REV. JOHN B. SOMMER, O. S. B.

Historical Picture Gallery.



*+ Anthony Dominic
Bishop of San Antonio*

RT. REV. ANTHONY DOMINIC PELLICER, D. D.,

First Bishop of San Antonio, Texas. Born December 7, 1824;
ordained October 15, 1850; consecrated December 8, 1874; died April 14, 1880.

Historical Picture Gallery.



REV. SAMUEL SUTHERLAND COOPER.
Born about 1769; died December, 1843.

By the courtesy of Mr. [Martin] I. J. Griffin

Historical Picture Gallery.



REV. AUGUSTUS TOLTON,

First colored priest ordained for the United States. Born April 1, 1854; ordained April 24, 1886; died July 9, 1897.

Historical Picture Gallery.



Rev. Michael Portier,
First Bishop of Mobile.

RT. REV. MICHAEL PORTIER,

First Bishop of Mobile, Ala. Born September 7, 1795; ordained June, 1818
consecrated November 5, 1826; died May 14, 1859.

Historical Picture Gallery.

T. I. P. 175.



GREEK MONK

in ordinary habit.

P. Giffert, ft.

Historical Picture Gallery.

T. I. P. 169.



P. Giffert, ft.

ST. BASIL THE GREAT,
Archbishop of Cesarea, Doctor of the Church, and Patriarch of Monks of the East.

Historical Picture Gallery.

T. L P. 206



P. Giffert, ft.

MUSCOVITE BISHOP.

Historical Picture Gallery.



GREEK MONK
in every-day habit.

Historical Picture Gallery.

T I P 181



**GREEK MONK
in the habit of Novice.**

P. Giffert, ft.

Historical Picture Gallery.

T. I. P. 188



GREEK MONK
in full angelic habit.

P. Giffert, ft.

Historical Picture Gallery.

T I. P. 201.



MINGREHEN MONK.

P. Gittert, ft.

Historical Picture Gallery.



**GREEK PATRIARCH
of Jerusalem.**

P. Giffert, ft.

You can aid the American Catholic Historical Society in its work

St. Joseph's Academy

FOR YOUNG LADIES.



This Institution is pleasantly situated in a healthy and picturesque part of Frederick County, half a mile from Emmitsburg and two miles from Mount St. Mary's College.
Letters of inquiry directed to the

MOTHER SUPERIOR.

CONDUCTED BY
THE SISTERS OF CHARITY.

NEAR EMMITSBURG, MD.

ACADEMY OF NOTRE DAME

West Rittenhouse Square,
PHILADELPHIA.

Nineteenth St. below
Walnut.

THIS well-known establishment, intended both for Boarders and Day Scholars, possesses every attraction, being located in the most delightful section of the city—opposite West Rittenhouse Square. The Course of Studies is thorough, embracing all the branches requisite for a solid and refined education. A Partial Course may be taken by young ladies unable to follow the regular classes. The forty-first year of the Academy opens **September 13th**. For further particulars apply to the Sister Superior at the Academy.

Why do Homeless Boys Become Criminals?

Because they are without good example or a kind hand to guide them.

**Prevention is better than cure, and
our work is to prevent crime.**

Remove the friendless boys from dangerous surroundings, and you will have no need of Reformatories.

Our work is one of common humanity and as such should appeal to all men.

Everyone can help in this glorious crusade.

Join our Association.

• Membership 25 cents a year.

During 1900 as a souvenir of the Jubilee we will present to our solicitors (to be used as a brooch or locket) an exquisite miniature, delicately colored and framed in gold, of our Divine Saviour.

For particulars send for our messenger.

St. Joseph's House for Homeless Boys,

727, 729, 731, 733 and 735 Pine Street.

REV. D. J. FITZGIBBON, C. S. Sp., Director

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

Mount St. Joseph's Academy For Young Ladies CHESTNUT HILL, PHILA.

Under the care of the Sisters of St. Joseph. The course of instruction is thorough and comprehensive—exceptional facilities for special students.

Also at the same place,

ST. JOSEPH'S SEMINARY FOR BOYS to the age of eleven years.

For Catalogue giving full details apply to

THE MOTHER SUPERIOR.

GEORGETOWN UNIVERSITY WASHINGTON, D. C.

Under the direction of the Fathers of the Society of Jesus. One hundred and twenty-five Instructors and six hundred and thirty-four Students

THE COLLEGE

The Graduate Department offers to Graduate Students higher courses in Philosophy, History of Philosophy, Political Economy, Biology, General Literature and Philology, English Literature, German Literature, French Literature, Constitutional History, Elementary Law, Theory of Music, Chemistry, Mathematics, Mechanical Drawing and Descriptive Geometry.

The Collegiate Department. Four years' course in Classics, Mathematics, English, Natural Sciences, Philosophy, etc.

The Preparatory Department. Three years' course, preparatory to college. **THE MEDICAL DEPARTMENT** possesses a numerous faculty of exceptional eminence, a building recently enlarged and supplied with every convenience for laboratory work in Anatomy, Chemistry, Physiology, Bacteriology, etc. A hospital is now in full operation.

THE LAW DEPARTMENT has a faculty composed of jurists of national reputation. It utilizes to the full the advantages which make the National Capital the greatest centre of legal learning in the United States.

THE ASTRONOMICAL OBSERVATORY. The staff of the observatory are chiefly engaged in original observation and research; but special students will be taken if qualified.

REV. JOHN D. WHITNEY, S. J., PRESIDENT

PENNSYLVANIA, Philadelphia.

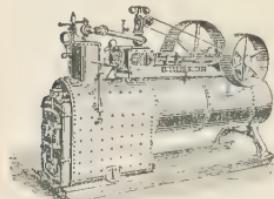
Woman's Medical College of Pennsylvania

Fiftieth annual session. Opens September 27th. Four years' Curriculum. Sessions seven-and-a-half months. Special attention to Laboratory courses in all departments. Clinical Instruction and Quizzes.

CLARA MARSHALL, M. D., Dean, North College Avenue and 21st Sts.

Telephone 262.

Link Belt Sprocket Wheels



FRANK TOOMEY, BOILERS, ENGINES

MACHINERY AND SUPPLIES OF
EVERY DESCRIPTION.

Main Warehouses: 976 to 980 Beach Street. 159 and 161 Canal Street.

131 North Third Street, Philadelphia.

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

H. MUHR'S SONS

IMPORTERS OF

Diamonds and Precious Stones

DEALERS IN

Art Goods, Watches, Clocks, Jewelry
Silverware and Cut Glass

1110 CHESTNUT STREET

PHILADELPHIA

HERE'S A DOLLAR FOR YOU

Send us three subscribers for the

ANGELUS MONTHLY



the only Dollar Catholic Magazine in the country, and we will pay you One Dollar. Your subscription may count as one name.

SAMPLE COPY OF MAGAZINE ON APPLICATION

ANGELUS MONTHLY PUBLISHING CO.

22 CLAY ST., SAN FRANCISCO, CAL.

F. McMANUS, JR. & CO.
PRINTERS, LITHOGRAPHERS, BLANK BOOK MAKERS
and COMMERCIAL STATIONERS,

Nos. 19 and 21 North Sixth Street.
PHILADELPHIA.

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

CASTNER, CURRAN & BULLITT

Sole Agents for the



CELEBRATED POCAHONTAS
SMOKELESS
SEMI-BITUMINOUS

Coal



MAIN OFFICE

328 Chestnut Street

PHILADELPHIA, PA.

BRANCH OFFICES:

1 Broadway, New York.

70 Kilby Street, Boston, Mass.

Citizen's Bank Building, Norfolk, Va.

Neave Building, Cincinnati, Ohio.

Terry Building, Roanoke, Va.

Old Colony Building, Chicago, Ill.

4 Fenchurch Avenue, London, England.

You can aid the American Catholic Historical Society in its work

PARKE'S

IMPORTERS

TEAS
COFFEES
SPICES

"UNMATCHABLE"

232-34 MARKET STREET
PHILADELPHIA

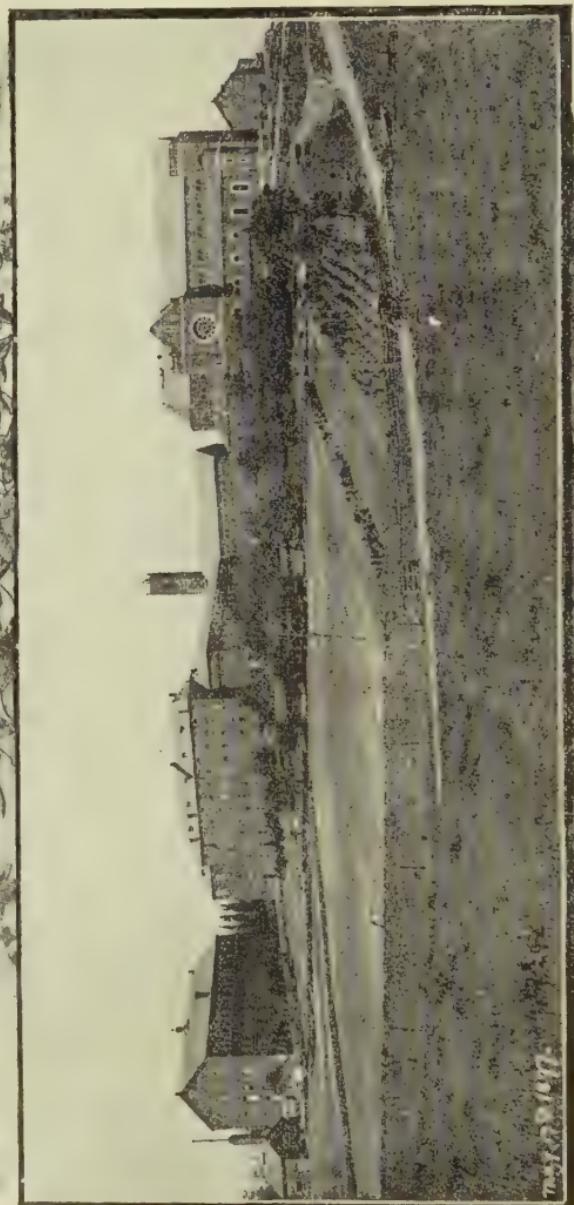
By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

St. Vincent's College and Theological Seminary

Beatty P. O., Westmoreland Co., Pa.

This Institution was founded in the year 1846, by Rt. Rev. Boniface Wimmer, O.S.B., & incorporated with powers to confer degrees by an Act of the Legislature on 28th day of April, 1870. It is conducted by the Benedictine Fathers.



The location of this College is very healthy; the buildings are large, airy and commodious, heated by steam and well lighted by electric lights. There are three distinct courses of study—the Ecclesiastical, the Classical and the Commercial. In all these, special attention is given to Religious instruction and a thorough Catholic training.

The students are divided, according to their ages, into three classes, each of which has its own study hall and dormitory, and is in charge of two Prefects.

Charges, \$200.00 a year, payable in advance.

For further information or Catalogue apply to

REV. GERMAIN BALL, O.S.B., Direct-

ST. VINCENT'S COLLEGE, WESTMORELAND CO., PENNA.



Records
of the
**American Catholic
Historical Society**
of
Philadelphia

Published Quarterly by the Society

715 SPRUCE STREET, PHILADELPHIA

(Copyrighted, 1900)

2.00 PER YEAR

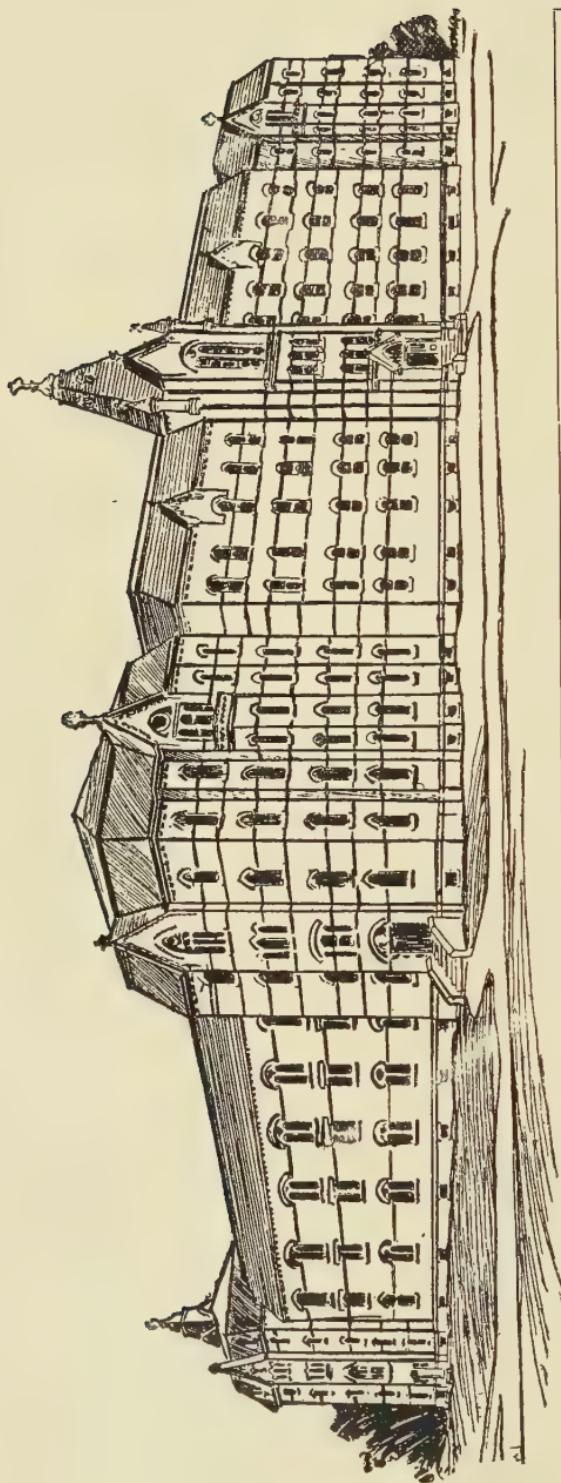
SINGLE NUMBER, 50 CENTS

TABLE OF CONTENTS

	PAGE
Memoir of the Rt. Rev James Zilliox, O. S. B., D. D., by Francis X. Reuss.....	129
Mathias James O'Conway, (concluded) by Lawrence F. Flick, M. D.	156
Properties of the Jesuits in Pennsylvania, 1730-1830, by Rev. Thomas Hughes, S. J.	177
Goshenhoppen Registers of Marriages (1801-1819), by Rev. Thos. C. Middleton, D. D., O. S. A.	186
America in the Consistorial Congregation's "Acta," (Seventh Series).....	208
Selections from the Correspondence of the deceased Mathew Carey.....	213
Unpublished Letters.....	215
By-Paths of History	221
Book Reviews.....	233

ILLUSTRATIONS

Rt. Rev. Abbot James Zilliox, O. S. B., (frontispiece)	137
Rt. Rev. Abbot Zilliox as School Boy, Cleric and Priest.....	100
Mathias J. O'Conway.....	174
Autographs among the O'Conway Papers.....	176
Mrs. Isabel O'Madden.....	241
Rt. Rev. Richard Gilmour, D. D.....	242
Rt. Rev. Monsignor Thomas S. Preston.....	243
Most Rev. Anthony Blanc, D. D.....	244
Rt. Rev. Tobias Mullen, D. D.....	245
Rev. Anselm Schmidt, O. S. B.....	246
Rt. Rev. Jean Marcel Pierre Auguste Verot, D. D., S. S.....	247
Rt. Rev. John Tuigg, D. D.....	248
Rt. Rev. James Duggan, D. D.....	249
Greek Bishop of Poland.....	250
Slavonian Monk.....	251
Ancient Nun of the Order of St. Basil.....	252
Nun of the Order of St. Basil of the East.....	253
Monk of the Reformed Order of St. Basil in Spain.....	254
Monk of the Order of St. Basil in Spain and Italy, without the Cowl.....	255
Monk of the Order of St. Basil in Spain and Italy, with the Cowl.....	256



NEW AUGUSTINIAN COLLEGE,
at Villanova, Pa.

Within the ensuing year we expect to have the above new building completed. It will contain lecture rooms, well equipped physical and chemical laboratories, a large gymnasium and many private rooms for students of the advanced classes.

Athletics of all kinds are encouraged. Send for a prospectus.

TERMS MODERATE REV. L. A. DELUREY, O.S.A., President

COURSES
CLASSICAL
SCIENTIFIC
COMMERCIAL

Twelve miles
from Philadelphia, Pa.

You can aid the American Catholic Historical Society in its work

The Beneficial Saving Fund Society



OF PHILADELPHIA,

1200 and 1202 Chestnut Street.

INCORPORATED = APRIL 20 = = 1853.

Charter Perpetual.

OPEN FOR THE TRANSACTION OF BUSINESS

9 A. M. to 7 P. M. on Mondays and Thursdays.

9 A. M. to 3 P. M. on Tuesdays, Wednesdays and Fridays.

9 A. M. to 1 P. M. on Saturdays.

RALPH F. CULLINAN, President.

IGNATIUS J. DOHAN, Vice-President and Treasurer.

ANDREW J. KEEGAN, Assistant Treasurer.

BOARD OF MANAGERS.

Francis J. Crilly,	Arthur Hagen,	John A. Leslie,
Henry T. Coleman, LL.D.,	B. N. Farren,	John A. Dougherty,
Daniel Donovan,	Cockcroft Thomas,	Walter George Smith,
Alfred J. Murphy,	James J. Gillin,	Philip F. Heraty,
Jeremiah J. Sullivan,	Charles J. Gallagher,	Anthony A. Hirst,
Ralph F. Cullinan,	Michael Daily,	Peter S. Dooner,
Ignatius J. Dohan,	Michael P. Heraty,	I. J. Horstmann,
Charles A. McManus,	John T. Dohan,	Geo. W. Norris.
	Lorenzo M. Kieffer,	

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

THE LARGEST ENGRAVING HOUSE IN PHILADELPHIA



147-149-151 NTH TENTH ST.

THE LARGEST
PLANT
REPRESENTING
THE
BEST
ACHIEVEMENTS

OUR ARTISTIC
GROWTH
IS IN KEEPING
WITH THE
DEMANDS
OF THE TIME

THE LATEST
PROCESSES
ENABLE US TO
PRODUCE THE
MOST LASTING
WORK BECAUSE
WE CONTROL
THE BEST

THE HIGHEST
DEVELOPEMENT
OF THE
ENGRAVERS ART
IS FOUND
AT OUR
ESTABLISHMENT



RT. REV. ABBOT JAMES ZILLIOX, O. S. B., D. D.,
Born October 14, 1849; consecrated July 22, 1885; died December 31, 1890.

MEMOIR OF THE RT. REV. JAMES ZILLIOX, O. S. B., D. D.

FIRST ABBOT OF ST. MARY'S BENEDICTINE ABBEY, OF
NEWARK, N. J.

(FIRST AMERICAN-BORN ABBOT.)

BY FRANCIS X. REUSS.

"Let these things be written unto another generation."

CHAPTER I.

The fruits of the labors and the writings of the ancient peoples, are to us the sources of present knowledge. The record of their small beginnings in those obscure ages, are to us a field of active historical study. The monumental ruins and traditions are explored and interrogated, and even the motives which animated these peoples to erect them are analyzed. These ruins and scriptures are in themselves nothing except as a record of a people, and in all cases serve as a lesson of the rising grandeur, and final decay of a nation. Their laws were effaced and their dynasties passed away. There is but one thing that comes down to us unchanged and unchangeable,—the faithfulness of a Christian people to the teachings of their Creator, and this is the thing most fit to survive. The Catacombs of Rome would not be to us more than are the buried cities of Egypt, were it not for the spirit of Christian faith breathed forth in the inscriptions on the tombs, or in the extensive martyrologies, which bear witness to the fervor of the thousands, who confessed their faith and sealed it with their blood, which being the seed, flourished through succeeding centuries, and so spread itself, that in our day it is as one vast living forest, inviting

all to shelter beneath its saving shade. These records of the truest heroism, which subjected self, and sought but the favor of God, are not only witnesses to a fact of history, but also an incentive, an encouragement, a lesson in perseverance. Providence gives to mankind according to its needs. Obedience is demanded, but the grace is given whereby we may gain strength even though the flesh be weak; hence the efficacy of these recorded examples is felt. They nerved the martyrs of succeeding ages; they strengthened the saints of later times; they aid, inspire, and are as a tower of strength to all, even in our day, in the struggle after righteousness; they are a consolation in the fact that the Providence of God and His promises continue with us, dealing wonderfully in His Church in the guidance of His children. The time has passed indeed, when it is required of us to shed our blood as the seed of His Church; but in all ages are we required to be saints. The inspirations which brought forth a St. Laurence, called also a St. Benedict, and with him a long line of examples extending down the centuries to our own day. The many thousands died unknown and lie forgotten, but who were saints indeed, if their devotion, humility and immolation of self count for aught. So many are the memoirs of our saints and of the learned doctors of the sacred sciences, that to the reader, it is a source of regret, that he could not have lived in their day, to converse with them, or to have held them by the hand. So it seems strange to write of one who was of us and in our own time, who sat with us, enjoyed our simple pleasures, and felt with us in our distresses, whom we knew as playmate and companion, and who later exhorted us to strive for, and pursue steadily the one narrow path, which he never lost sight of, up to the grand and only end for which he so faithfully strived. This was James Zilliox, later first incumbent on the throne of St. Mary's Abbey at Newark. I shall have gained some little good result if I awaken in the minds of even a few of the living, who knew him as I knew him, some thoughts of what he was, and of his perseverance in the one grand object of his life "That I may so love God, and so live, that my last end may be pleasing

in His sight." There is little in the life of a *Religious*—especially if that life be passed within the walls of a convent, that would tend to make any written sketch of it widely read. His conflicts would not excite our attention, or interest the world. That conflict which requires the truest courage and heroism, that battle against the "World, the Flesh, and the Devil," is fought out in silence and solitude, and is only ended by death,—one continuing struggle. I quote from one of his letters to me in 1878:

"* * * * * I have apparently slighted you. You who know me so well, and understand me, will forgive it. Indeed it is not from lack of affection for you. I am always the same to you, and you to poor me; but oh! for the many idle words by pen and lips! I fear for consequences; am I heaping up faults that my life may not be long enough to repair? I am not understood even here, and perhaps you may not quite understand me in this. I pray that I may not be lead into temptation, yet I am in doubt if my many letters may not be carrying my thoughts beyond these walls, and away from God. * * * * *."

To quote his many letters to myself, in such a way, so that they might show him in his true light, even now when he is no more might seem to be doing him a justice which he would not desire. He had no desire for himself, save, that he might "Love God more and more," as he himself expressed it when he was but seventeen years of age, and this desire ruled him all through his life. Few who were about him judged of the love he had for the contemplative life, the hidden solitary life of prayer. His later years show us the inclination to piety and devotion, even though we had not the testimony of those who were about him in the early days, what his boyhood was, always a gentle shy child, bright and loving, a favorite with all who knew him. I have the testimony of one who knew him well in his earliest days at St. Vincent's, which tend to show him as

"an innocent child, but already the keynote to his whole life could be struck, he entered so seriously into the life he had chosen, already felt the responsibility he had in a measure assumed, and truly endeavored to maintain the dignity of life which would terminate in the holy office to which he aspired. While he was one amongst the many who were to occupy the same sphere of life, he was very manifestly separated from them in many details of manner. His great devotion was wonderful to behold, he was always a model of candor and truth."

Thus much from one who in those days was an inmate of the Abbey, and had spent many years in Holy Orders.

"He was one of the brightest boys I ever met, and never so happy as when he had done his duty up even to his own scrupulous standard," writes another who was then in Holy orders at the Monastery. An old priest of the order writes :

"I never knew of one so young, who exemplified the virtues which particularly mark the life of a holy and devoted monk."

To write the life of the good Abbot James, is a task for abler hands than mine, and the only reason I have for accepting this labor of love, is, that my personal and intimate relationship with him might make it freer of that praise which might seem to be given it, if it were at the hands of those who venerated his great sanctity and who were his brothers in religion. To suppose that the eminent piety of this good priest, was the result of his monastic life, rather than that it was the cause of his adopting the habit, would be error. No one knew better than he what should be the motive in anyone who entered on the life of a monk ; and how hard he labored to excel, and to second the motive which inspired and impelled him to adopt that life, is well known to many who were associated with him ; and of many others—to use his own words—we might say, "they do not understand me and cannot sympathize with me." I assure my readers that what is herein recorded, are verified facts. I have even avoided giving many, many instances of his extreme humility, great modesty, and the great love he bore his fellow man, and his burning desire to have all lead their way heavenward.

CHAPTER II.

BIRTH, PARENTAGE, AND CHILDHOOD UP TO HIS ENTERING ST. VINCENT'S.

The father of our subject was one Jacob Zilliox, who was born in the village of Niederbetschdorf in Alsace, France, on the nineteenth day of February, 1825, and was there baptized. Both his parents died there while he was yet quite young, and by reason of this he was forced out into the world to earn his

own living at a time when children most need the care of parents. A master-tailor took him for the purpose of "bringing him up," and teaching him the trade, and truly he was "brought up"—as it were—by hand. He was subjected to all kinds of hardships, made to do work wholly unfit for a child of his years, being a boy-of-all-work in the family. His disposition being both gentle and kind, he did not complain but bore it all until he had completed his trade, which he did in the twentieth year of his age, when he left his hard task-master, and came to the United States, landing at Castle Garden, New York city, in 1845. His mother, Mary Josephine Dietrich, was born in Schweighoff, *Rheinpals*, on February 21, 1825, and was baptized in that village and came to this country in 1832, landing at New York. Her young life was also one of great hardship. At the age of nine years she was placed in a family as an assistant in the daily housework, being allowed at times to attend school, and to go to Sunday school, and Mass, at the only Catholic church (St. John's) in Newark, until she was grown up, when she became a little less dependent on the mercies of strangers. She was married to Jacob Zilliox on April 12, 1847, in St. Francis' church on Thirty-first street, New York city, by Reverend P. Kuhn. They settled in Newark, N. J., Jacob Zilliox carrying on his trade of tailoring.* Of the children of these parents, the first was Mary Josephine, the next was the subject of our sketch, who was named after his father (*Jacobus*), then followed Charles, Anna Mary, Caroline, (dead), Francis Joseph, John (dead), another John (dead), Caroline, Elizabeth, and Catherine. (The two last are also dead.) There was also one Mary who died quite young. James was born October 14, 1849, and was baptized in (old) St. Mary's church, Newark, on October 16, by Rev. Placidus Doetl, O. S. B.†

* Mrs. Zilliox died at Newark, August 24, 1870.

† From Baptismal Register. Abbot James himself and others were of the opinion that Rev. Nicholas Balleis had baptized him, and even Father Balleis had believed so, but as Father Doetl was on a short visit there at the time, it so happened that he performed the baptisms for *that day*, this being the only time in that month that any assistance was given Father Balleis. Father Doetl was born at Durenburg, in Tyrol, 1822; and died at St. Vincent's Abbey, July 8, 1852, being at that time Prior of the Abbey. In a letter to me, dated January 19th, 1885, the Abbot James writes: "Father Balleis baptized me on the day of my birth, 1849, Oct. 14." F. X. R.

The sponsors were John Mathias Bulthaupt (convert) and Anna Maria Bulthaupt. The old church of St. Mary's was then standing at the corner of Shipman and William streets, where the old Pastor, Father Balleis, O. S. B., had it removed. This Father Nicholas Balleis was the first resident Benedictine in the United States, coming here before Abbot Wimmer brought his colony to St. Vincent's. He entered the service of the bishop of New York, and served in the missions of New York and New Jersey until his death.

This old parish of St. Mary's had been separated from St. John's, which latter had been founded by Father John Stephen Raffiner, a missionary in the diocese of New York, who was born at Walls, diocese of Brixen, in the Tyrol, and who came to the United States shortly after his ordination. In 1840, he was attending the Germans at Newark once in two weeks, Father Balleis being given him as an assistant. In 1841, the latter was made regular pastor to the Germans; he bought a lot of ground on Grand street, and built thereon a small frame chapel which he called St. Mary's, and had it opened for service on January 1, 1842. About 1846, he bought the Shipman street property and had the old chapel removed there by means of rollers, and where it yet stood when Father James was baptized therein.*

At the age of six years, young James began attending St. Mary's parochial school kept by the Benedictine Fathers,†

"He was what a good boy always is; studied well, served Mass with great regularity, and devotion. And attracted my special attention by his piety and good behavior * * *."

where he remained during all his time up to his going to St. Vincent's College, which he did at the age of twelve years. When he was eleven years old he began a preparatory course in Latin with the Rev. Casimir Seiz, O. S. B. This he continued for one year, when he made up his mind fully, to become a Benedictine priest. As a boy he was always attentive and

* *St. Vincenz in Pennsylvanien*, by Rev. P. Oswald, O. S. B.

† Among the fathers conducting this school at that time was the present Right Reverend Louis Mary Fink, O. S. B., bishop of Leavenworth, Kansas, who taught him the "Second English Reader." The good Bishop testifies to the early piety of the boy.

diligent at his studies; always of a very generous turn of mind. It is related by the family that on one occasion he saw a tattered organ grinder playing before the door of his home; in an instant his pity overcoming his discretion he ran into his father's store and emptied the money drawer of all the change in it; but his father caught him before he could give it all to the "poor man."

He seldom cared to go out for sport among the other boys, nearly always going with his sisters. He was scrupulously neat and clean in his dress, dressing himself carefully for Mass and Vespers, where he served at the altar, but on returning home after Vespers, he would change his clothes for those worn on week days, putting them carefully away, would get out his books, and study his lessons, after which he would go for a romp with his sisters. As he was of a lively disposition these romps sometimes got him into difficulties. On one occasion, when he was about five or six years of age, he and his (older) sister took a great deal of pleasure out of a game in which the family pump in the yard became a third party, and between them the children and the yard became rather more damp than was agreeable to the mother, who removed their outer garments and ordered them to go under the pump and be pumped over. So promptly did they obey, that her heart misgave her and they were not further punished. On another occasion when a baby brother of his was lying dead in the house he consoled himself by turning summersaults in an adjoining room; on another occasion, while on his way to school, he took a turn at his favorite diversion of turning summersaults at the corner of the street nearest his home, and finished up by trying to stand on his head; having succeeded he went on his way rejoicing. During his boyhood he sang in the choir at St. Mary's. He had a voice of very remarkable sweetness, clear as a bell, and many who have heard him sing later in the old abbey choir, were attracted by it. It was remarked upon in the sketches given of him in the periodicals at the time of his death. He was a very healthy boy, and naturally active; his native piety did not make him taciturn or morose. He was always interested in boyish affairs, but

disliked any meanness or trickery. His favorite amusement as a boy at home, was to play at being a priest; he generally watched for a good chance when his mother had gone out; then he would use the old bureau for an altar, with her crucifix, and pictures of saints. He always insisted on being the priest, his sister might serve Mass, and Charley might preach, but the priest he would be, nor did he ever express an intention of becoming anything else, when asked what he would like to be, his answer being invariably, "a priest," and so it came about that in his twelfth year he entered St. Vincent's scholasticate with that resolve fixed.

To some among men, it is made known at an early age, that life is but a combat from the cradle to the grave, and at that age there seems to come to them all the allurements and temptations to a life of ease and pleasure. How many fall in the early struggle; and then it is over. But in James Zilliox we find no evidence of any weakening. To become one with God was his resolve, and this resolution taken, he never wavered. His only thought was of his imperfection, and that thought went with him all through life, and made his life one continuous movement toward grace. He had always been a model boy, and the influence of the quiet, happy life of the Benedictine fathers at St. Mary's, had no doubt much to do with the resolution which took form in his eventually entering that order in which he was to shine as an example of fervor and piety. Of a bright disposition, and healthy active mind he was at the same time so earnest in his wish to leave the world, that he chose the secluded life of the followers of the Rule of St. Benedict, enjoining poverty and prayer. Whilst he was not morose, he had that modesty of demeanor which discloses to us, at once, a profound humility. No one ever entered into the sports of the students with more zest than he. He had a joyous disposition, the result of excellent health, and a good conscience—always gentle and generous to all about him. I have seen him tuck up his habit about his waist and join in a game of ball with the lay students with as much spirit as any of us, and argue a disputed rule of the game with others, as though it were of



REV. JAMES ZILLIOX, O. S. B.,
after ordination.



JAMES ZILLIOX,
as a Cleric, aged 18 or 19 years.



JAMES ZILLIOX,
at the age of 14 years.

the greatest importance. He was as happy as it was possible for man to be. All his desires were fulfilled since he desired only one thing, the accomplishment of God's good pleasure. He entered St. Vincent's in October 1860.*

CHAPTER III.

HIS SCHOLASTICATE—PREFECT OF STUDIES.

The life of a scholastic is a preparation for the further responsibilities which he essays to assume; the restrictions are severe; obedience is implicit; meditation is enjoined, and the subjects are advised to thoroughly study their own hearts and minds to discover even the least matter which might disturb their entire disposition to become a monk. As students they were allowed to mingle with the lay students at stated times. They met in class, and even joined them on the campus at times, but as a rule they had their own grounds for recreation. Their halls of study were within the monastery proper. They formed their own associations among themselves. They sang their own Masses, and here it may be stated that as said before, James excelled. In a letter written to me after his ordination, he speaks of it.

"My singing days are over, and my glory gone with them, how well I remember poor little *me*, singing soprano to the tenor of (Bishop) Joseph Rademacher, * * * ."

His great neatness in his dress, which began in his childhood, never left him; he had always plain clothing, but very neat and cleanly. It was the same in his diet. Flattery was odious to him, and honors, a burden; pious he was without ostentation. One of the fathers relates, that being very fond of "Jimmy," he often sought him, as a companion during recreation, and very often found him in the church hidden behind a column, or crouched in a pew, praying.

He was a favorite with all. I have yet to learn of even one of the lay students who did not testify to his goodness, and to

* The little (*Office Book*) *Morning and Evening Prayers for the Junior Scholastics*, which he received on entering the scholasticate, is in possession of the writer. It is a small pamphlet of 23 pages, bound in paper, and printed in script type, probably from the St. Vincent's abbey press. In size it is about 4 by 6 inches.

their affection for him ; every one who knew him felt the better for having so known him, and yet never once did he consider himself anything but the humblest (and most useless) among his brethren. I knew him intimately and confidentially from the time of his becoming connected with the college in the capacity of prefect of studies. And in many conversations have I tried to convince him that it was by reason of his own kindly qualities that all were won to him, and that the students under his charge were all obedient to him ; but he would not hear of it.

"No ! it is because the boys are all so good in themselves, they understand well enough that I am only a boy myself, and they would not be so generous towards me, if they were not naturally kindly. * * * ."

Dear, humble soul ! he could never understand that he was worthy being placed over any one other than himself. Prefects in other halls had troubles enough to contend against ; not because they were overbearing in their manner or acts, but there is that taint of old "original sin," within students, which will not tolerate "bounds," and so they were more than once at variance with their prefects. With Fr. James this was not the case ; he always held an even sway ; he was a playfellow on the campus, and a companion at all times ; he gave those over whom he was placed to understand that the same rules which governed them, lay with equal weight upon himself. My diary of those years would show him petitioning the director of the college, to allow the students to go to a neighboring town to play a return game of ball, and offering to vouch for our good behavior, volunteering to go with us—even against his desire—to see that we did not violate our rules. I seem yet to hear him pleading with us not to force him to be ashamed of us, that he had gained consent upon his own promise, and that we should not go beyond what he had pledged for us. And I feel proud to say that not one of us gave him reason to regret his promise. And how proud he was when *his* boys (most of them his seniors in years) carried away the prize ; cheering with us, and in such glee, all the way back to the college. He was appointed Prefect of Studies over the Minim Department in September, 1866, at the same time teaching German,

and the simpler mathematics. His influence with the young boys over whom he was thus placed was of the best; he was universally liked. The gentle disposition and excessive modesty held him back from commanding the respect due his position. The little boys would cling to his habit in sport, and he was one with those students in other halls who were older in years, and Fr. James was included in everything. Our students' choir could not rehearse without him. I have seen him umpiring a game, cheering a runner on his chase, clapping his hands in the fullest enjoyment. He would cheer a victory with the best of us, but never would he tolerate a mean or dishonest act if he could prevent it. No better companion could one find for a good long jaunt over the mountain roads or through the miles of forest. A good talker, he could always enter into the feelings of the boys and understand their views on subjects which interested them. He took a sympathetic interest in all their pleasures or troubles, never infringing any rule which held him within the bounds of his vows,* yet he did not approve of all the rules laid down for restriction of the students. He ever hesitated to show any authority over the students who were older than himself. Never assumed any dictatorial language, always even tempered, kindly beyond expectation. I have seen him place his arm about boys who had gone beyond bounds and explain to them, half apologetically—that he was placed there to oversee their acts—that he knew he was too young—too inexperienced—to be so placed, but that they—he hoped—would understand his position, and out of their better judgment, would not judge him too harshly, if he was simply doing his duty while they were relatively so placed. And I never knew one who would not have given up his most earnest desire to please him. And, oh! how delighted he was if only one of us gave way to him, and assured him of his desire to do his wishes. He was always fond of music, and would join us in our rehearsals with pleasure. In after years, when I had on some occasion sent him a report of the vocal part in some church celebration over which I was in charge, he wrote me:

* He made his simple profession on September 8, 1866, at St. Vincent's.

" My singing days are over since my illness. I don't think I could intone a Preface at High Mass. Now, when I was a little boy of twelve and sang soprano, they gave me all that work to do—what a pity you didn't hear me then—perhaps your soprano might have been jealous—well I hope my voice was better then, than I find it now. * * * *

There is another letter which gives some insight into those earliest days of his life at the abbey, and in that year (1860) he was quite homesick and this he wrote in a short letter to one of his old teachers at St. Mary's, (the present Bishop Fink), saying that the feeling of loneliness came over him at times. The reply of Father Louis is in my hands.

" COVINGTON, KY., Feb. 19, 1861.

MY DEAR JAMES:—God's blessing, and Mary's protection be with you. So you thought of me, and even wrote to me a little letter. How do you get on otherwise? * * * You are now studying, and being instructed by the dear Reverend Fathers in order to become a priest sometime, God bless this resolution. You know that you must study very zealously, and are no doubt doing so. If God gives you this grace, you must be very grateful for it. Be promptly obedient, pray for all, bear love for all. I think you have heretofore shown this disposition. Have great honor for the B. Virgin. Say your Rosary in her honor at least every Saturday. Will you not do so, my dear James. I have heard that you have grown tall; let your devotion to Jesus and Mary, grow also, so that your body may not become larger than your soul; let me hear of your pleasure and progress in your studies. * * * *

How well he did this is well known; how he conquered his homesickness is well shown in a letter written in later life.

" * * * * * If you are homesick fly to the Blessed Sacrament, there at the feet of your Saviour, pour out your grief and your needs—oh! how quickly it is all dispersed. He knows how much the soul can bear, and gives consolation in proportion, and the sorrows so soon disappear. Carry all your grief to Jesus in the Blessed Sacrament, and be sure that it will be turned to joy."

CHAPTER IV.

EUROPEAN TRIP TO ROME, RATISBON, INNSBRÜCK.

In 1869, Abbot Wimmer decided to send some of his novices to Rome to pursue their studies with a view to their taking the higher degrees. For this purpose he selected Fr. James Zilliox, Fr. Xavier Baltes, and Fr. Aloysius Hune. Accompanied by the abbot, who was leaving to attend the general council to be held at Rome, they left for New York on

September 28, 1869, and on Saturday, October 2, they sailed from that port on the French Line steamer "Ville de Paris." Through the intervention of the French consul, who was a friend of his father, Fr. James was accommodated with a first cabin passage. They landed at Cherbourg, France, and immediately proceeded to Paris, Fr. James going down into Alsace on a visit to his father's birth-place, going from there to Rome by land, where he joined his confreres, and where he found the present abbots Innocent Wolf and Hilary Pfraengle, and Rev. Adelbert Muller, O. S. B., (later a professor at St. Anselmo's, Rome,) at St. Elizabeth's House,* (Benedictine) on the Aventine near S. Andrea della Valle, about the centre of the city. Here was also the Rev. Oswald Moosmuller, O. S. B.† These were frequenting the university "Sapienza." Here he remained until the city was occupied by the Piedmontese troops, when he was sent to the university at Ratisbon, where he remained for about a year. On October 30, 1871, he entered the university at Innsbrück in company with Fr. Xavier. It was the earnest desire of the Abbot Wimmer that both should take a high degree, for the purpose of elevating the course of theology taught at St. Vincent's; both were very bright students, and exemplary religious, but Fr. James easily led in his studies.‡

Before leaving Rome,§ there was an event in his life which it is well to chronicle here. I have said that he resided at St. Elizabeth's house of studies for the Germans of the order, who had completed their three years of simple vows. The Abbot Wimmer requested permission of the abbot of S. Paolo,

* St. Elizabeth's House, was not a college, but was simply a house, rented and used as a "Convictus" for young American Benedictines, who were sent to Rome to make their studies in various colleges.

† Father Oswald was superior of the community at St. Elizabeth's.

‡ Fr. James and Fr. Xavier had two lessons each day in Thomistic philosophy in the school of St. Thomas (Minerva), where the Dominican fathers taught.

§ In July, 1870, the little community at St. Elizabeth's House, was scattered. Fr. Hilary and Fr. Innocent had received their doctorates, and returned to America; Fraters James and Xavier remained with Father Adalbert, until the close of the classes at the Minerva. On August 9, they had an audience with the Pope (Pius IX.), at which Frater James asked the Papal Blessing for his then dying mother, and on the next day they left for Monte Cassino, there to spend the vacation. The Italian troops occupied Rome on September 20.

that Fr. James should make his solemn vows in that basilica, and that he might perform the functions on that occasion, which request being acceded to, Fr. James removed to the abbey of S. Paolo, on the last day of the year 1869.

On January 1, 1870, the Abbot Wimmer solemnly pontificated, the whole community of St. Paul's being present, besides all the students of theology from St. Elizabeth's house of studies. There Fr. James pronounced his solemn vows, no other candidate professing on that day; the function took place in the great *Abside* of the Basilica, the vows were received by the Abbot Wimmer, assisted by the Abbot Don Franciscus Leopoldus Zelli-Jacobuzi, of St. Paul's abbey (without the walls); the Abbot Don Angelus Pescetelli, O. S. B., of the abbey of Santa Maria in Farfa and procurator general in curia, of the Cassinese Congregation; the Abbot Carlo de Vera of Monte Cassino; the Abbot John Chrysostom Kruesz, arch-abbot of San Martino in Ungaria, with his secretary, and the Rt. Reverend Rudesindo Salvado, O. S. B., bishop of Adelaide (Port Victoria), Australia. These were all present by reason of their being in Rome to take part in the Vatican Council, held in that year. In the Basilica of S. Paolo, there is no fixed altar, but over the papal chair, in the great *Abside*, where the Pope would sit, were he to celebrate Mass, there is on occasions placed a wooden altar, which is removed whenever any function is completed. This was done on this solemn occasion.

After the solemnities were completed he remained a guest at the abbey attached to S. Paolo, for two days before he returned to St. Elizabeth's. It may be well to add here that the church was removed since, to make room for the widening of the street, but a fine photograph was made of it before it was torn down.*

* The Abbot, D. Angelus Pescetelli, procurator for the American Cassinese Congregation, wrote Abbot Wimmer, desiring him to recall his young men immediately, as all priests were in danger of losing their lives. This letter was the immediate cause of their being sent to Innsbrück. They left Rome on the evening of October 20, 1870. Fr. Xavier was arrested by the guards, on suspicion of his being one of the Papal Zouaves trying to leave Rome in citizen's dress. To make matters worse, he had mislaid his passport at Monte Cassino. It required all their efforts to convince the guard of their being American students in Rome.—(Letter of P. A., O. S. B.)

At Innsbrück Fr. James passed easily two of the "Rigorosa,"* but Baltes failed; therefore he accompanied the latter back to Rome, and continuing to study there, took the degree of doctor in divinity at the German College. One of his fellow-students at Innsbrück thus describes him. While at the "Convictus" there

"he was gifted peculiarly, by nature and grace; of amiable temperament, delicate sympathies, noble character, he had set before him the highest ideals of priestly and religious life, and strove ardously to attain them."

Among his fellow-students at Rome and Innsbrück, who are now in the United States, and not in religious orders I find Rev. C. Breinlinger; Rev. A. Heiter; Rev. C. Kemper; Rev. A. Weissteiner; Rev. P. Hoelscher, D. D.; and Rev. J. Rainer. His companions Fr. Xavier, and Aloysius Hune, both died early.

He received the sub-diaconate on Saturday (*Sitientes*), March 29, 1873, and the diaconate on Sunday (*Dominica Passionis*), March 30, 1873, at the hands of the Most Rev. Gregorius de Scherr, O. S. B., archbishop of Munich-Freising, † in the old cathedral (Dom-Kirche), at Freising. Fr. James was ordained priest at Innsbrück, Tyrol, ‡ on July 27, 1873, by the auxiliary bishop, John Nepomucene Amberg, of Brixen. He left Innsbrück, for Rome, March 13, 1875, in company with Father Xavier, and there he had his final examination (Rigorosa), at which he was awarded the doctor's cap. He returned to the United States on the steamer Suevia, (of the Hamburg Line,) landing at Hoboken, N. J., on September 23, 1875, bringing with him a boy of fourteen years of age, who is the present Rev. Felix Hintemeyer, O. S. B., of St. Mary's Abbey, North Carolina.

* They entered the seminary of Innsbrück on October 23, 1871. On December 4, 1874, Father James passed his first "Examen Rigorosum" preparatory to the Doctorate.—(*Records of the Seminary*.)

† Record from the *Archives of the Diocese of Munich*.

‡ From the Records at Innsbrück; these, however, err in giving the year of ordination as 1874.

It also is noteworthy that the name of the ordaining prelate in the case of the diaconates, is spelled Scherr; so also given by Gams. In the American records, it is spelled Scherer, see the official notice of Abbot Zilliox's death, as issued by Arch-Abbot Andrew, given in this paper. The Abbot Zilliox in his *Album Benedictinum* spells it "Scherr."

In a letter to the writer after his return, he says :

" In October, 1869, I went away as you know—to Rome—Ratisbon,* Innsbrück, and back to Rome again. Stayed at Innsbrück till 1875, in which year I returned to this country, a thorough European. I feel so still, even though I'll be unconstitutional by the fact. I was at once set to teach Theology and to aid in rearing our novices, for it seems to be my fate to guide other young men; you know I began that already when you were here, and we pulled well together, didn't we? I have now been Master of Novices for two years. I slipped into the office by the merest accident, but it was enough to place me in a responsible position; here I am to remain. I am much employed, but my health is good, thank God."

And so he continued teaching until 1870.

CHAPTER V.

AT ST. VINCENT'S—UP TO TIME OF ELECTION.

In 1880, it was proposed to him that he be sent to Rome, to the college there, as superior. This he positively refused. Yet he would have been pleased to have gone into some foreign house of the order, and so, in a measure, to have been buried from sight, his old belief—that he was not understood here—being his reason. This offer was too much for his modesty; he considered himself unworthy such an honor as this appointment would have conferred on him; he would

* On reaching Innsbrück, from Rome, they were handed a letter from the Abbot Wimmer, ordering them to Ratisbon, there to finish their philosophical studies at the Lyceum, being nearer to the Metten Abbey, the Mother House of St. Vincent's Abbey. Father Adalbert Miller, who had come from Rome with them, was ordered there also, and to give them daily lessons in Thomistic philosophy. Before going to Ratisbon, they visited Father Oswald Moosmuller, O. S. B., who before his return to America, was staying with his sister, in an old suppressed Augustinian Monastery. Thence they went to Munich, where they arrived on the morning after the news of the capture of Metz had reached there, and where there were great rejoicings by the citizens, and also "many grumblings on account of the proclamation of the dogma of infallibility." At Ratisbon, it had been arranged that they should stay at the seminary, apart, however, from the rest of the students; attend lectures at the Lyceum, none being given at the seminary. The regent of the seminary was Dr. Seitz, the editor of a new edition of Gury. The well known Father Schneider was spiritual director.—(Letter of P. A., to writer.)

It also is noteworthy that they finished, under Father Adalbert, a volume and a half of Gonzales' philosophy, when, in 1870, he returned to America. Father James spent the vacations of 1870 and 1871, at Metten Abbey.

have been pleased however to have been transferred to one of the monasteries abroad as a simple priest, where he might have spent his life in solitary prayer and contemplation, but this was not to be, and so he was more than pleased when Father Adalbert was chosen for the place. In a letter to his sister Annie, (Sr. M. Evangelista, O. S. B.,) he writes on September 24, 1880,

"I do not care about going to Rome as it is, for it is hard to guide young men. Besides, my health, I plainly feel, does not permit me to undergo any hardships. I am not well now since I caught that cold (in Erie) and my right lung bothers me not a little."

His sister had shortly before entered the convent at Erie, in Pennsylvania; he had encouraged her to persist in her intention, and this had been the cause of some difficulties with his father, who for a time was estranged from him; this however did not last long, for he writes,

" . . . Father is getting to feel easier since the news of my Roman appointment. He wrote me, and I can trace a little of pride in the fact of his son receiving such a high honor; in this as in other things his pride will have a fall, for I shall not go . . . "

Fr. James' great delight in the choice made by his sister in the selection of her future state of life is shown in his many letters to her,

"Mother Prioress writes that you have already conquered your homesickness, and are contented at Erie. I assure you that it was a piece of the most happy news to me, that I have heard in a long time. You know how I feel about the matter. I could not bear the thought that you should abandon your sweet state of life, where you could live and die so happy; of the world you have had experience enough already to know how vain all things are, how they pass away leaving only bitterness to the heart, . . . Seek God above all things by clinging close to Him in the most blessed Sacrament. Offer yourself, your *will*, and all to Jesus, and you will feel the reward even now. How happy shall we be "

And so through many letters did he plead and encourage, that she might persevere in her determination. How many prayers that she might receive the grace and strength of purpose to fulfill her desire, and the great desire he had of bringing souls to the feet of God, that they might love Him,

and live for Him alone. In June, 1880,* he accompanied the Abbot Wimmer to Philadelphia as theologian during the Provincial Council ; and during that time he preached a pious exhortation to the Sisters of the Holy Child, at their house at Sharon Hill. At the time I thought he had gone there to direct the *Retreat* of the Sisters, but later he assured me that he was "not a Jesuit," although he was "half-Jesuit—being educated under them," and as one of the society assured me, "he was filled with the sweetest temper, and utmost simplicity of manner, his very presence carrying with it the feeling that comes only from a pure heart, and displaying his great virtue."

During this year he was occupied at St. Vincent's, teaching dogma, and "evidences and principles of Christianity" in the morning classes. He was also prefect of the seminary. This he continued during the year 1880, and until about February, 1881, when he was made prior of the Abbey. He had also taught during part of the time the class in "Hermeneutics," but the strain of teaching and lecturing was too great, and he was relieved by his appointment as prior. It was in February (1881) that he had a most serious illness. He had been suffering for about a year from a cough, but would never acknowledge it to be more than a slight cold. The cough continued, he never complaining, yet it was evident that he was developing some pulmonary trouble, and this was so well concealed, that it came as a great surprise when in March he had severe hemorrhages ; he was always the most healthful looking person, tall and broad, was what one would call a fine looking man—even handsome. The most pleasant face, conversation always bright, a delightful companion, severely scrupulous in his duties, he was only forced by failing health to take to his bed. The truth of this is best told in his own words, which I extract from a letter to myself, dated April 5, 1881 :

"Your letter brought me back to the days when we were in one room together. . . . Last month I was brought near death's door by sickness, and all say they would not have given much for my chances of life. In

* During this year (1880), he prepared the murderer Lamcus, for death, in the prison at Newark, N. J.

about six weeks I recovered so far as to be able to get out of this, going straight through your city to my home in Newark where I recruited my health as best I could. . . . Last year when I was in Philadelphia at the Provincial Council, I travelled about a good deal (in June) and enjoyed bracing air, my best medicine. At the end of June I returned to Newark, felt well until September, when I broke down again, I was not obliged to return to St. Vincent's to teach, since all agreed that the loud speaking might soon kill me off. I rallied so much that I could leave Newark and come back here (St. Vincent's) via Buffalo and Erie. In March (8th) I took the office of Prior of the Abbey, but have nothing else of serious occupation to attend to. This is the reason for my forced silence. . . . You imagine me bearded—careworn—busy, &c. Well the fact is, I have no signs of a beard, save that I am forced to shave the stubble. I am considerably worn, and none the better for my sickness. I am charged with office—responsibility—always busy, but my days for books and study—I think—are past never to return. In size I am 5 feet, 11 inches, weigh about 150 pounds—consequently awfully fat! —I'll run down to see you next July. . . ."

He remained prior for nearly two years, but the year 1881 was one of great distress for him, and his one desire in life came over him more and more. To retire to a cell, and spend that life in prayer and contemplation. "I shall not live long," he writes,

"And the time I need for preparation is made up not of prayer, but of business. . . oh! how much I've learned here, how different real life from the dear Ideal, I'm disgusted with it a million times, and almost lose courage, . . . and so you're coming out, I'm glad to hear you say so, for . . ."

In July, 1881, he went to Pittsburg, going to the Capuchin monastery on Thirty Seventh street, there to assist one of his old fellow-students of the classes of five years before, at St. Vincent's, at his first Mass, the young man having entered the Capuchin order. They had been great friends. On the twenty-fifth of that month (July) was the feast of his patron—St. James—and on that day he records his wishes in a letter

"God's grace and consolation now, and in the hour of my death. It is all I care for, . . ."

The feeling between himself and his father continued to worry him, for he adds :

" . . . Unhappy, and I would be satisfied to leave America forever. In fact I have written to the Holy Father, the Pope, to give me permission to go to Europe. I hope he will allow it."

He was very ill and did not think he would live long, and he wrote so expressing himself. To his sister he wrote on Christmas Day (1881) :

" . . . May the holy peace of the Infant Jesus fill your heart. May the love of St. John Ev. (his sister's name in Religion) be the life of your soul. Lean like him on Jesus who is a better friend than all on earth, one truer to you, than you are to Him, infinitely truer, pray for me I need it so much."

The office of prior was ordinarily not a laborious one, but to him it was not pleasant. He was inclined to be of a contemplative prayerful mood, and any other life jarred on him. Even the ordinary requests for privileges, which to a man with administrative, or business capacity, would have been granted or refused without an after thought, came to him as something he would rather avoid. He feared to displease his brothers, especially those of his own age ; and yet he had so rigid an idea of the discipline required, and of the restraint which all monks should put upon themselves, that any request for relaxation, not founded upon the most urgent necessity, would not justify him in granting it. He would never have asked for himself that which he thought he could not grant another, and so it was a struggle.

" . . . I am continually confounding myself, my heart against my conscience—which will survive? I am unfit to rule others, and that develops another fact—I cannot rule myself."

In October, 1882, he wrote me :

" . . . A whole month has gone, changes came and went like ripples on the surface of the lake, who can count them? And inner thoughts, who can think them over again? . . . May the month not have been void for me. On October 14, I entered my thirty-fourth year—time for me to adopt the strong defiant ways of a man. I'll have to pass my days in the future, as I passed my past, would to God, with more virtue. I am now *cornered* in the S. W. corner of the house, where I can see the grave yard, and the convent, some nice fields, and my friends the stars. Near me is the '*Morse Ticker*,' which acquaints me with all the news of the abbey without a step to be taken. Conveni-

ence and partly my great isolation induced me to get my *Tel. Inst.* near me again. . . . You used the word ‘contemplative’ in your letter, and applied it to me. Frank, it is the keynote you strike when you use the word. Whoever is not like me, cannot understand me. I am a most ardent admirer of the Platonic way of contemplating. Contemplative saints draw me; still you know contemplation is not my life, but love is my life, to which contemplation wonderfully impels. I cannot talk much on this, my brethren are not congenial, not more so than any one else you meet. I know I sound oddly to them, but if I keep retired and in the background, and think, I can contemplate myself with all my oddities . . . ”

And again in December (1882) :

“ . . . This time I kept you waiting over a month, but you kept me waiting too. You have in most things known my reasons, so I’ll not give any other. You can justify my silence, and not the least of my reasons is your own letter in which you try to urge me out of my retreat. I’m in a state of life where distractions must be limited. I never read papers, even the many you send me. If I read what so many men do, and the motives, I assure you my heart swells with desire to help them all. Those poor and afflicted ones who are wending a way through this mysterious life to ends—of which kind? I never read a paper but I pray heartily for those whose names I see, and whom I’d like to meet in Heaven. I can’t give you much help in the history you are working on; poor me, not only history is wanting, but to my heart and mind even more needful things. . . . Yes I do dwell on ‘my graveyard view,’ and I sometimes go to the top of a near by hill, and look about me, and if my thoughts are headed by God, all the dear souls, all around me, will surely come to Heaven where I hope to meet them. I have thinking matter enough, even when my eyes are closed. . . . ”

During this year he was relieved of the priorship, and had only a class in liturgy, and was teaching the theory of Gregorian chant. He had applied to the abbot for release during the summer, and was so pleased when it was allowed, that he wrote his sister:

“I would rather chop sticks than be prior here, if the Lord so willed it.”

In September, 1882, he gave a three days’ “Retreat” to the thirty-eight seminarians in the college, over whom he had been placed, and during that time he was so moved concerning the disappointments he had caused the abbot, that he wrote a letter to him, asking his pardon for all that had hurt him,

which was freely given, father abbot expressing great satisfaction at the spirit that moved him to such great humility.

This gave Father James great peace of mind. The abbot loved him dearly, and desired much to place him in eminent positions, which were not relished by the humble monk, and thus there were many occasions when the good old abbot, who was a busy man in the interests of the order, could not understand the oppositions of his retiring priest.

At the time of his retiring from the priorship, I visited him at St. Vincent's and he was delighted with the news that Father Michael had been made prior. He had been urging his own retirement, even pushing the matter so hard, that he was determined to apply for a change to some other monastery. He said it was for his own good that he should change. The elevation of Father Michael pleased him.

"He is the right man in more ways than one. Also the right sized man—broad as long—and as good as he is big."

In December (23d), 1882, he wrote, and dedicated to his sister the following lines in honor of the Christ Child, and sent them to her, accompanying an *Ordo* for the New Year:

" May pure good will, and holy peace,
This (Angels' Merry Christmas) greeting,
For God's own glory never cease,
In all your hearts' incessant beating,
May then the New Year bring its toils,
Its cross, its grief, its pains, or death,
From what soe'er the heart recoils,
Still happier be with every breath."

P. J., O. S. B.

The great interest he took in his sister, the sincere desire he felt to lead her—as he had led himself—to a close union with God, is conspicuous. It was always before him. He never lost an opportunity to impress it on her. Even amidst his own duties this was important. In July, 1883, he writes her:

"Your letter came to me when I was already in 'Retreat,' and which I shall answer. In the first place, dear sister, I must give you serious advice. You seem to find a *funny side* in everything, and not yet to have taken even Chapter VI. of the *Holy Rule* seriously. By all means be cheerful, but be so in the Lord. Many and laughable words little

become us. Cheerfulness in God's service is the only right mood of mind. Still, such cheer as St. Benedict calls 'scurrility,' is not good.

. . . Have rather that 'Holy Cheer.' . . . You say you felt lonesome. Go quickly to the Blessed Sacrament, and speak to your Divine spouse, and use the words of St. Gertrude. The loneliness then will be very sweet."

His health was very poor during this spring. He could do little work, and spent most of his time reading devotional books. In March (3d), 1883, he wrote me in reply to some remarks I had made on the political courses adopted by some of our old students.

" . . . Your reflections on certain political aspects leave me untouched. I wonder how politics look if viewed from above,—beyond the grave,—verily politics, next to sensuality seem to engross and entangle, and wonderfully to sweep mankind along paths whose ends are not tending heavenward. Men want to govern; few want to be governed. If they knew what a god like work that was, few would covet the task of governing. Think of Gambetta's horrid fate. It nearly sickened me, especially as I have heavy thoughts at all times, about the world to come, and the short future we have here on this miserable globe. My tiny experience in ruling (as prior) ended in no profit to others, and in bad enough failure for myself, and has taken from me, my courage, and I shudder at being the guide of others. It influences me so much, that I am sure my forty-one seminarians are suffering for it. I shall not again ask any one but God to deliver me from any charge. Your notes on music are pleasanter, and I am more susceptible to them. I can understand why Saul wanted David to play before him. If I had a David at my side I'd have him play at times to make me forget the heavy dreary thoughts at sight of so much misery, and make me think of things that would balance my feelings. . . ."

On Easter Day, 1883, he was at Johnstown, Pa., assisting Father Bernard (Mauser). From there he hurried next day, to Carrolltown to be present at the Memorial Mass of a sister of the order, (Sr. Mary Bathilda); and the account of the cause of her death is so well told in a letter of his, that we will copy it verbatim :

" . . . Last June she was making wax flowers, having a lighted candle near the combustible material she was using. It took fire, and she, in her attempt to extinguish it, breathed in some of the flame, and red hot smoke. This injured her interiorly so badly—that she was disabled at once. She was sent to Madison, 16 miles west of Newark,

N. J., to the Sisters of Charity, to recuperate; but her inner injuries grew worse and worse, the passage from the mouth to the stomach was badly burned, and began slowly to grow shut. Nothing could be done by the doctors at St. Michael's hospital, who are certainly excellent, so she was doomed to a slow death. She could eat nothing solid, —could only drink, and after a while, could not even drink without great pain, and only a teaspoonful at a time. Jaundice also set in, and by January the good sister was but a skeleton, so she slowly starved and choked to-death. She suffered intensely until shortly before her death, when these pains left her. She died February 12, a most edifying death. Oh! what a lesson, may we all die as happily! God grant it—no matter by what means."

Upon his return to St. Vincent's Fr. James had a severe cough which quite exhausted him. He, however, retained his prefecture over the seminary until the end of the scholastic year (June). In July, he visited his sister at Erie. And on August 3, was with his great friend, Father Foin, at Elizabethtown, Pa., where he remained for about ten days. When he went to St. Mary's priory, Newark, N. J., August 15, he came on a visit to my home where he took another rest until the 20th, going to Wilmington, Del., and on the 25th he was at Baltimore, returning to St. Vincent's on the last day of the month. During his visit to me I noticed that he was failing. The color had gone from his cheeks, and he was but poorly, yet so cheerful that he would not admit it. I induced him to allow me to have a good photograph of him taken, which I felt that he would not of himself have done, until probably it might be too late to have one which looked like what he was in health. Of this I sent him some copies, and on September 11, he wrote,

"I received the photographs, I didn't think I was haggard, and my hair so pale. I'll write you more later, would have done so before, but that on Saturday morning I had a slight hemorrhage of the right lung, another at 9.30 P. M. Again on Sunday at 4 A. M., again on Monday at 5.30 A. M., and on same day at 4 P. M., and at no time very severe, but I'm very weak, and already incapable of taking up duties. I have been removed from the seminary into the monastery, in Father Paulinus' room, which you had last year, next to Father John. Maybe I'll go south before long for the winter. If I don't reach God's acre soon, I long to die, and yet I fear, may He provide. I'll let you know"

During the time he was in Baltimore he had been looking into the costs of some celestial and terrestrial globes for an academy of the sisters, and had also purchased for them some *Exercises of St. Gertrude*, and in sending the latter, September 7, he writes :

" . . . Are they not ardent? do they not draw the soul close to God?—making familiar—though not common, I never saw anything like them. I have used them since my solemn profession fourteen years ago. They benefitted me so much, I ought to be an hundred times better for them than I am. May He give us a great degree of love for Jesus, our soul's Spouse!"

He had hoped to go south for the winter but on September 25, he was still at St. Vincent's."

"I am still here," [he writes me,] "but only as prefect, not teaching, because that's impossible, I am quite feeble, and I dread the winter. Father Abbot would not send me south. I suppose he thinks I can brace it like the rest. If I can't live, I can die. I'm reconciled to die for my heart has been chilled by all things in this world, and I'd like to go where I can live and have rest for my weary heart. I'm not poetizing; these are my constant thoughts."

It was only at long intervals that I heard from him during that winter. I sent him Catholic papers and magazines weekly, asking him to let them go into the general reading rooms when he did not use them. On April 25, 1884, he wrote :

"Don't mind my not reading the papers. I am glad to see them. They show me that you think of me, but I can't give them to my seminarians. They all get papers sent them, and I censure them for reading too many. I never read them, and besides, the others seeing my name on them, might think them less pleasing. You know self-love works badly. I have so many weak points, and many more would loom up at sight of my name even on a paper. I'm too *cranky* in my opinions to suit everyone, but no one knows it so well as I, and you won't think me so . . ."

His reasons were plain; he had one opinion as to what a priest, and especially a monk, should be. He expresses these reasons in a letter June 19, 1884 :

"My reasons for . . . are these. I am a religious, am in conscience bound to cast off vain words, whether spoken or written. Not only that, but I must also retrench unnecessary words. I have a record of sins of

tongue and pen, too great to tell. I write so many letters, some of them from ten to forty pages, some short, many long ones of conscientious and responsible matter, which for this reason consume the more time. I must cut short from much of my writing, and if you don't get long ones, don't mind me, I'm only doing my duty."

Even to his sister, he wrote, when she complained of not hearing from him (June 23):

" You ask for a letter ; well here is one—a bit of a letter, but I cannot bring myself to write as I want to write, or would have been able to write, if you had waited for me until the feast, (Corpus Christi), I wanted to write you the substance of a sermon I wrote for the day ; enough—I'm too crowded with other things to write merely a letter of news . . . "

At this time the sisters in Chicago wrote the abbot asking that he allow, Fr. James to come preach the " Retreat " in July, but the abbot simply telegraphed the reply, " He is too feeble." The sisters in Allegheny desired the same favor, but he had no hope of being allowed to do so.

" I suppose [he wrote] I'll be too feeble for that also, besides too mischievous in my principles which are rather not so feeble . . . "

These little differences of opinion between father abbot and himself sometimes cropped out, and he knew it so well, that he carefully avoided all occasions.

" A strange thing it is, F. Abbot loves peace, so also do I, and still, only because some of our views are different, we cannot go on long without a ' mix.' He thinks I am pious enough, but—narrow—and strangely too, he thinks I am hard-hearted in desiring to change some things. Now he knows I'm not hard in other things which become us ; nothing is better to me, and nothing dearer, than a retired, unknown, uncared for life. If I can put pray. . . . Oh ! if I could but be as a shadow of St. Francis de Sales—in the way of serving God, and drawing souls toward him. . . . " *

* The "differences" between the good old Abbot Wimmer and Abbot James, hinted at within these pages, were not in the object to be reached, but rather in the means to reach that object, viz :—the firm establishment of monastic life. Abbot James held a more ideal view of it, which would presuppose a foundation that did not require more than a life of prayer, contemplation and study. Abbot Wimmer's greater experience taught him a more practical and wider view, and, it is nearly certain, that under prevailing conditions, Abbot James would not have accomplished what the arch-abbot did succeed in. To raise something out of nothing, so to speak, and to use the material at hand, however unadapted it may have been, to accomplish a certain end, requires a practical and far-seeing mind, and no ideal, however beautiful, can take its place. The arch-abbot was an energetic and persevering man, and moreover full of

On January 28, 1885, he wrote his sister :

"Somehow you must always be content with short letters. . . . Don't forget that you and I have one mind in this, that we rejoice more in the doing others a favor than in receiving one ourselves. . . . I'll make it all up when I come to Erie and speak of good things—holy—heavenly things. I am very glad you have a special devotion to the Blessed Virgin. I could never speak worthily of that most holy, of all God's creatures, whom God the Father was first to salute, 'Hail, full of Grace,' whom God the Son called 'Mother,' and the Holy Ghost possesses as his sweetest spouse; St. Joseph too, Jesus, Mary and Joseph, make our hearts glad. . . ."

He went to Erie and delivered an exhortation to the sisters, there, but did not remain more than one day, when he returned to Pittsburgh, where he called upon one of the clergymen, Rev. ——. Here he said Mass, came to Latrobe, heard confessions there, and went to the abbey in the evening, of April 20. Next day he wrote :

"This is the first spring-like day. I heard the mellow happy voices of the birds singing to God. . . . It is now nine by the clock. I have had a peep at the stars through the telescope, my old friends the stars, who whisper to me quiet messages—holy ones—from God. And my heart sends back replies, will they carry them still when they pass above my dead forgotten body? . . . "

In July, he was confined to bed for a short time and it grieved him sorely that he

"could not say *Holy Mass* on our names' days,"

(St. James' and St. Anna's, his own and his sister's feasts.)

In August (1885), he gave the "*Retreat*" to the sisters in Elizabeth, N. J., coming from Newark each morning, and returning in the evening; but we have anticipated, and will now retrace our steps to the year 1884, when an appeal was made for two new abbeys.

charity for all, and of unshaken confidence in God; he made good use of the opportunities offered by the existing conditions of the times. Which of the two currents of thought was more acceptable to God, we may not judge. The abbot James' ideal might have been reached, if, as in earlier days, and occasionally even now, the foundation had been amply endowed with means for the general support of the community, allowing them to apply themselves to the cultivation of perfection, and the pursuit of studies. A union of both their currents of thought, in proper proportion, might have brought about a condition happy in itself, provided a condition of full perfection were to be found in this world, but, under existing circumstances, we may be assured that the venerable and gentle arch-abbot was God's choice for the intended work.

MATHIAS JAMES O'CONWAY,
PHILOLOGIST,
LEXICOGRAPHER AND INTERPRETER OF LANGUAGES,
1766-1842.

CONCLUSION.

BY LAWRENCE F. FLICK, M.D.

In 1829, Mr. O'Conway again made an effort to secure a government position. He had some very warm friends and many acquaintances who admired his scholarly attainments and respected his probity; Andrew Jackson, under whom his son served as surgeon in the battle of New Orleans, was now president of the United States; the conditions, therefore, seemed favorable for his securing such a position. For awhile he was very much encouraged and quite buoyed up by prospects of success, but only to be hurled into the depths of despair by failure. On March 6, 1829, he wrote a very characteristic letter to his wife and children from Washington, where he evidently was prosecuting his suit:

"Dearest Rebecca and Children! I am well and in high spirits. God grant you be so. My affairs are in fine trim, thank Heaven; here follows the copy of a letter I received this afternoon from Maj'r Gen'l Hinds [Hynes?] for his Excell., and [which I] am to deliver when I present the memorial.

"WASHINGTON CITY March 6 1829

'DEAR SIR: It affords me great pleasure in being able to give my testimony in behalf of my old and venerated friend, Mr. Mathias J. O'Conway, the friend and preceptor of my early youth. The facts set forth in his memorial are most of them within my own knowledge true; and his character for honor, honesty, diligence, industry, unquestionable. Should he be

able to obtain some small employment under the Governm.t, which would afford him an humble support, I should feel greatly gratified and obliged.

'With great respect, Sir, your Obed.t,

'THOMAS HINDS. [Hynes?].

'His Excellency, Gen.l Andrew Jackson.'

"Here is a letter to Col.l Will.m B. Lewis, who continues near His Excell.y and [which I] am to deliver [to] that gentleman in order to facilitate our interview &&.

'MY DEAR SIR : The Bearer of this letter is M. J. O'Conway, of Philadelphia, a very respected, worthy, old friend of mine. Some days ago I introduced him to Gen.l Jackson, and he now desires to present to him his memorial ; be pleased to receive it from him and hand it to the President, and I will be very grateful for any aid you may be pleased to give it.

'Most truly your friend && HENRY TOLAND

'CITY OF WASHINGTON 6 March 29.

'To William B. Lewis, Esq.'

"Dearest souls, I have a letter couched in equally ardent terms for Secretary Van Buren (sec.y of State) another for John H. Eaton Esq Senator and Sec.r of War—too long to be inserted here. Providence designs to favor every pace I have given. I have also a certificate annexed to memorial stating my respectability and talents to discharge any office I may be placed in. It is signed by Messrs. Toland, Francis H. Nicoll of N. York, I. N. Sutherland, Maj. Gen.l Hinds [Hynes?] and William Duane, dated February 26, 1829. The specimens of my collation of the thirty Ant.t and modern languages have caused admiration in all who saw them especially in Mr. Duane.

"I was the right hand-man of the Cincinnati, rec.d a blue ribbon from one of the members ; I walked immediately before Ex-President Adams and President Jackson in the procession, and was the 3rd person in front of his seat during the time of his installation. I saw and heard distinctly every word all solemnities, and was the seventh who had for the third time the honor of presenting him my hand, & &, at which both smiled and bowing my head, I said O'Conway sir, lest he should forget me I lodge at Madame Kinsulas ; she is one of the most noble souls. This I was lead to do in order to be in the vicinity of my affairs. I met Mr. Buchanan in the street. Cavalierly I said, well sir, I am to expect nothing from you, you will not even sign my certificate. He replied it is a rule with me never to sign papers, but I will speak to the General for you. You will sir, said I. He rejoined I will indeed. We shook hands and separated. I frequent the grand hotels and as a great man receive salutes from one and another. I have hopes hopes hopes ! but there is no security in sublunary things. Still there is an angel who encourages me. It is near sunset. I must hie

to the post office; write to me without delay. Present my veneration and love to the Rev'd gentlemen Hughes and Cooper, and good fathers at Mrs. McDonough's. May God bless and keep you Dearest Rebecca and Dearest Children. Your affectionate spouse and parent. P. S. Forget not Misses Johnson and Maitland in presenting them my lasting acknowledgments and respects. I have matter for a letter as long as Petrus, time permits not."

What charming simplicity! This was clearly not the letter of a politician. Can we wonder that a man so straight forward in his ways and so high in his ideals should fail to secure a political position! The effort to secure some kind of position from the government was maintained for some time, for in September, 1830, G. M. Dallas wrote a strong letter in Mr. O'Conway's behalf to Martin Van Buren, secretary of state; but nothing but disappointment ever came of it. A pretty bit of romance crops out of the affair in the identity of Major General Thomas Hynes with the little school boy, who was an inmate of Mr. O'Conway's house in New Orleans, when the latter began his career there as a school teacher.

The failure to get a government position again raised the spirit of unrest in Mr. O'Conway and for awhile he thought of moving to Pittsburg. Isabel had apparently been to Pittsburg, possibly on a tour of inspection, and she too thought of going there to live. Nothing came of this project, however, and father and daughter continued to plod along in Philadelphia at their old avocations. Ignatius was still practising dentistry, and was no doubt making some money, but as he had taken a wife he had his own household to provide for and could not contribute much to the support of the parents. Petrus did not obtain his certificate in dentistry until 1832. Anna (Mrs. Coad) was living away from Philadelphia, probably at Reading, Penna. In writing to Mrs. Coad on Feb. 22, 1831, Mr. O'Conway says:

"Since I was a youth I have not enjoyed more health vigour, flesh and activity than at present glory be to $\ddot{\chi}$."

He evidently did not permit his misfortunes to weigh him down. Much of his time was no doubt devoted to his Irish dictionary and he was probably too much absorbed in it to

allow worriment to distract him long. The importance of this work and his devotion to it was generally recognized and understood among members of his family and probably also among his friends.

"I have often begged for some scraps of your valuable dictionary," writes Cecelia, "but papa forgets my request."

What a fortunate occupation it was for him! With it and his Christian fortitude, kept alive by Cecelia's letters, he could stoically smile at misfortune. In 1833, Cecelia writes :

"If the world in its usual manner *forgets you*, it is nothing new with it—it has always been perfidious and ungrateful even to its greatest favorites ; how much more unkind will it not prove to those who have always treated it with coldness and indifference. You never loved the world nor suffered us to suppose it worthy of a Christian's attention ; surely now its frowns and neglect cannot pain or disappoint my dearest parents. No, indeed this is my solid hope. You taught me to aspire and hope for eternal goods which suffer no change from mortal caprice and the holy lesson no doubt is daily practiced by you both my most dear papa and mamma."

In 1833, a prospect opened up for Mr. O'Conway in Havana, where he had lived in the early part of his life, but what the nature of his occupation was to be there I have not been able to learn. Cecelia refers to the matter in several consecutive letters. On June 9, 1833, she writes :

"I think that our dearest Lord will at last reward your patience with a return of better days. If you have the happiness of returning to sweet Havana I think that you will enjoy its religious beauties more than you possibly could when you were formerly there. You say that you would prefer remaining in the States. No wonder dear Papa ! those places have dear ties, which still must hold a parents heart ; I know of little else that can merit your or dear mamma's regret. The best friends you ever had were among the French and Spaniards. . . . Oh should any of the Estrada or Santa Cruz family be living then what friends might you not find ? "

What happened to prevent the consummation of these bright anticipations does not appear, but as on many previous occasions the rent in the cloud of sorrow was merely a brief interval between storms.

In 1834, the first ebullition of the bubbling caldron of narrow-minded bigotry which so disgraced our country later on mani-

fested itself in the cowardly burning of the Ursuline convent at Charlestown, Mass. The Ursulines at Quebec, with whom the Ursulines outside of Boston were affiliated, naturally felt the shock nearly as much as the afflicted nuns who were thus ruthlessly and unchivalrously deprived of their home, especially as it was to their cloister that the sufferers had to flee. O'Conway ever since Cecelia had entered the cloister at Quebec, had been ready with his pen to write poems and addresses for the good sisters when such things were needed for special occasions. He had thus by degrees unconsciously established for himself the position of poet laureate, so to speak, for the convent. On this occasion he wrote a poem for the sisters, a manuscript copy of which is among his papers. It is entitled "On the Burning of the Ursuline Convent in Charlestown."

* The poem is here given on account of its historic interest. It scarcely does Mr. O'Conway credit as a poet, for he seems to have had some ability as such. It may be that the MS. represents merely the rough draft.

Julia is gone, her placid soul, at rest,
Her parents left disconsolate, distressed,
Friends also mourning for the absent dove,
That tender object of their purest love.
Grief smitten hearts, with you I sympathize,
Your tears I well conceive, your doleful sighs.
Here for awhile 'tis meet you should deplore,
That bird of paradise whom you can see no more
That lovely form, with heavenly gifts endowed,
Now pale and mute, enveloped in a shroud,
The only pupil in one hundred years,
Who from the Ursuline convent disappears;
Within these walls at recreative hours
When studious minds, rest from their active powers,
Oft did fair Julia glide from cell to cell,
Some pleasing tale or anecdote to tell.
With graceful air, the moments to beguile,
The nuns to edify, or to make them smile.
That pearl is gone, within its sixteenth year,
The couch alone remains to moulder here.
Many mansions the Father's house adorn,
For heirs of light and myriads yet unborn,
Behold those sparkling stars, which deck the sky,
To which of them did the week Julia hie?
Surely to one where bliss eternal reigns,
Aloof from mundane sorrows, risks and pains,
From earthquakes, storms, war, famine, pests secure,
All which and more the just on earth endure,
There no vile calumny can influence,
Fanatic rage against fair innocence,



Matthias O'Conway

Ten years before his death.

On April 7, 1835, Mr. Edward D. Ingraham addressed Mr. O'Conway with the following inquiry :

" Sir Some years since you published an advertisement in the newspapers of this city, stating that you had in hand a work in which you would prove the names of places and rivers in England and Europe were Irish. The manner in which the same idea has been treated of by Sir Wm Betham in the work the title of which I enclose induces me to recur to your advertisement, which I am now unable to find. You will much oblige me by mentioning to me in which of the newspapers it was published, and the time of its publication."

The title enclosed reads :

"The Gael and the Cymbri, or an inquiry into the origin and history of the Irish, Scots, Britons and Gauls ; and of the Picts, Welsh, Cornish and Bretons. By Sir William Betham, Ulster King of Army."

Among Mr. O'Conway's papers there is what may be a manuscript copy of this advertisement. It reads :

"With profound respect for the native of Galia who voluntarily encountered the perils of battle in the glorious contest for American emancipation, for the learned barrister, the accomplished linguist, and the zealous advocate for universal happiness, an obscure citizen presents a few specimens of *his* literary researches to be placed before the honorable and learned society in which he presides.

"Contrary to the prevailing opinion that European languages are derived principally from Hebrew, Greek and Latin he endeavors to prove that not only the former, but also the three last languages are the offspring of one parent who in passing from region to region received different names. Thus the Chaldean, Assyrian, Syrian, Chanaean, Phoenician, Tyrian, Punic, Gaulic, Gallic or Gaelic or Celtic are all the original speech whence all the European and other dialects received their being.

No canting ranters there can raise alarms
And rouse a coward ruthless mob to arms,
At night a Christian cloister to invest ;
When all the virgin votaries are at rest,
To spoil and flame the helpless convent yields,
Whilst nuns and pupils reach the dreary fields,
Now to complete those luciferian deeds,
The nefarious gang to the tombs proceeds.
Five hallowed corpses, in the coffins found
Are stript, exposed and cast upon the ground.
Though thousands thronged the scene there doth not appear
One valiant man to oppose the fell career,
Now those sad scenes considered I advise,
Fair Julia's friends to cease from tears and sighs
Since she is wrested from this world of woes,
And destined in heaven's region's to repose."

"From the Phoenicians or Chananeans astronomy, medicine, agriculture, architecture, military tactics, navigation, arts, commerce have their origin. Their enterprise and navigation extended over the vast space of the ocean into every sea, to every country. It is not strange then if that wonderful language have from six to sixteen terms at least for every one in any of the European languages. Chanaan signifies land of commerce. Chananean or Chanaanite means merchant. Upon this subject the writer will not flinch from any contest with the most learned professor. Every country, mountain, lake, river, city, in Europe bearing an ancient name he will prove without forcing, twisting, writhing, twining, or turning a single term of speech from its original stymon, to be mediately or immediately the legitimate issue of the Celto-Hibernian.

"To support him he shall cite passages from Holy Writ, at his call, all the ablest writers of every nation shall testify in his favor. He proves the Greek characters to be *literatim et verbatim* purely Celt. The Hebrew as a mere dialect of the Chaldaic, and without its name until centuries after the celebrity of the Chaldeans for letters and science. That there was not a Hebrew till after the Holy Patriarch Abram (afterwards Abraham) had withdrawn from the city of letters Ur, in Chaldea, or land of architecture."

In 1836, O'Conway removed with his family to Pittsburg. Things had been going from bad to worse in Philadelphia, and the field of activity and success of youth looked encouraging and enticing over the broad vista of time. Pittsburg was now a large prosperous city; he had made a success of life there when it was a small frontier town; surely he could do as much there now, reinforced as he was with bright, able and willing children. But how delusive are the deductions of old age when founded on premises drawn from the experiences of youth. Pittsburg had indeed grown into a large city, but with its growth had come conditions that greatly increased the tension in the struggle for existence. The public school system had come into vogue, colleges and academies had sprung into existence, and learned professors were no longer a rarity. What was more, Pittsburg had become a commercial center and relatively a much smaller number of its people were capable of appreciating great learning so that true worth had greater difficulty in obtaining recognition.

The first intimation of this change of residence appears in Cecelia's letter of December 29, 1836:

"Ever beloved parents! Your precious letter so long expected arrived last week; I need not tell you how much I was delighted to hear from you all, and to know that you are settled at last where I hope you will enjoy yet some years of peace and true happiness notwithstanding the various crosses which must in the order of Providence afflict you on the rugged paths in life. How much you comforted me dearest papa with the account of your journey and reception in Pittsburgh by the amiable and worthy family Fetterman. Their name shall be ever dear to my heart, for what is done to those who are dear to us is valued as if done to ourselves. I feared much for you and mamma travelling to a strange country, unknown to all and with little means, but God the kind and tender father of all with His usual bounty has conducted you and raised you friends when you least expected it. Thus you are repaid in some measure for what you on former occasions did for so many friendless and strangers. Poor dear Pittsburg, land of my birth, yet so little known to me! How liberal has the Almighty been of his graces to that city. How rapid the increase of our holy Faith in so short a period! I remember hearing you and mamma speak of the state of society at the time of my birth; there had not yet then been seen a Catholic priest I think in that part. I think I was the first Catholic child born there, although baptized through necessity by you my dear papa; indeed I am quite proud to find my native place rising so fast into consequence. Tell my dear Isabel to be very kind to my little country-women for they have become particularly dear to my heart, much more than those of the other parts of the State although I love and wish all well.

I hope that mamma will feel more at home when the fine weather comes on. She must not be too much prejudiced at first; this thought would pain me. I hope that past recollections will endear the place to her and engage her to adopt it as her future home, and think no more of ungrateful Philadelphia. You are situated in the heart of the city no doubt dear papa; therefore it is not surprising that the atmosphere is so heavy, from the clouds of vapor, but in summer it will not be so unpleasant. I am happy that you find religion is so flourishing a state. This one consolation is sufficient to calm many other cares in the pious Christian heart. I trust in God that you will get on with more success in your business.

Dear Isabel may heaven bless and compensate her filial tenderness and spare her to my beloved papa and mamma, this is my earnest prayer. I hope that she will succeed this time with her school. Please to tell her that our beloved Mère St. Henry requests that she will write soon to us; several of the nuns have been enquiring this week about her and about you all my beloved parents. I gave your kind remembrance to them all. Poor kind and venerable fathers Desjardins and Maguire are quite well; the former has pretty well recovered from the

sufferings in his leg, but it is yet very weak and tender. He sends you a thousand kind compliments and every best wish—the same from Père Maguire who still is the conducting angel of our Community. I wrote some weeks ago to Anna and I got her answer a little time ago, she and her little family were well. She seemed to hope to rejoin you all after a time, but Oh ! it seems little to desire so transient a happiness which must be followed by more cutting pains of parting ; for this life is one continual change always causing new trials for the poor heart which will never find true rest nor consolation but in its dear eternity. Dear papa how early you gave me this salutary lesson, even before I could understand it, but since, I have learned the truth of it, and I bless God, and the virtuous parents who taught me to reflect on the value of eternal goods. Have you heard where Mathias and Columbkille are my dear papa. Do you expect that Ignatius and Petrus will remain in Pittsburgh? . . . What became of your precious dictionary? Has it yet been published papa? If you would favor me with some lines on some pretty passage on the first arrival of the Ursulines on these shores, the Ven. M. de L'Incarnation with her two companions with three Hôspitaler nuns the first religious ever known to have crossed the Atlantic; the former to instruct the poor savages, the latter to take care of the sick. The sufferings and dangers they went through in founding and establishing their monasteries surpasses expression—the wild Indians on all sides, want, misery and sickness, fire and destruction, yet they stood firm amidst every trial—perhaps you might find a time to do us this favor. I should like to make the boarders repeat some sweet mementoes of those precious mothers who so sweetly led the way for so many of us to follow if we only try. You perhaps will require some little notes, besides the above. Our dearest Mère St. Henry and many others desire to be most affectionately remembered to you and present you every best wish that heaven can grant."

This letter is addressed to " Mr. Mathias J. O'Conway, State Interpreter and teacher of languages, Fourth street, next door but one to the Pittsburg Bank." Although it had been nearly thirty years since Mr. O'Conway was State Interpreter of Languages, his children always courteously addressed him as such, and Mr. Conway himself always affixed the title to his name on business cards and notices.

Things did not go well in Pittsburg ; indeed they went much worse than they had ever gone in Philadelphia. The poor old sorrow stricken man found himself at bay at last before the fickle Dame Fortune, whom he had ever through life treated with disdain ; but he bore his defeat with a dignity and grace, and an unflinching faith in Providence, that turned the

direst misfortunes into rarest blessings. His character never appeared so beautiful as now, when he stood on the brink of eternity, helpless but defiant, conscious that he had done right, but that he had failed in life because he had been governed by higher ideals and principles than the world about him. He was worsted in the battle of life on the very spot where he had begun it fifty years before, but, oh! what noble struggles stood between him and defeat, and how many noble manly actions he could look back on since the day when, as a bright-eyed rosy-cheeked stouthearted Irish lad, he claimed his bride from Major Smallman, in the spring of 1786. It was a life to be proud of even in its failure, if that can be called failure which leaves the world better than it found it, but goes out unhonored and unsung because it courted poverty and disdained wealth.

So distressing did the situation become in Pittsburg that an effort had to be made to get back to Philadelphia. On October 22, 1838, Mr. O'Conway writes to Anna, from house No. 26 Fourth street near Ferry street :

" Beloved Anna Maria. Dearest Child! Your affectionate letter of the 30th Sept. was duly handed us. We grieve to learn that your sight and health are declining, and that you are continually forced to toil to prolong a wretched existence for your poor children and self. So it is, many things happen to our family which I never expected. Far was it from my thoughts that I ever should be without employment. Here I am, and have neither a student nor a translation to produce me a dollar. Were I again in Philadelphia, I could gain a genteel subsistence. I remember that I gained in one week seventy-five dollars by translation and teaching. Now I cannot find one friend to whom I could apply for help to enable me to return to Philadelphia. My health and faculties are in full vigor and I have confidence that by means of the foreigners who resort to that city I could flourish as well as before, and better, because I shall have less expenses. I shall be more at ease in mind if you can inform me that you, Mr. Coad, and the children are well. We are in health and Ignatius is beginning to cheer up. We hear nothing of your brothers. Cecelia writes to us regularly. She wrote to you, but received no answer from you. Perhaps her letter is in the post office. I wish you would present the enclosed letter to Mr. Jacob Idler, merchant; he owes me fifty dollars in virtue of an order from Mrs. Clemente of Caracas, dated 23 July 1834. He promised to pay me as soon as he should receive what was due to him from the Government of that country. It is now four years, and full time that he should pay me.

Twenty five dollars of that sum are for Miss Patrullo. If you get the money keep five dollars out of my share, the rest I want towards procuring me a passage to Philadelphia. He is a father of a family and ought to feel for me. I hope he will, as he was always a fair dealer, and sincerely promised to pay me Madame Clemente's order. The other twenty five dollars out of the fifty please to give to Miss Patrullo, if you receive them—and forward the twenty to me by the bearer, Mr. Knox, whose house is in front of ours. Kiss all your children for grandmamma and grandpapa. I would be very happy if we could see them again at Philadelphia. Then I would take a small house and have some of them frequently with us. Present sincere love to Miss Mary Johnson from us. She is the only true friend we have there. I beg you and Mr. Coad will accept the assurance of mamma's and my sincere love. P. S. Shew Mr. Idler this letter or that part of it which explains my wretched situation without business of any kind. Please to explain in the most feeling manner to him my condition, perhaps he may help me. Mr. Knox's sister gave you letters from us a few weeks ago. Mr. K. is a very respectable man, and a magistrate in this city. Our families are well acquainted with each other."

They did not get away from Pittsburg at once and before they were able to get away even greater misfortunes overtook them. On Nov. 24 of the same year Mr. O'Conway again writes to his daughter in Philadelphia:

" Dear Anna Maria! You must know that mamma appears to be recovering as the bone is knitted, and less pain in the arm. She has shown great patience under the torment. The day she had met with the accident she was more active than usual, had been twice at market and at other places, and was coming into the passage of the house when her foot was caught by the carpet, she fell on her face, the blood gushed from her nose and mouth, and her forehead was much hurt. Her scream brought us all to the spot, and when raising her she exclaimed that her arm was broken. A doctor forthwith came, found the bone broken three inches below the shoulder. After splintering it, she felt great pain and was several nights and days without repose; but within a week she rests at night, eats a little and feels very little pain in the broken part. We thought for some days that she could not survive, and she thought so too, but Providence seemed to dispose otherwise; we now have hopes of her recovery. Thank heaven. She sits two or three times in an arm-chair, eats a little and is cheerful. You may judge of our feelings. Isabel has been faithfully attentive to mamma at every hour night and day; although sick herself.

Two young ladies, natives of Hull, in England, handed us letters from Mrs. Mann, of Chestnut Street; not finding a lodging without trouble they were accommodated with a chamber in our house. In

three weeks Petrus and Miss Ella Hewson made such progress in affection that on the 27 of Oct. they were married at St. Paul's church by Mr. O'Reilly. The younger is the spouse, tall, well featured, well made, of elegant address, and highly accomplished in every way, well versed in music, painting, embroidery, literature; and her sister, Miss Anna Hewson, amiable and not less engaging. About twelve days ago they all set out in a steamboat for the city of St. Louis on the Missouri; we have not heard from them since.

The young lady who takes charge of this letter, is Miss Belinda Pennington. She goes with Mrs. Fetterman this evening upon the canal for Philadelphia. She is an engaging and good young lady. I hope you will receive her kindly. Ignatius is inconsolable, no more I need say. We know nothing of the brothers Columbkilles. It is probable they are no more. Inform us how your sight and health is; how Mr. Coad and the dear children come on. May heaven grant they may be your comfort; for as the world goes little is to be got from it. We have the comfort of excellent and attentive neighbors. Please to present our love to Miss Patrullo and to Mr. Llanes her nephew, Petrus's companion. Tell us what success have you had with Mr. Idler, and if anything is to be got from him. Give our love to Miss Mary Johnson, for no one shows more love and affection than she does. Present our respects to Mr. Coad and our tender affection to the loved children. Mamma, Isabel, Ignatius and papa pray for you. Depend upon your fond papa. Write us dearest Anna, with all speed, telling us how all goes."

Close upon the heels of the accident to Mrs. O'Conway came the death of Ignatius.

Isabel writes to her sister on Feb. 7, 1839 :

"But a few moments ago and I finished your sad and mournful letter. Yes, dearest Anna he has gone; our poor Ignatius has gone the oft trodden path. Yet we feel very much his sudden and unlooked for death. Nothing but the hope that he has made a happy change can reconcile us to so sad an affliction."

He had died on the 21st of January with the last rites of the church, which had been administered by Father O'Reilly. Ignatius' death was a great blow to the aged parents. Cecelia writes to Anna :

"Poor papa and mamma what a sad blow to them. His death is the first since Dolores that they were near witnesses of. What anguish they went through during the days of his sufferings, but thank God they seem quite calm and resigned now."

Ignatius was a young man of great promise, but unfortunately a melancholy shadow overhung his life. He had married out of the Faith and the marriage did not prove a happy one. Being of a warm nature and of a poetic turn of mind his sorrows overwhelmed him and wrecked his life. Had he lived and devoted himself to literature he would probably have acquired some reputation as a writer.*

* There is a tradition in the family that Ignatius was an intimate friend of Poe. I have not been able to find any record of such friendship, but there was enough kinship between their tastes, talents and misfortunes to make such a friendship very likely, if they chanced to cross each other's path. Among the O'Conway papers there is a short poem in manuscript, of which Ignatius was apparently the author—his initials appearing after the title, which shows the true poetic gift. The title of it is "Plaint of Columbus," and it runs as follows:

" Oh ! Is it thus I'm left when all is done
 Unheard to mourn beneath a clouded sun !
 Are these the honors kings reserv'd for me
 For braving tempests both by land and sea,
 For filling coffers with the fatal ore
 Torn from the West, oft drenched in human gore ?
 Ungrateful Spain, what sorrows you impart,
 To him who wore you nearest to his heart.
 To him who sought new dangers and unfurled
 Your royal standard to a distant world.
 Accused, condemn'd by obliquy's foul breath
 The heart-rent victim of a lingering death.
 Those honors, wreaths, titles and renown
 Conferred on me by the Castilian crown,
 For years of toil, calamity, disease,
 Shipwreck and storms, exploring distant seas
 Are now revoked, and Colon doomed to bear
 In exile chains, oblivion and despair.
 This wretched world I quit without a sigh
 To seek repose within the star-gem'd sky.
 O may some poet of another age
 Scribe on my tomb or in th' historic page
 Colon sought worlds and many precious things
 For queens and princes and ungrateful kings."

There are a number of other poems among the papers, some of which were probably from the pen of Ignatius. One on the death of Abel is much in his style, but may have been written by the father. In its perfect rhythm and easy flow, it would have done credit to Pope. It runs as follows:

" In youthful dignity and lovely grace
 With heaven itself reflected on his face ;
 In purity and innocence arrayed,
 The perfect work of God was Abel made.
 To him the fleecy charge his sire consigned
 An angel's figure with an angel's mind ;
 In him his father every blessing viewed,
 And thought his joys of paradise renewed.
 But stern and gloomy was the soul of Cain,
 A brother's virtue was the source of pain ;

Sometime after Ignatius's death the family succeeded in getting back to Philadelphia. This was probably in 1840. The first documentary evidence among O'Conway's papers of their return is a certificate of the Pennsylvania Catholic

Malice and hate, their secret wounds impart
 And envy's vulture gnaws upon its heart ;
 With discontented hand he turned the soil,
 And inly grieving mumured o'er his toil.
 Each with his offering to the Almighty came ;
 Their altars raised, and fed the sacred flame.
 Scarce could the pitying Abel bear to bind
 A lamb, a picture of his master's mind,
 Which to the pile with tender hand he drew
 And wept as he the bleating victim slew.
 Around with fond regard the zephyrs played
 Nor dare disturb the oblation Abel made,
 The gracious flames accepted, upward flew,
 The Lord received them, for his heart was true
 His first reap'd fruits indignant Cain prepares,
 But vain his sacrifice and vain his prayers.
 For all were hollow, God and nature frowned,
 The wind dispersed them and the Lord disown'd.
 He looks behind, what flames around him arise—
 Oh ! Hell 'tis Abel's, Abel's sacrifice.
 Curst hated sight, another look would tear
 My soul with rage, would plunge me in despair
 Still must each wish that Abel breathes be heard
 Still must I see his suit, to mine preferred.
 Still must this darling of creation share
 His parents' dearest love, his mother's care.
 But Cain is doomed his sullen hate to vent,
 Is doomed his woes in silence to lament.
 Why should the sound of Abel sound more dear,
 More sweet than Cain's unto my father's ear ;
 Each look that once on me with pleasure glow'd,
 Each kiss each smile on Abel is bestowed.
 He loves me views me with sincere delight,
 Yet yet I hate him yet I loathe his sight.
 But why detest him why do I return
 Hate for his love, his warm affection spurn ?
 Ah vain each effort, vain persuasion's art,
 While rancour's sting is festering in my heart.
 At this ill fated moment when his rage
 Nor love could bind nor reason could assuage,
 Young Abel came, he marked his sullen woe
 Nor in the brother could discern the foe ;
 As down his cheeks the generous sorrow ran
 He gazed with fondness and at last began.
 Why could'st thou thus thy Abel's presence fly
 Why lowers that storm beneath thy clouded eye
 Turn thee my brother view me laid thus low
 And smooth the threatening terrors of thy brow
 Have I offended ? Is my fault so great
 That truth and friendship cannot change thy hate ?

Total Abstinence Society, setting forth that "Mathias J. O'Conway took the Total Abstinence pledge this 28th day of June, 1840." The number of the certificate is 207 and the certificate is signed by Rev. P. E. Moriarty, O. S. A., D.D.

Then tell me Cain, Oh tell me all thy care
Oh cease thy grief or let thy Abel share.
No tears prevail his passions stronger rise
Increasing fury flashes from his eyes,
At once each fiend around his heart strings twines
At once all hell within his soul combines,
A serpent; at the word he fiercely sprung
Caught the accursed weapon, brandished, swung,
And smote; the stroke descended on his brow,
The suppliant victim sunk beneath the blow,
The streaming blood distained his locks with gore
Those beauteous tresses that were gold before,
Nor could his lips a deep drawn sigh restrain
Not for himself he sighed, he sighed for Cain.
His dying eyes a look of pity cast,
And beamed forgiveness, ere they closed at last.
The murderer viewed him with a vacant stare
Each thought was anguish, and each look despair
Abel awake arise he trembling cried
Abel my brother, but no voice replied.
At every call more madly would he grow;
Paler than he whom late in rage he slew,
In frightful silence o'er the corse he stood
And chained in terror wondered at the blood
Awake! yet, Oh! no voice no smile no breath;
O God support me O should this be death:
Oh thought most dreadful how my blood congeals
How every vein increasing horror feels,
How faint his visage and how droops his head
O God he's gone and I have done the deed.
Pierced with the thought the fatal spot he flies
And plunged in darkness seeks a vain disguise
Eve, helpless Eve; 'twas these woes to see
To weep thy own, thy children's misery.
She all unconscious, with her husband strayed;
To meet her sons beneath their favorite shade,
To them the choicest fruits of all her store,
Delightful task, a pleasing load she bore.
While with maternal love she looked around,
Lo: Abel breathless weltring on the ground.
She shrieked his name twas all that she could say
Then sunk and lifeless as her Abel lay.
Not long the trance could all her senses steel
She woke, too soon returning woe to feel.
Those lips that once gave rapture to her breast,
Now cold in death the afflicted mother pressed.
Fixed in the silent agony of woe
The father stood, nor comfort could bestow.
Weep wretched father, hapless mother weep,
A long long slumber Abel's doomed to sleep.

The bright anticipations of earning something in Philadelphia with which Mr. O'Conway looked forward to his return were probably never realized in even the smallest degree, for his health was rapidly failing and his working days were over. The last of his letters that has been preserved, a beautiful specimen of penmanship as well as of stately diction shows this. It was written to his dear Cecelia, and was dated

" PHILADELPHIA Jan. 11, 1841

" M. LLE MARIE

" de L'Incarnation au Convent des Ursulins a Quebec.

Ever beloved Child—The second Inst. your sweet letter of the 14th Dec.r was handed me by the postman. May heaven reward you and the ladies of your convent for the interested Novenas offered up in behalf of our family. We are grieved to the soul for the sufferings of the excellent lady Mere St. Henry: yet we hope and pray that she will recover, and be speedily restored to the endearing society of the angelic Ursulines. We are grateful for the thousand remembrances sent on the part of Mere St. Henry to all our family. May heaven compensate her. The Venerable Pere Desjardins has, in like manner, his excessive sufferings from the alarming inflammation in his foot and leg. May the great God relieve and comfort him. We receive with gratitude his affectionate expressions and wishes for the welfare of our family.

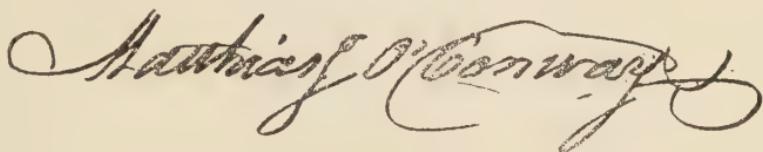
Wrapt in the tangling horrors of the wood
The murderer sought to fly himself and God.
Night closed her welcome shades around his head
But angry conscience lashed him as he fled;
Here stretch thy limbs thou wretch; Oh may this blast
Bear death, and may this moment be thy last,
May blackest night eternal hold her reign
And may the sun forget to light the plain.
Ye shades surround me; darkness hide my sin
T'is dark without but darker still within.
Oh Abel, O my brother, could not all
Thy love for me preserve thee from thy fall?
Why did not heaven avert that deadly blow,
That dreadful hated wound that laid thee low,
O I am in hell, each breath each blast alarms
And every mad'ning demon is in arms.
The voice of God the curse of heaven I hear
The name of murdered Abel strikes my ear.
Rolls in the thunder, rustles in the trees
And Abel, Abel, murmurs in the breeze.
Still fancy scares me with his dying groan
And clothes each scene in horrors not its own.
Cursed be that day, the harbinger of woes
When first my mother fell, and mother's throes
When sweetly smiling on my infant face
She blest the firstling of a future race."

Please to inform the Rev'd and pious Pere Maguire that we cordially thank him for his incessant prayers for our family and we unite with him in the communion of saints with all fervor. May heaven be his reward, the instant his precious soul is withdrawn from this vale of sorrows.

" March 7th, 1841. Dearest of children my state of mind has been such that I could not write you a half dozen lines without confusion. Even now I find great difficulty from the reeling in my head and tinkling in the ears, yet I try to reply to your kind and tender letter. We now dwell at 342 Callowhill str., a few doors above ninth street (North-western Liberties), whither you will be pleased to address your letters. Mamma is still lame and has been but once at mass. Isabel and Petrus are with us; our support depends on them. Yet they have but little occupation in this quarter of Philadelphia. High rents of house have compelled us to remove to this place where we pay only one hundred and seventy-five dollars a year. Isabel has only a few pupils which afford her only thirty-six dollars per quarter altogether. The number of public schools are all free and are p'd by the Government. The richest people send their children to them as music, drawing, painting, embroidery and every other branch is taught in them—so private teachers have no chance of obtaining encouragement. We expect from Columbkille a small remittance. Petrus expects something left to him by his wife, if he receives it (for it depends on the executors in England to send it); he is very good natured and promises to help his sister to set her up in some kind of a store. All Petrus is to get will amount to about Drs. 800 if it ever comes, for his wife has been dead three months and there is no further news of the money yet. Isabel is ever cheerful and uses every honest endeavor to help us. Petrus is far from being in health, whether from grief or the sickness (convulsions) he had when a boy. The Rev'd. clergyman from Waterford, we believe, was Mr. Barron. He attended Lizzie in her last illness and he was a very amiable gentleman; but we did not know at that time he was from Waterford, as your letter had not reached us. Isabel afterwards went to enquire of him; but he had his arm broken and could not be seen—since then he sailed for Ireland, but is expected to return soon to Philadelphia. Your sister Anna Maria is in better health. Mr. Coad is at home and calls to see us. Your relative, Elizabeth McAllister, died at Brownsville, the 19th Nov. r ult. o.

" She was a good soul and we hope enjoys repose. Dear child, you remember Mary Heath, she has been instrumental in the conversion of most of her father's family—at least five or six of them. A few days ago her sister Matilda, being very ill, was attended by a catholic clergyman; she received the Holy Viaticum and expired. Our family consisting only of mamma, Petrus, Isabel and myself, beg you will present our expressions of esteem, love and gratitude to every one of your

community. Mamma believes that it is to their prayers she has been able to walk; please also to thank Rev'd. Gentlemen, P. P. Desjardins and Maguire. Prayers and expressions are all the tokens we can present them. Monday the 3d February, I completed my 75 year. I am told that I look as well as I did twenty years ago. Those who say so are little acquainted with the state of my head and the grief of my heart. Pray dearest Cecelia for your fond papa."

A cursive handwritten signature in black ink, appearing to read "Mathias J. Conway".

Sometime prior to the date of this letter Columbkille, who had been looked upon as dead, broke his long silence and again opened up communication with his family. He had settled down to the practice of medicine in Carmen, Laguna de Terminos, Mexico, where he had united himself in marriage with a respectable Mexican girl. This was his second marriage, his first wife, who had been a rich widow when he married her, having died some years previous. Although prosperity had never shone very brightly upon him, he was now in comfortable circumstances and was able to send his father some money. On Feb. 26, 1841, he sent a bill of exchange "one of triplicates for one hundred dollars," and wrote

"It is to the full what I am able to send you now, as I have not had as much practice lately, but I hope in a few months to be able to send you more so I beg you will not permit your spirits be depressed."

That he did send more is shown by his letter to his sister of Sept. 14, 1842 in which he says

"I have seen Mr. Russell and he says that you have lost thirty-five dollars by selling the bill of exchange for do you know it was worth four per cent and had you sent it to N. York at the end of ten days the time of payment you would have received in bank five hundred and twenty dollars.—So much for not being a merchant."

Poor Columbkille! Although he had knocked about in the world a great deal he had not forgotten the lessons of filial piety nor lost any of that strong faith which he had learned and imbibed at his father's fireside. In his letter to Cecelia of

O'Conway
Ignatius

J. M^r O'Conway

Desjardins

- Charles de Onis

Rebecca
O'Conway

Patrick Coade

Petrus J. Conway

Sister Mary H. Barber

Oct. 1, 1840, he reflects the influence of his early life and training upon his later years.

"Dearest sister Cecelia. How happy your dear letter has made me! Do you remember that day on the road to Emittsburg opposite St. Joseph's some years ago, when I was a little boy of eight, when you came running along and picked me up like a feather. I have thought of it a thousand times and although a long long space between still as fresh in remembrance as yesterday! Ah what scenes have vanished since then Cecelia! Ah! time, how many acquaintances have gone! It is strange that since I left St. Mary's till to-day I have not met but one fellow scholar, Henry Stanislaus Lee, 16 yrs dead. I have heard but slightly of two or three others. I believe my fate till now has been of the most capricious. My dear sister what a blessing to me would I be the instrument of heaven, favored by fortune, to unite our little family under one roof, after such a long separation and such varieties of mishaps and misfortunes like the wandering jew. I dream so sometimes, but alas 'tis all a dream. Ah how happy could I but help to smooth the rugged path of life of our dear parents and be near to close their eyes in sleep."

Columbkille died at Carmen on March 3, 1843, leaving a wife and three children, the youngest an infant two months old.

Petrus, as has been seen from the father's letter, was happily married after a very brief courtship, in Pittsburg; but his happiness was abruptly cut short by the untimely death of his wife, shortly after the return of the family to Philadelphia in 1840. His wife is the Lizzie referred to in Mr. O'Conway's letter as having been attended in her last illness by Father Barron. A copy of her will is among the O'Conway papers and is dated Nov. 5th, 1840. After her death Petrus failed in health and was probably never again able to contribute much to the support of the family except by what he could give out of the trifling sum which he inherited from his wife.* Columbkille Mathias had not been heard from for many years and was given up for dead. The family papers reveal nothing further about him and the probabilities are that he was never again heard from. It was upon Isabel therefore, the noble, faithful, devoted Isabel, that the aged helpless parents had

* Petrus died after a long illness in 1844. The family tradition is that his wife had died of galloping consumption, and that he subsequently developed the same disease from which he died after a lingering illness. His wife was received into the Church before her death.

mainly to depend for subsistence and care after the return of the family to Philadelphia. By what means she maintained them is indicated to us in the father's last letter, and we see by that same letter too how dreadfully she was handicapped in her efforts. Except for Columbkille's generous remittances, for Petrus' willingness to share his mite with the family and for Cecelia's pious supplications before heaven, she must have failed; but supported as she was by the filial devotion of brothers and sisters she succeeded creditably. What a beautiful picture of Catholic interpretation of God's commandment: "Honor thy father and thy mother!" What a compensation this filial piety must have been to poor O'Conway for his life-long disappointments!

With the autumnal setting of the year 1842, just as it was about to shade into the night of winter, the end came for O'Conway. He died on the 28th of November, 1842, after a long illness, in the seventy-seventh year of his age. At the time of his death he resided on Tenth street below Vine, and he was buried from there on November 30th and placed in one of the vaults at St. John's church on Thirteenth street below Chestnut street. No stone marks his resting place and tradition and the records of the church are the only means of identifying the place in which he was laid. As in life so in death, the world refused him recognition, and treated him as though he belonged to the common herd. But well might the bells have rung out their melancholy notes and the city put on sackcloth and ashes, for an extraordinary light had gone out and a prince among men had forever departed from the community; for it is men like O'Conway, who give a community that leaven of goodness, honor and intellectual progress which keeps it from retrograding into barbarous savagery. Thousands who come in contact with such men are thereby unconsciously encouraged to good or deterred from evil; are spurred on to fame or kept back from infamy; are upheld in noble pursuits or stopped from headlong madness into ignominy. These are the just men who save the city but their fame is not of this world.



I O Madden

MRS. ISABEL O'MADDEN.

PROPERTIES OF THE JESUITS IN PENNSYLVANIA: 1730-1830.

BY REV. THOMAS HUGHES, S. J.

CHIEF SOURCES: PRIVATE ARCHIVES OF THE PROVINCE
S. J., MARYLAND-NEW YORK. PRIVATE ARCHIVES
OF THE PROVINCE S. J., ENGLAND.

Several difficulties of a practical nature have arisen lately, with regard to some old properties of the Jesuits in Pennsylvania. Uncertainty or inaccuracy of information, as to the origin and transmission of those pieces of property, has not contributed to clear up the difficulties. Finding myself in possession of some notes bearing on the subject, I have thought that, though I did not study the original documents with the view of solving local questions, still the points, which I have to offer, may throw light upon these practical issues, no less than upon others of a merely historical nature.

The forms of tenure, by which the Jesuits held different parcels of land in Pennsylvania, seem to have been varied enough for me to use the term, "Trusts," in the title to this article; and to speak accordingly of "Properties and Trusts of the Society of Jesus." But, in point of fact, if we speak only of the olden times there were no Jesuit trusts in Pennsylvania, any more than there were in Maryland. The rules of the Society and the directions of Superiors always forbade the carrying of such incumbrances as trusts; and, if regulations had not been at hand to prohibit the assumption of these burdens, ample justification for rejecting them would have been found in the early years of this century. For, between 1805 and 1830, there was scarcely a piece of Jesuit property in Pennsylvania, Maryland or Virginia, held by whatsoever title,

even though it came down, so to speak, from time immemorial, which was not disputed ; and to such good effect, that "to buy off further vexation," some parts were resigned by the Society ; while other parts were put in commission with persons, who could accept trusts, and bind themselves to continue the discharge of those ministries, which the Society had undertaken and founded without any such obligation.

Here there comes to my mind the sad remark of the poor harassed Bishop of Philadelphia in 1821, that, if the Society had not owned property there in fee simple, he should have been without a roof of his own to shelter him. Discussing the plan he was forming of buying out St. Joseph's, he says, April 7, 1821 ; "I never yet mentioned my intentions to any person further than to say that Religion would be ruined in Philadelphia, were it not for the property of the Society, where there is a retreat from the mob—and my frequent mention of this, with thanksgiving to God for it, gives me the name of a Jesuit among these deluded people, who like all wicked miscreants are in the habit of speaking of them with asperity."*

However, we must observe that there were some kinds of business transactions, which resembled the nature of trusts, and which were attended with more or less difficulty. Thus the benevolent action of Father Harding, in purchasing real property, and that in his own name, for Catholic Germans like Kauffmann, who were not legally enabled to make a purchase on their own account, was a kind of trust ; and, transient as the function was, I do not imagine it could have been undertaken by that excellent missionary, without a special authorization from higher quarters in the Society. Again, a nominal trust was that of being made the recipient of monies for the support of a special category among the Society's own missions ; such a foundation was that of Sir John James', on behalf of the Jesuit missionaries in the back countries of Pennsylvania. Another form of trust might be found in the service of congregations for a while, until such time as the

*Arch. Md.-N. Y. Ep. Conwell to (Adam Marshall) 1821.

Ordinary should take them in charge. This kind of service belonged to the present century. Whether there is any instance of its having involved the assumption of property titles for some time I am not prepared to say. I make the remark because there is some obscurity hanging over one or other of the parcels of property, noted in the subjoined schedule; and I would refer particularly to Carlisle in south-western Pennsylvania. If any such trust was assumed, it was certainly out of ignorance regarding the principle involved; and a great deal of ignorance did prevail between 1805 and 1830. Still one of the sharpest contests, which occurred in the same period, resulted from the emphatic assertion of this principle, that the Society could not be made the fiduciary depositary of any ecclesiastical property, on behalf of another. This was in the years 1824 to 1828, when the new church of Upper Marlborough, Md., was built and given to the Jesuits by an absolute deed; but the third Archbishop of Baltimore would not allow of the church being blessed or opened, unless it was deeded in trust to himself. The Superior of the Society ordered that a deed should be made out in fee simple to the Archbishop. This he refused to accept, insisting that it should be deeded to the Society in trust for him. The Superior refused to lend himself to any such arrangement, though he professed his willingness to serve the church, until it could otherwise be provided for by his Grace. Here the matter hung suspended for four years, till the new Archbishop, who followed in the see of Baltimore, accepted of the Superior's arrangement, and the church was blessed and opened.

With these principles put in practice at least before the suppression of the Society, there was not much need of my professing to speak of "trusts" in Pennsylvania. If any of the properties seemed to wear that aspect, the grounds for it will appear in the following schedule; and should any other grounds or proofs exist, all parties would, no doubt, be happy to learn more of them.

In the meantime, I may be allowed, for the elucidation of the subject, to explain the foundation on which the whole system of Jesuit properties in Pennsylvania was based. It

was the same as for Maryland, both of these colonies forming a single missionary "College." And one principle, on which the maintenance of men and the development of institutions rested, was clearly stated by the English Provincial, in 1728, just about the time when Father Greaton was commencing his missionary operations in Pennsylvania.

Father John Turberville, Provincial of England, in a letter to the Superior of Maryland, Father George Thorold, under date of November 10, 1728, lays down the law thus:

"As for w^t. he (Mr. Atwood) writ about requireing something of y^e: Congregations to support y^e. charge & expenses of y^e: Mission; seeing y^u: have no custome or president for it, & they pleading Poverty, I would have y^u: very cautious in doing it, if y^r: workmen be sparing in their expenses as prudently he says, he exhorted y^m: to be, I hope y^u: may subsist wth:out makeing y^e: congreg^{ns}: contribut to it." *

This Jesuit principle of disinterested service was affirmed by Archbishop Marechal as an historical fact, when, addressing the Catholic congregations of St. Mary's and Charles counties, he said in his pastoral of December 14, 1820: "The Apostolick Men who accompanied your Ancestors . . . according to the laudable Spirit of their Institute, had hardly landed on the American Shore, than they acquired property sufficient to free them from the necessity of requiring any retribution from their spiritual children." His grace then goes on to argue that times have changed, owing to the expense of "many extensive & most useful Institutions," which the Jesuits have "set up & organized," within the space of a few years just passed. The Archbishop was speaking of Maryland.†

The organization of local authority, to purchase and possess and administer landed property in America, went through several stages of development, in the hundred years between 1650 and 1750. At first, in 1650, the General gave orders to the English Provincial, Father Francis Foster, to attach the Mission of Maryland to some College, in the name of which it might possess landed property and revenues. As

* L. 1; p. 14; Fr. Thorold's copy of instructions received.

† 1820, Dec. 14. MS. copy of the pastoral: "Ambrose . . . To my dearest Catholic Brethren of St. Mary's & Charles Counties."

a Mission it could possess neither. The General was uncertain whether this had already been attended to. In 1713, Father Thomas Parker, Provincial, reiterates a previous decision, that the "Chief Factor" of all in Maryland had the power of a Rector; which showed that Maryland was already a Missionary College by itself. And, in 1759, the Ordinations of the Provincial Father Henry Corbie regarding Maryland refer to the established fact, that "Maryland & Pennsylvania jointly constitute one College or Residence". Hence the law about disinterested service clearly affected the stations in Pennsylvania as much as those in Maryland.

But, lest it be supposed that such a regulation had anything to do with a superfluity of means, I must quote the clause just prior to the one cited above; for it shows that the occasion, which made the Provincial affirm the principle, had been the Mission's plea of insolvency. Father Turberville says: "As for y^e: arrears to M^{is}: Pro^{oe}: [i. e. the parent Province] M^r: Atwood desireing a release of y^m: in consideration of w^t: yuue given to him, y^u: needn't be in any concern about y^m: till y^u: hear farther, but only keep touch for y^e future & pay y^r: Quota for y^m: who are sent y^u: ". So that, instead of allowing the Maryland Mission* to help itself out of financial embarrassment by calling on the congregations, whom it served, the Provincial released it from the obligation of paying up the arrears to the English Province, and requested the Superior not to fall behind in future, but to contribute his share of traveling expenses for the new missionaries, who were being sent out from time to time. Nor was the Province itself in a condition readily to forgive just debts; for the papers and accounts show, that at no time in its career was it so pinched for necessary expenses, as after the year 1720, when the means of all Catholics in England, whether lay or clerical, were dribbling away rapidly, and ruin was facing every one.

These circumstances introduce us now to a most interesting situation, with regard to the foundation of Catholicity in

* See *ante*.

Pennsylvania ; and I am going to leave it to the insight of the reader, to determine how far the situation is defined or explained by the schedule of documents which shall be hereto subjoined. The situation is this : I find in the archives that, either expressly or equivalently, there seems to have been a release of debt, on the part of the English Province, to the Mission of Maryland-Pennsylvania, no fewer than six times ; that this continual releasing from debt, or, what came to the same, the contributing of capital which was never repaid, took place between the years 1738 and 1811 ; that in Maryland, during the period 1730 to 1773, the development of establishments was not very great, inasmuch as the chief farms had been already secured ; while, on the contrary, the development in Pennsylvania was at its height during the same time.

As it would be quite beyond our present purpose to spend time on quoting English ledgers, day-books, waste-books and annuity-memoranda, the reader must needs content himself with the following brief items, all of which excepting the two first I extract from the original account-books of the London Procurators :

1. Feb. 1738. "N. B. All arrears due from this Mission to Mr Prov^{cl} or Procurator of the Provence were fully discharged By Mr. Bolt Prov^l fcb: 1738 Testis Mr Thomas Pulton upon his arrival into Maryland April 28 of the same year 1738 being assur'd of the same by Mr Bolts own mouth."*

2. May 2-23, 1744. A notable portion of a heritage falling to Father Gilbert Talbot or Grey, the 13th Earl of Shrewsbury, is assigned by the Provincial, with the General's express approbation, "to the purchase of an estate (or farm) in Pennsylvania," "to the aid of Pennsylvania": *quoad fundum in Pennsylvania coemendum; Pennsylvaniae rebus eadem (pecunia) succurrendum . . . vehementer probat.*

And the General adds that he thinks such an assignment of the money "most opportune": *opportunissimum judico.*

* L. I, p. 16. (Probably the hand of Fr. Richard Molyneux, Superior Md.)

[†] Epp. Gen. 2 Maii 1744; 23 Maii 1744, Fr. General Tamburini to the English Provincial, Fr. Charles Shireburn.

5. 1789. A debt outstanding	1413.13.8 ½
6. 1811. Another and new outstanding debt	429.19.4

I mention, but do not count as part of the American investments, a "loan" or other, which appears quite unintelligibly in the books, at a time when the Province's own condition was one of considerable embarrassment. How it could afford to make a heavy loan, amounting to thousands of pounds, between 1730 and 1740, may not be easy of explanation, seeing that Father John Turberville, the Provincial, wrote in 1727: "We have lost near 30,000 since the Popish Plot . . . and are daily losing, which in a short time will make us incapable of being able to serve our neighbor.—Mr. Kennets [the Procurator's] office ruined, unless he can redress it."*

But as, at this time, the eyes of the Jesuits were turned towards America, and especially towards Pennsylvania, probably because of the greater liberty which was offered, it will be more readily understood how the money could with propriety be paid out at this date, not by way of loan to persons outside the Society, but by way of investment in America for the missionary and educational purposes of the "College" there. Still we may omit any further consideration of these uncertain outlays. As to the others:

1. The arrears of 1738, "discharged" by the Provincial, in favor of the backsliding Mission, I know nothing further about.
2. That portion of the Longford estate, which fell in 1744 to the Earl of Shrewsbury, and was disposed of in part by the Provincial to buy land in Pennsylvania, is again an uncertain quantity. The General merely observes to Fr. Shireburn, in February, that the portion obtained by compromise with the noble contestants of the heritage, was not what equity called for, but still was passable: *licet non aequum tolerabilem tamen.*† The assignment of the money to this purpose by the Provincial was (no doubt) a direct consequence of his adopting the

* 1727, May, Fr. John Turberville to Sabran.

† Epist. Gen. 1744, Feb. 8, to Charles Shireburn.

advice tendered him by Father Henry Neale who said, in his letter to the Provincial, under date Philadelphia, April 25, 1741: "As things are at present a purchase of Land seems evidently the best and securest establishment y' can be made both for present & future Views." This letter was printed at length in the June number of these RECORDS two years ago.*

3. As to the debt in 1754, of £1574 due from the Mission to England, I do not know what became of it. It appears in a book of annuities ; and the ledgers corresponding are not to be found.

4. The capital of three life-annuities, which, starting in 1759, aggregated some five years later to the sum of £1733.6.8, was noteworthy for this, that, though the sums were duly assigned to the American Mission, the annuities were paid almost uniformly by the English Province, in spite of the repeated protests and complaints of the Procurator's office in London. The Mrs. White annuity of £100 per annum, which figured later in disputes regarding the Sir John James' Fund, was one of these three.

5. The large outstanding debt of £1413.13.8½, due in 1789 from the American Mission to the London office, was totally remitted in 1790, by an arrangement between Fr. Strickland in London, and Dr. John Carroll, just after the consecration of the latter.

6. The new outstanding debt, which had accumulated by 1811, amounting to £429.19.4, was again remitted by Father William Strickland, with the following note appended in the Ledger, for the instruction of his successors. The note is under the head : "Maryland Mission Dr "; and reads thus : " Not seeing the smallest hope or prospect of recovering the debts owing to the Prov. from America, that Account is here closed & the subsisting debt forgiven—There will still remain due to America the Penn. fund of £53.11.8 when paid to me. Revd. Jos. Hodgson pays it to me generally in May : because, he says, he does not chuse any transatlantic correspondence."†

* RECORDS, 1898, June : vol. ix, no. 2; The Sir John James Fund, by Martin I. J. Griffin ; page 199.

† English Procurators' Account Books : Ledger B. p. 282 : " America to Off. Cr."

With this kindly, if not very complimentary, note, the accounts of the English Province with its ancient missionary College of America came to a final close.

7. To these six items must be added the remission of arrears, which I mentioned before, as conveyed in Father Turberville's letter to Father Thorold, Nov. 10, 1728.

If one bears in mind that, during this period, the value of English sterling money was sometimes treble that of American currency; also that money in general had from three to five times the value of what it has at the present day; it will be apparent that a large amount of funds was sunk between 1730 and 1830 in the missionary enterprises of Maryland-Pennsylvania. One reason for such expenditure has been mentioned already; it was that of disinterested service on the part of the Fathers, who were not to call for assistance from the Faithful if they could in any way help themselves. But another important reason must be added.

In all settlements made by the Society of Jesus one object is never lost sight of, and that is the educational institutions of the future. The endowment of these, with adequate support, is a preliminary of a much more peremptory nature than provision for the maintenance of missionaries. As the question of a College had been agitated between the Superior of Maryland and higher Superiors as far back as 1640, and that in connection with the four settlements already made there, it is not surprising if, one hundred years later, when the back lands of Pennsylvania were beginning to teem with life, landed estates should be bought with the intention of providing for higher education. Certain it is that, in the earlier years of this century the Superior of the Maryland Mission and his consultors based some of their deliberations on the fact, that the venerable Father Pellentz at Conewago had designed the property there for the purposes of a future scholasticate or novitiate. Now, as it was not Father Pellentz who had bought the land or established the Conewago Mission, it is to be inferred that he merely handed down the traditional purpose of his predecessors, Fathers Greaton and Wappeler.

Here one sees the drift of that passage in the letter, already referred to, written to the Provincial by Father Henry Neale soon after his arrival in Pennsylvania, and dated April 25, 1741.

In the guarded language which was usual when the Fathers wrote to one another, he refers to "a settlement according to your proposals." And a purchase of land "seems evidently the best & securest establishment y^t can be made both for present & future Views." He argues in favor of an immediate purchase, at the no slight cost of "eight hundred or a thousand pounds." At present the laws of Pennsylvania are liberal enough to admit of their making such a purchase, Catholics and priests though they be. Then, as to the locality, he does not allude to density of population, to the spiritual destitution of Catholics, or other such motive, determining the choice of a missionary center; but, in the first place, he puts an end, which the Provincial proposes, and he mentions "seeking out a place that may be answerable" thereto. All this provision for some purpose, outside of missionary activity, becomes the more noteworthy when we find that, in the same letter, he discusses the application of certain £20 annuities, for the maintenance of the missionaries in the same back countries of Pennsylvania. Hence the new land establishment could scarcely be for them. And I consider it in the highest degree improbable, that the Provincial should have proposed the application of Father Talbot's heritage to the buying of an estate in Pennsylvania, or that the General should so freely have given his consent, if the purpose were only that of providing a revenue for the support of missionaries. Indeed, the General in his letter of May 23, 1744, conveying his approval of the Provincial's plan, couples in the same sentence the purchasing of a house in Boulogne-sur-Mer, which was for the purposes of a new school on the continent of Europe, with the purchasing of an estate in Pennsylvania, which was on another continent, both of them outside of the persecuted British Isles. He says that each may have a part of the Earl of Shrewsbury's inheritance in the Longford estate, and he adds that he understands why the

College of Liège was left out of the arrangement. Thus the "Pennsylvania affairs" are put on the same level as those of two continental houses of education.

Having set down these annotations on the fee simple of Jesuit properties, and on the amount of money apparently sunk by the English Province within the limits of Pennsylvania, as well as on the double object kept in view, of disinterested service on the part of missionaries and a solid foundation for educational establishments in the future, we may now proceed to the series of documents which I am in a position to offer. If other documents bearing on the subject have been already published, and have come within reach of my observation, I shall make no scruple of referring to them. While a great number of persons' names occur, the chief places which are accounted for seem to be about eight or nine. They are: Lancaster, Goshenhoppen, Conewago, York, Gettysburg, Paradise, Carlisle, Northumberland town lots.

Mention is also made of Eck Backlands, and of Resurvey of Bedford, Maryland, but in connection with York, Pennsylvania.

I. LANCASTER.

1. [From P.—Two little half-quarto books, in which the Lancaster quit-rent receipts are taken in regular order. The earliest receipt, however is loose:]

Lancaster 20th July 1743. Rec^{ed} of Mr. Henry Neile by the hands of Mr. William Wapeler ffourteen shillg sterl.—in full for one years Rent of his Lots N^o. 146, 147.—in Lancaster to the first of May last.

B. JAMES HAMILTON.

[The first book then goes on from July 3, 1744, for lots 146, 147, "(whereon the Chappel is built)"; which numbers seem to change, though the same description remains: "Lots N^o. 235 & 236 in Lancaster, whereon the Chappel is built." So it reads, Oct. 21, 1746; then again June 21, 1758; and July 16, 1760, it is expressly said: "formerly called by mistake, N^o. 146, 147)." Then it continues to end of this book, Sept. 29, 1763; signed: "Edw^d. Shippen."]

[The next book begins, Dec. 21, 1764:]

Received of Mrs. Catherine Spangler seven shill^{gs}. sterling by the hands of Mr. James Pellentz for one year rent of her lot N^o 234 due the 1 of May last for the Hon^{ble}. James Hamilton Esq. EDW. SHIPPEN.

Received at Lancaster the 21 December 1764 of Mr James Pellentz—seven shill^{gs}. sterl^g. for 1 yr Lot N 235 £0.7.0; & seven sh. sterl. for 1 year Lot N^o 236 £0.7.0; & Thirty shillings sterling for one year lot N 237. L. 1.10.0, for the Hon^{ble} James Hamilton Esq.

[Then this same double set of receipts, for Spangler's and the three other lots, goes on, Dec. 1765; 1766; 1770 for three years' rent. 1771, Recd. of "Mr. Luke Kiseler" [sic]; 1772, 1773, "Luke Geissler." The receipts end, May 11, 1773.]

[2. From (i).—Three diminutive half-quarto sheets, folded double which I call docts. (a), (b) and (c); all in Fr. George Hunter's hand: (a) written in 1755; (b) and (c) on Dec. 2, 1759. The latter part of (a) contains somes notes apparently of Fr. Hunter's own. Otherwise, they are all expressly copies of "Mr. Waplers Mem^{dm}" for the places mentioned; and the accuracy of the copies is testified to by "Witness Mathias Maners." Doct. (a) reads thus, f. 1 vo.:]

†

MR WAPLER'S MEMORAND^M FOR LANCASTER LOTS.

I gott a deed for two Lotts in Lancaster town An^o 1742 for w^{ch} I pay'd /10/ Sh^s.—Pay'd y^e Quitrents from y^t year to 1748 incl.: 14 S Sterl^g $\frac{3}{4}$ Ann^m. The fence, besides w^t was given cost me £6.7.6. Pennsylv: C^{cy}.

The Chappel w^{ch} is built thereon cost £42.13.1. Pennsylv. C^{cy}. of y^s £22.8.10. receiv'd by Subscription & Marriage fees: y^e rest I paid out of my pockett.

[Here doct (c) adds a paragraph left out in (a); besides supplying that number "10" shillings, clipped out of (a) by accident:]

The List of Benefactors & expences I left wth Mr. Shneider, & y^e receipts for w^t I paid at Conewago in my desk.

I left at Lancaster a suit of Church stuff I brought from England.

[Here both copies resume:]

The chalice now there belongs to Bohemia, mine is at Concord.

I leas'd half a lott to Patrick Sutton chair-maker for 34 years, after w^{ch} his building is to come to us & he is to pay 7 S Sterl^g $\frac{3}{4}$ Ann^m. He

has y^e Lease as Mr Shneider knows, but we shou'd get a duplicate. I promised him by word of mouth, y^t if he did build any other houses on his lott, we wou'd consider him, but he shou'd advise wth our Gentlemen before he did begin to make additions. I allow'd him also to use y^e part of Land contiguous, till we did think fitt to employ it, as far as y^e ditch go's. The quitrents must be pay'd y^e first of May, [here doct. (c) adds:] otherwise Mr. Hamilton ye landlord may distrain on y^e place at the term of certain days. Care therefore must be taken, y^t y^e Quittrents are duely payd.

[Both continue:] I left y^e deed wth Mr Polton at Bohemia: & y^e receipts of Quitrents wth Mr Shneider.

[(c) begins & ends as follows:]

†

A Copy of Mr Wappeler's memorandum relating to two lotts in y^e town of Lancaster Pensilvany taken from y^t Gentleman's own hand writing y^s 2d day of Dec^r: 1759 at Conewago [to F. 2:—]

Copy'd from Mr William Wapler's hand-writing y^s 2^d day of Dec^r. 1759 at Conewago by me Geo: Hunter

I underwritten testify that y^e above is a true copy of Mr. Will^m. Wappler's hand writing Mathias Maners.

[It is to be noted that half of Sutton's lease was bought back by Fr. Ferdinand Farmer, July 13, 1752.*]

3. [The memoranda added to (a), F. 2, which seem to be Father Hunter's own, are as follows:]

Dec. 3. 1755.

†

20 Sterl^s for 3 Germans in Pensylvany p^o Annum two next years only £15 each.

Pipe Creech 600 Acres 18 miles from Frederick & 30 from Conywago; there are now 3 Men upon it next year 5 S each yearly after wth they advance yearly one pound for ten years, wth in all in ten years runns to £22. 10. 0 each.

Conywago 150 Acres. Coshen-hopen 500 Acres, 800 cleard [?], 70 [20?] miles N. of Philadelphia. Yorck four lotts. 30 S. Lancaster 2 lotts.

4. Omitting some current accounts between the "Lancaster Factory" and the Mission, as also a good many incidents regarding the occupation of the Lancaster station by the secular clergy, both before and after 1812, when Father Besch-

* From F (G).

ter, S. J., on being appointed Master of Novices, was relieved there by a secular priest, I shall close these observations on Lancaster by referring to the troubles of 1824. One may find, belonging to that year, a printed sheet of four pages octavo, entitled: "A Copy of the Charter of the Roman Catholic Congregation of the City of Lancaster." At the end, under "Pennsylvania ss." there is a certificate of Frederick Smith, Attorney General, to the effect that everything in the premises is lawful; November 13, 1824. A cursory examination shows that the charter has been conceived in the most approved style of the Hoganite schismatics of the time; though they refer with respect to the Bishop of the Diocese and his appointment of their clergyman pastor. In the most supercilious manner they mean to take over all the right and title to the Lancaster property, without making the slightest allusion to the owners, the Jesuit Fathers of the time. Meanwhile, their clergyman, appointed by the Bishop is to be a mere cipher in all administration of the property, so expropriated. The Charter agrees with the schismatical manifesto, addressed in the form of a petition to the Legislature of Pennsylvania, begging for the disfranchisement of all Bishops, Priests, Monks and especially Jesuits, from all right to hold ecclesiastical property, or from having it held by any body else in trust for them.* It is particularly affirmed, by the way, that the Jesuits have come into the United States only of late years. In these circumstances, Bishop Conwell, under date, Philadelphia, Dec. 6, 1824, writes to Father Dzierozynski, Superior of the Mission at Georgetown, that the Rev. Mr. Keenan of Lancaster needs the assistance of a letter of attorney to make head against a faction, which is going to get incorporated, and to take the church and the annexed lots of ground, "which were considered at all times to belong to the Jesuits. Mr. Barth can testify that members of the faction have purloined documents, which were deposited in Lancaster. . . . Keenan is now on his way to Georgetown."[†] A month later,

* This virulent document is published in *Amer. Cath. Hist. Researches*, vol. xi. pp. 129-132. It has no date.

† 1824, Dec. 6; 1 page 4to; Bp. Conwell to Fr. Dzierozynski.

the same Bishop writes to Father Enoch Fenwick "or any of the Rev^d. Gentlemen, Georgetown," telling about the troubles of Rev. Mr. Keenan at Lancaster, but still that he is acting boldly, with the help of the powers received from the Jesuits.*

5. [From (i).—Three pp. 4to. An inventory, undated and unsigned, but evidently Fr. De Barth's, though not in his hand.—]

List of the property belonging to the Society of Jesus in the State of Pennsylvania of which the R^d F^{is} Neale is the proprietor.

1^o Coshenhopen . . .

2^o in Philadelphia . . .

3^o in Lancaster. Three Lots and one half. When I left Lancaster in 1804, I left all the deeds in the desk, where I had found them. They have been taken away since either by the Clergymen who resided there before R^d. M^r. Beshters' arrival or by the Laymen during the same interval.

4^o Little-Yorck . . .

5^o Carleile . . .

6^o Conowago . . .

7^o South Mountains . . .

[The following two headings are written in the margin by De Barth's own hand:]

Near Milton . . .

Northumberland County . . .

[The date of this document must be 1816-1819, as referring to "R^d. Father Wallace," who might inspect some deeds at Philadelphia. The following inventory, based largely on De Barth's, seems to be about four or six years later.]

6. [From (i).—Four pp. fol., unsigned and undated; the autograph of Father Adam Marshall, Procurator of the Maryland-Pennsylvania Mission, 1820-1825. Draught of an inventory of Pennsylvania estates, in answer to Queries:—]

I^o Conewago . . .

II^o Coshenhopen . . .

III^o Lancaster. Rev^d Mr Barth assured me that when he came to Lancaster in the year 1795 in Dec^r., he found several Deeds of the lots now owned by M^r Neale in the drawers of a desk then in the house, which he left in the same place where he found them when he left Lancaster

* 1825, January 11, 1+½ p. 4to; Conwell to Enoch Fenwick.

for Conewago in 1804, he recollects perfectly well that an old Schoolmaster by name Mathias Roe made his will in favor of the church of Lancaster to the amount of several hundred dollars which will be left in the same drawer with the Deeds: On Mathias Roe's death some members of the Congⁿ. wrote to Mr Barth enquiring about the said will (there being no priest at this time in Lancaster). Mr Barth informed them where the will was, the will was found & executed & since that time the Deeds have disappeared.

[Here, however, it may be noted that the old articles of agreement, 1746, between Henry Neale and Patrick Sutton, as also between Farmer and Sutton, 1752, are on hand, with the document now being quoted; which continues—:] This property as far as can be ascertained from different papers consists of 3 lots and one half Numbered 234, 235, 236 & 237 It is probable that M^r Henry Neale was the first Proprietor of the above lots. The Heir of Henry Neale was Mr Pulton.

IIII^o Mountain Plantation . . .

V^o Carlile . . .

VI^o Two lots in the town of Northumberland . . .

[Here come also the Milton town lot; the York County woodland; the Hanover lot].

VII^o Philadelphia . . .

VIII^o York . . .

II. GOSHENHOPPEN.

7. [From (g).—Original deed, March 1, 1747; the Peidlers sign their marks; duly executed; endd: "Deed of Ulrick Diedler & Wife to Henry Neale. March 1, 1747." After rehearsing the original grant to Caspar Wistar, Sept. 1, 1729, of 2480 acres, County of Berks, "under the yearly Quit Rent of one English silver shilling for every Hundred Acres & so in proportion or Value thereof in coin current: who then sold 121 acres to Ulrich Peidler, March 11, 1729-30," now:—]

The said Ulrich Peidler & Barbara his wife for & in Consideration of the sum of Two hundred & fifty Pounds lawful money of Pennsylvania unto them well & truly paid by the said Henry Neal grant, bargain, etc. the said One hundred & twenty one Acres of Land . . . under the proportionable part of the Quit Rent aforesaid as hereafter to grow due. . . .

8. From (g).—Original; endd.: “ Patent to Joseph Greaton for 373 acres & 100 Perches in Berks County. Price paid on said land 57 lb. 18s. 3p. 8/1.” [This is a Patent, by which Thomas Penn and Richard Penn assign to Greaton lands once surveyed, but now wholly or partly forfeited; A. D. 1752, August 3.

Forthwith, Joseph Greaton, on the fifteenth of September, 1752, makes over the whole, by a “ writing of assignment,” on the back thereof, to Robert Harding of Philadelphia, “ in consideration of the sum of three hundred pounds lawfull money of Pennsylvania to me in hand paid by . . . Robert Harding.

This confirmation by the Penns of three Tracts to Greaton shows the pieces which went to make them up. In all they are 373 acres, 100 perches, exclusive of the six per cent allowance for roads. There is, first, Jost Herboghs 110 acres, 100 perches, Upper Hanover Township, escheated; secondly, Ulrich Beitler’s Tract, Colebrookdale Township, 213 acres, escheated; thirdly, Ulrich Beitler’s Tract on a branch of Perkiomy Creek, near Cowisseoppen, now in Co. of Berks, 50 acres, which piece of land is not said to be escheated.]

9. [From (g).—A small square old slip, with these loose notes jotted down :—]

Mr. Shneider bought his land 1747. took possession of it 15 april 1748, having then received a deed from Ulric Beutler for 121 acres, in y^e name of M^r. Henry Neale.

3 Augst. 1752. he got a patent for y^e whole plantation in y^e name of M^r. Greaton.

y^e whole place is about 500. acres, & payeth a shilling a year for 100 acres.

Quer . . 4/2 sterl prov ^{al} [?]	Yost Herbaugh }
	Ulrich Beitler } vacated
110	Berks formerly Philad ^a . C ^w

213

50

373 in up^r. Han^t C^w. &

Colebrookdale Tp

a 15.10 prov^{al} 57.18.3 [?]

[As it is not quite clear, how 500 acres come out of those premises, I subjoin the following :—]

10. [From (g).—The Survey made in 1773 of the lands acquired by Father Greaton: a plat of the lands, with this legend, which is particularly interesting for the gloss added by the surveyor regarding the use of the land ; scil.:—]

A Draught of four Tracts of Land situate in Hereford Township in the County of Berks & Province of Pennsylvania

The first containing 213. acres and the usual allowance for Roads
The second contains 121 ac. & 74. per. & no allowance—late Ulrich Beidler

The third contains 50 ac. & the usual allowance.

The fourth contains 110 ac. 100 perches, & the said usual allowance

Containing together ; Four hundred & ninety five acres and fourteen perches of land. together with the usual allowance at six $\frac{1}{2}$ cent for Roads, Which having been conveyed to Joseph Greaton

Anno 1752. To be held for the use of the Catholic Church That is build on the abovesaid first Tract

Partly surveyed & drawn for Mons^r. John Ritter P. Soc. J. on the 11th June Anno 1773.

¶ David Shultz

[Commenting upon this survey, some 40 or 50 years later, Father Peter Kenney observes :—]

A portion of the 4th Tract at the N. E. Angle was sold after the above survey, which is supposed to contain 45. [From Carton A. 7.]

11. [From 45.—A small Memorandum, of about the same date as the survey, and commenting upon it, adjusts all the elements of this estate thus : That the first tract consisted of 121 acres, had belonged to Ulric Beidler, was conveyed to Henry Neale, and was

“part of a larger tract then belonging to Jacob & Daniel Stauffer;” and “the quitrent was discharg’d in y^e. year 1768.” The other three tracts, containing 373 acres were taken up by Joseph Greaton, and were conveyed by “a proper deed” from the Proprietors; “and are subject to y^e. annual payment of 1/2^d. sterl. ¶ acre.” Then this is added :—]

NB. out of y^e hundred acre tract 34. have been sold to Peter Bishop. Therefore of those three tracts remain only 339. yet no doubt the office will demand y^e. quit rent of the whole 379 from y^e. possessor of y^e. place; & he is to recover a proper share from y^e. possessor of Bishop’s place.

12. [From (i).—The two inventories of De Barth and Adam Marshall, noted before, catalogue the deeds and wills covering the property of Goshenhoppen. Father Marshall also indicates where the respective instruments are recorded. Father De Barth, writing evidently at Conewago, adds :

" N. B. the above papers were given to me By the R^d. Mr. F^{cis} Neale In July last or a year Before." Instead of Peter Bishop, Father Marshall mentions one, John Eltz : " N. B. Included in the above tract is a separate tract lying about two miles from the other, and containing 31 a.5 p. Of this latter tract about 30 acres were sold to one John Eltz probably by Mr Greaton, which is to be subtracted from the 373 a."]

13. [1752, May.—We may close the Goshenhoppen record with the interesting little receipt : original ; 1/4 part of a 4to sheet :

PHILAD. 4th, May 1752.

Rec^d. of Joseph Greaton Twenty three pounds 12s/9d. in full for 213 a. in Colebrookdale Township, 50 A^s. near Cowissioppen and 110 a. & 100 p^s., in Upper Hanover Townships, in the Counties of Berks & Philadelphia.

For the Hon: the Propriet^s.
£23..12..9 Lynford Lardner Rec [?]

(TO BE CONTINUED.)

GOSHENHOPPEN REGISTERS
OF
MARRIAGES (1801-1819).

(FOURTH SERIES. Continued.)

TRANSLATED AND ANNOTATED BY REV. THOMAS C. MIDDLETON,
D.D., O. S. A.

MARRIAGES, 1801-1819.

Vögely—Coblet: April 6, 1801, George, son of John and Catharine Vögely, and Catharine, dau. of Daniel and Mary Coblet; witnesses Thomas Queen and Barbara Gruver.

Adam—Hammerstein: April 21, 1801, John, son of Simon and Catharine Adam, and Catharine, dau. of Andrew and Barbara Hammerstein; witnesses John Egg and Philip Ruffner.

Kohl—Buck: April 28, 1801, Jacob, son of Joseph and Margaret Kohl, and Elizabeth, dau. of Nicholas and Elizabeth Buck; witnesses Jacob Buck and Nicholas M'Carty.

Repplier—Allgeyer: May 10, 1801, at Sebastian Allgeyer's house, George Repplier and Catharine Allgeyer; witnesses Francis Eichorn and Eve Sigfrid.

Merkel—Heurich: May 17, 1801, John Merkel, non-Catholic, and Barbara Henrich.

Gret—Reisinger: May 25, 1801, Philip Gret and Elizabeth Reisinger; witnesses John and Elizabeth Gret.

Stahler—Spring: December 16, 1801, Christian, son of Adam and Mary Stahler, Catholics, and Margaret, dau. of Jacob and Catharine Spring.

Kemp—Mayer: January 30, 1802, George, son of John and Anna Christina Kemp, and Elizabeth, dau. of George and Catharine Mayer, non-Catholics; witnesses Jacob Rohrbach and Elizabeth Weller.

Wingart—Coblet: June 17, 1802, John, son of Joseph and Elizabeth Wingart, and Philippina, dau. of Daniel and Mary Anne Coblet; witnesses Bartholomew Coblet and George Vögely.

Burkhard—Refshneider: September 5, 1802, Joseph, son of Martin and Gertrude Burkhard, and Catharine, dau. of Henry and Sophia Refshneider.

Coblet—Refshneider: January 11, 1803, John, son of Daniel and Mary Anne Coblet, and Elizabeth, dau. of Henry and Sophia Refshneider; [witnesses] Henry Refshneider and George Vögely.

Henrich—Meyer: March 28, 1803, Philip, son of Christian and Magdalen Henrich, and Mary Elizabeth, dau. of Simon and Elizabeth Meyer, non-Catholics; witnesses George and Christopher Eckenrodt.

Keffer—Spang: April 19, 1803, John Keffer, Catholic, and Susan Spang, Lutheran; witnesses Joseph Keffer and James Shnabel.

Allgeier—Lambert: May 9, 1803, Joseph, son of Sebastian and Catharine Allgeier, and Margaret, dau. of James and Dorothy Lambert; witnesses the father of the groom and the mother of the bride.

Fricker—Malzberger: May 29, 1803, Nicholas, son of Joseph and Catharine Fricker, and Margaret, dau. of James and —— Malzberger; witnesses James and Joseph Malzberger, brothers of the bride.

Eichhorn—Sigfrid: June 12, 1803, at Reading, Francis Eichhorn and Eve Sigfrid; witnesses Sebastian Allgeyer and John Cunius.

Lambert—Weiss: the same day, Peter Lambert and Susan Weiss; witnesses Joseph Grett and George Miller.

Riegel—Künstler: July 17, 1803, having previously been married before a Protestant minister, Daniel Riegel, non-Catholic, and Margaret Künstler, Catholic, renew their consent; witnesses Caspar Shönebruck, Jr., and Elizabeth Henrich.

Gibson—Burgy: October 30, 1803, Henry Gibson and Catharine Burgy; [witnesses] A. Reichert and C. Shönebr. [*sic*, Caspar Shönebruck.]

Arens—Egg: December 8, 1803, Peter Arens and Mary Egg; witnesses Peter Egg and John Grett.

Spring—Gret: April 16, 1804, Joseph, son of James and Catharine Spring, and Susan, dau. of Andrew and Elizabeth Gret; also

Gret—Spring: same day, John Adam, son of Andrew and Elizabeth Gret, and Anna Mary, dau. of James and Catharine Spring; witnesses George Spring and Susan Baumann.

Kuns—Shönebruck: May 1, 1804, John, son of John and Catharine Kuns, and Mary Barbara, dau. of Caspar and Margaret Shönebruck; witnesses Bartholomew Coblet and John Gret.

Dum—Hoff: July 8, 1804, Thomas Dum and Mary Hoff; witnesses Mary Rogert and her daughter.

Eckenrodt—Reppert: September 24, 1804, John, son of Christopher and Margaret Eckenrodt, and Catharine, dau. of Stephen and Magdalen Reppert; witnesses Peter and Mary Eckenrodt.

Hunsberger—Gret: October 11, 1804, Peter, son of Peter and Catharine Hunsberger, and Catharine, dau. of John and Elizabeth Gret; witnesses [not named.]

Glassmeier—Egg: January 1, 1805, John, son of Peter and Catharine Glassmeier, non-Catholics, and Theresa, dau. of John and Charlotte Egg; witnesses Daniel Egg and Catharine Korb.

Arens—Egg: January 22, 1805, George Arens and Margaret Egg; witnesses Adam Reichert and Elizabeth Arens.

Reichert—Shmidt: April 23, 1805, Philip, son of Adam and Eva Reichert, and Susan, dau. of Philip and Elizabeth Shmidt; witnesses Philip Shmidt, Jr., and John Reichert.

Coblet—Vingart: May 21, 1805, Bartholomew Coblet, widower, and Elizabeth Vingart, widow; witnesses John Grett and Christina Kuns.

Egg—Käss: May 23, 1805, Daniel, son of John and Charlotte Egg, and Mary Margaret, dau. of Peter and Anna Margaret Käss; witnesses Peter Egg and Magdalen Käss.

Shönebruck—Mensch: June 13, 1805, James, son of Caspar and Margaret Shönebruck, Catholics, and Susan, dau. of Adam and Margaret Mensch, Catholic; witnesses John Grett and John Kuns.

Kemp—Mayer: July 7, 1805, James Kemp and Magdalen Mayer; witnesses [illegible] Kemp and James Waghon.

Beaver—Beyer: July 14, 1805, Christopher Beaver and Susan Beyer; witnesses Michael Hartmann and his wife.

Erb—Kunz: December 1, 1805, Peter Erb, non-Catholic, and Christina, dau. of John and Catharine Kunz; witnesses John Grett, Sr., and Philip Grett, Jr.

Sigfrid—Felix: February 16, 1806, Joseph Sigfrid and Elizabeth Felix; witnesses John Grett and Bartholomew Coblet.

Zweyer—Klein: April 13, 1806, at Reading church, James, son of Thomas and Mary Zweyer, and Elizabeth, dau. of Philip Klein, non-Catholic.

Sauvert—Dum: At the same time, Daniel, son of Joseph and Catharine Sauvert, and Elizabeth, dau. of Thomas and Elizabeth Dum; witnesses Adam Reichert and George Hopp.

Reichert—Sauvert: May 11, 1806, before the congregation at Reading, Michael, son of Adam and Eve Reichert, and Elizabeth, dau. of Joseph and Catharine Sauvert.

Sterling—Wingart: May 27, 1806, John Sterling and Elizabeth Wingart; witnesses John and Joseph Wingart.

Gibson—[blank]: June 8, 1806, before the congregation at Reading, John Gibson and Christine [blank], non-Catholic.

Beaver—Grett: December 1, 1806, John, son of Conrad and Margaret Beaver, and Barbara, dau. of Nicholas and Susan Grett; witnesses Daniel Grett and Joseph Burgy.

Reichert—Uhlein: December 9, 1806, John, son of Adam and Eva Reichert, and Mary, dau. of John and Elizabeth Uhlein; witnesses John Egg, Sr., and Thomas Dum, Jr.

Els—Plock: January 6, 1807, John Els, son of John and Elizabeth Els, Catholic, and Susan Plock, non-Catholic; witnesses George Rohrbach and Sophy Els.

Shweyer—Burgy: January 27, 1807, John Nicholas Shweyer and Elizabeth Burgy; witnesses Henry Gibson and John Burgy.

Fenstermacher—Matte: February 10, 1807, George Fenstermacher and Susan Matte; witnesses Peter Käss and Peter Egg.

Wingart—McFarthing: June 9, 1807, Joseph Wingart and Eve M'Farthing, widow; witnesses Joseph Martin and James Waghon.

Felix—Martin: July 5, 1807, Anthony Felix and Catharine Martin; witnesses John Kunz, Sr., and James Els.

Käss—Henrich: July 12, 1807, John, son of James and Barbara Käss, and Mary, dau. of Philip and — Henrich, Catholic; witnesses the brother and sister of the bride.

Aloin—Miller: October 11, 1807, at Reading, in widow Fricker's house, John Aloin, Sr., and Magdalen Miller; in the presence of me, Paul Erntzen, *parochus* of the place.

Adam—Groskop: on the same day, James, son of Simon and Catharine Adam, and Mary, dau. of Paul and — Groskop; witnesses James Allgayer and Margaret Fortmann.

Weirich—Aloin: December 13, 1807, at Reading, James, son of James and Magdalen Weirich, non-Catholic, and Elizabeth, dau. of Conrad and Catharine Aloin, Catholic; witnesses Sebastian Allgayer and John Franz.

Kohl—Bock: December 26, 1807, at Goshenhoppen, Nicholas, son of Joseph and Margaret Kohl, and Mary, dau. of Nicholas and Elizabeth Bock; witnesses Nicholas Bock and Thomas M'Carty.

Gilbert—Shnabel: December 27, 1807, James, son of Nicholas and Mary Gilbert, non-Catholic, and Elizabeth, dau. of Joseph and Mary Shnabel; witnesses John Grett, Jr., and Daniel Shnabel.

Shnabel—Adam: January 19, 1808, Andrew, son of Andrew and Eve Shnabel, widower, and Mary, dau. of Simon and Catharine Adam; witnesses Michael Shnabel and James Adam.

Käss—Rodt: April 18, 1808, John Käss, widower, and the widow of Christian Rodt; witnesses John and Catharine Kuns.

Shimfessel—Arens: May 8, 1808, at Reading, Peter, son of Andrew and Mary Shimfessel, and Elizabeth, dau. of James and M. Arens; witnesses Adam Reichert and Thomas Dum, J. [Junior ?]

Klee—Hartman: May 26, 1808, in church, Ernest, son of Ernest and Christina Klee, Catholic, and Magdalen, dau. of Michael and Margaret Hartman, Catholic; witnesses John Adam and his wife, Catharine.

Röhr—Els: on the same day, William, son of Joseph and Juliana Röhr, Catholic, and Sophia, dau. of John and Elizabeth Els, Catholic; witnesses James Els and Henry Covely.

Henrich—Eckenrodt: July 31, 1808, Christian Henrich, widower, and Mary Eckenrodt, widow, having been married before a non-

Catholic minister, renew their consent; witnesses Andrew Grett and his wife Elizabeth.

O'Boil—Hoff: September 4, 1808, Neal O'Boil and Susan Hoff; witnesses Thomas Dum and John Grett.

Covely—Röhr: November 24, 1808, John, son of Bartholomew and — Covely, Catholic, and Mary, dau. of Joseph and Agatha Röhr, Catholic; witnesses Bartholomew Covely and Joseph Röhr.

Covely—Covely: February 2, 1809, Henry, son of Daniel and M. An. Covely, and Elizabeth, dau. of John and Catharine Covely, second cousins; [*the Register has it "Cons. 3 Gr."*]; witnesses Bartholomew and Daniel Covely.

Lutz—Hartmann: February 10, 1809, James, son of Frederick and Mary Elizabeth Lutz, and Catharine, dau. of Francis and Angela Hartmann; witnesses Daniel Lutz and D. Hartmann.

Dum—Grett: March 21, 1809, Thomas, son of Thomas and Elizabeth Dum, and Anna, dau. of Nicholas and Susan Grett; witnesses Ad. Reichert, Val. [entine] Dum and Peter Shimpfessel.

Sebold—Diederich: April 3, 1809, Peter, son of Nicholas and Anna Sebold, and Catharine, dau. of John and Elizabeth Diederich; witnesses James Els and Michael Grett.

Hartman—Liess: April 10, 1809, Michael Hartman and Susan Liess, non-Catholic, renew their consent.

Kapus—Shäfer: May 14, 1809, at Reading, Lothaire Kapus and Christina Shäfer in the presence of the congregation.

Gerstweiler—Ramstone: May 15, 1809, at Reading, John Gerstweiler and Frances Ramstone; [witnesses] Michael and Elizabeth Gerstweiler.

Säüvert—Ziegler: July 16, 1809, Joseph Säüvert, non-Catholic and Magdalen Ziegler; witnesses Joseph Reichert and M. Grett.

Egg—Ettinger: August 8, 1809, Solomon, son of John and Charlotte Egg, and Anna, dau. of Frederick and Catharine Ettinger, witnesses Andrew Ettinger and M. Grett.

Angst—Zweyer: August 22, 1809, Daniel, son of Daniel and Elizabeth Angst, and Mary, dau. of Joseph and Catharine Zweyer; witnesses Daniel Stewart and Catharine Zweier, [*better Zweyer?*]

Härzel—Shönebruck: October 1, 1809, Henry, son of Henry and Eve Härzel, and Margaret, dau. of Caspar and Margaret Shönebruck; witnesses Peter and Christine Erb.

Mohr—Eckenrod: November 14, 1809, Joseph, son of Albert and Catharine Mohr, Catholic, and Mary Catharine, dau. of Henry and Elizabeth Eckenrod, Catholic; witnesses John and Mary Gerstweiler, and Joseph and Frances Wolter.

Grett—Egg: December 26, 1809, Daniel, son of John and Elizabeth Grett, and Salome, dau. of Joseph and Agatha Egg; witnesses Peter Egg and John Grett.

Reichert—Röhr: February 27, 1810, Augustine, son of John and Catharine Reichert, Catholic, and Anna, dau. of Joseph and Jul. [iana] Röhr, Catholic; witnesses John B. Covely and William Röhr.

Huver—Benton: May 13, 1810, John, son of Francis and M. Ann Huver, Catholic, and Elizabeth, dau. of Jonathan and Helen Benton; witnesses Th. and J. Benton, and James Lambert.

Trout—Zweyer: July 2, 1810, William, son of George and Eve Trout, and Catharine, dau. of Adam and Barbara Zweyer; witnesses James Sigfrid and Mary Zweyer.

Shell—Kunz: August 16, 1810, John, son of James and Catharine Shell, Catholic, and Susan, dau. of John and Catharine Kunz; witnesses John Grett and his daughter Theresa.

Röhr—Clemmer: October 25, 1810, Charles, son of John and Juliana Röhr, Catholic, and Elizabeth, dau. of Christian and Catharine Clemmer; witnesses John Kunz and Daniel Grett.

Egg—Bernt: November 4, 1810, John, son of Joseph and Agatha Egg, Catholic, and Mary, dau. of Frederick and Margaret Bernt, non-Catholic; witnesses John Grett and his wife Catharine.

Shönebruck—Back: November 20, 1810, Caspar, son of Caspar and Margaret Shönebruck, and Apollonia, dau. of Leonard and Elizabeth Back; witnesses John Kunz and Elizabeth Henrich.

Rittner—Felix: December 10, 1810, John, son of Peter and —— Rittner, Catholic, and Elizabeth, dau. of Martin and —— Felix, Catholic; witnesses James Felix and Catharine Hartman.

Kunz—Hinderleiter: January 29, 1811, Joseph, son of John and Catharine Kunz, and Elizabeth, dau. of Mathias and Catharine Hinderleiter, non-Catholic; witnesses James Waghen and Theresa Grett.

Kunss—Meister: March 17, 1811, Andrew, son of John and Catharine Kunss, Catholic, and Elizabeth, dau. of Balthasar and Magdalen Meister, Catholic; witnesses John and Daniel Grett.

Zweyer—Hopp: May 13, 1811, Thomas, son of Joseph and Catharine Zweyer, Catholic, and Catharine, dau. of Andrew and Magdalen Hopp, Catholic; witnesses William Fricker and Daniel Steward.

Sigfrid—Wingart: June 2, 1811, at Goshenhoppen in presence of the congregation, Charles, son of John and Barbara Sigfrid, and Helen, dau. of Joseph and Elizabeth Wingart.

Burgy—Shreer: June 30, 1811, John, son of Joseph and Mary Burgy, Catholic, and Catharine, dau. of George and Catharine Shreer, Catholic; witnesses Adam Reichert and Valentine Dum.

Martin—Felix: August 15, 1811, Anthony, son of John and Catharine Martin, and Eve, dau. of Martin and —— Felix; witnesses John Kunss and Magdalen Reichert.

Bachman—Covely: September 16, 1811, Joseph Bachman and Mary Covely renew their consent before John Kunss and H. Covely.

Eckrodt—Hartmann: October 13, 1811, at Reading before the congregation, Christian, son of Henry and Elizabeth Eckrodt, and Elizabeth, dau. of Francis and —— Hartmann.

Hartman—Clee: October 14, 1811, Michael, son of James and Catharine Hartman, and Elizabeth, dau. of Ernest and —— Clee.

Budde—Shorp: November 17, 1811, Maurice, son of Fr. Anthony Budde, and Catharine, dau. of John and Rebecca Shorp; witnesses John Kunz and Richard Röhr.

Wack—Bock: November 24, 1811, having been before a lay judge Martin, son of Frederick and Elizabeth Wack, and Catharine, dau. of Leonard and Elizabeth Bock, renew their consent; witnesses C. Schönebruck and J. Käss.

Dum—Zweyer: January 12, 1812, James, son of Thomas and Elizabeth Dum, and Juliana, dau. of Thomas and —— Zweyer; witnesses George Arentz and B. M'Bright.

Kunss—Shmidt: February 2, 1812, in the presence of the congregation, George, son of John and Catharine Kunss, and Elizabeth, dau. of Caspar and Susan Shmidt.

M'Gill—Walter: March 8, 1812, in the presence of the congregation, at Reading, James, son of James and Mary M'Gill, and Frances, dau. of John and Mary Walter.

Minzer—Minzer: March 9, 1812, William and Sara Minzer renew their consent, before Anna Minzer and Mary Jones.

Reichert—Reichert: March 30, 1812, Joseph and —— Reichert renew their consent before John Kunss and Henry Covely.

Dapper—Adam: April 16, 1812, George, son of Andrew and Margaret Dapper, and Sabina, dau. of Simon and Catharine Adam; witnesses Andrew Shnabel and Catharine Adam.

Flower—Mayer: May 31, 1812, Joseph Flower and Rebecca Mayer, dau. of Henry and Dinah Mayer, non-Catholics, a convert, renew their consent, before George and Margaret Hopp.

Seifert—Henrich: June 14, 1812, at midday before the congregation at Reading, Philip, son of Joseph and Catharine Seifert, and Elizabeth, dau. of Philip and Elizabeth Henrich.

Binder—Lora: June 14, 1812, in the afternoon, George, son of George and Theresa Binder, and Catharine, dau. of Henry and Christine Lora; witnesses Sebastian Allgayer and Peter Rittner.

Oberdorf—Gibson: August 10, 1812, in the presence of the congregation at Reading, Abraham, son of John and Christine Oberdorf, and Elizabeth, dau. of Joseph and Christine Gibson.

Samson—Miller: September 6, 1812, in presence of the congregation at Goshenhoppen, Peter, son of Paul and "Gené" [Jenny?] Samson and Mary, dau. of Frederick and Elizabeth Miller.

Rüttner—Scott: October 11, 1812, Peter, son of Peter and Barbara Rüttner, and Sara Scott; witnesses John and Catharine Hahn.

Reppert—Sherf: February 21, 1813, in the presence of the congregation at Goshenhoppen, Joseph, son of Stephen and Magdalen Reppert, and Eve, dau. of James and —— Sherf.

Walker—Käss: April 19, 1813, John, son of Daniel and Gertrude Walker, and Elizabeth, dau. of John and Catharine Käss.

Käss—Ilain: the same day, in the presence of the congregation, [Goshenhoppen?] James, son of James and Mary Barbara Käss, and Mary Magdalen, dau. of Fr. Louis and Catharine Ilain.

Lehr—Ebert: July 12, 1813, William Lehr, widower, Catholic, and Elizabeth Ebert, widow, non-Catholic; witnesses Andrew and Margaret Shimfessel.

Grett—Aloine: July 11, 1813, at Reading, John, son of Andrew and Elizabeth Grett, and Theresa, dau. of Conrad and Catharine Aloine; witnesses Magdalen Shmidt and John Sigfrid.

Becker—Becker: August 8, 1813, James and Elizabeth Becker, renew their consent, having been married before a Protestant [*minister.*]

Lonberg—Röhr: August 15, 1813, Michael, son of Michael and Mary Lonberg, and Elizabeth, dau. of Joseph and Jul. Röhr, renew their consent, having been married before a Protestant [*minister.*] witnesses Henry Covely and Joseph Röhr, Sr.

Eyan—Eckenrod: October 10, 1813, George, son of John and Anna Eyan, and Barbara, dau. of Henry and Elizabeth Eckenrod, having been married before a lay judge, renew their consent, before John Allgayer and Elizabeth Rittner.

Shorp—Shmidt: February 6, 1814, before the congregation Anthony, son of John and Elizabeth Shorp, and Catharine, dau. of Caspar and Susan Shmidt.

Rodger—Felix: March 14, 1814, James, son of Michael and Sara Rodger, and Mary, dau. of Nicholas and Mary Felix, renew their consent; witnesses Sebastian Allgaier and John Sigfrid.

Henrich—Egg: April 11, 1814, the second feria of Easter, in the presence of the congregation, John, son of Philip and Elizabeth Henrich, and Catharine, dau. of Peter and Magdalen Egg.

Ilein—Käss: May 29, 1814, in presence of the congregation, James, son of Fr. and Catharine Ilein, and Margaret, dau. of James and M. Barbara Käss.

Shnabel—Miller: May 30, 1814, in the presence of the congregation, John, son of Joseph and Mary Shnabel, and Margaret, dau. of Frederick and Elizabeth Miller.

Shnabel—Adam: August 7, 1814, in presence of the congregation, Daniel, son of Joseph and Mary Shnabel, and Catharine, dau. of Simon and Catharine Adam.

Grosskopp—Shnabel: September 4, 1814, Jonathan Grosskopp and Mary Shnabel renew their consent, in presence of Joseph Röhr and John Kuhnuss.

Zerly—Shnabel: October 5, 1814, at the house of Michael Shnabel, James, son of Louis and Eve Zerly, and Barbara, dau. of Michael and Margaret Shnabel; witnesses Jonathan and Margaret Grosskopp.

Gilgert—Grett: January 31, 1815, Jonas, son of Adam and Elizabeth Gilgert, non-Catholic, and Eve, dau. of Nicholas and Susan Grett; witnesses John Grett and Sara Kemp.

Grett—Kiesel: April 9, 1815, at Reading before the congregation, Christian, son of Andrew and Elizabeth Grett, and Elizabeth, dau. of Sebastian and Catharine Kiesel.

Burgy—Reninger: the same day, Philip, son of Joseph and Mary Burgy, Catholic, and Catharine, dau. of Frederick and Catharine Reninger.

Burkop—Will: April 18, 1815, at Goshenhoppen, John Burkop, widower, and Margaret Will, widow; witnesses John Kunss and Barbara Kemp.

Hoffman—M'Farthing: May 15, 1815, Abraham, son of Michael and Christine Hoffman, and Mary, dau. of John and Eve M'Farthing; witnesses Daniel and Mary Coblet.

Zettelmayr—Kunz: June 18, 1815, at Goshenhoppen before the congregation, Jonathan Zettelmayr, widower, and Theresa, dau. of John and Catharine Kunz.

M'Carr—Kall: July 23, 1815, Henry, son of Francis and Bridget M'Carr, and Elizabeth, widow of Dennis Kall; witnesses Bernard Ferry and Michael Sires.

Egg—Shmidt: September 3, 1815, at Goshenhoppen before the congregation, Peter, son of Peter and Magdalen Egg, and Susan, dau. of Caspar and Sus. Shmidt.

Clee—Harvey: September 10, 1815, Charles, son of Ernest and Christine Clee, and Sara, dau. of Job and Anna Harvey; witnesses James and John Hartmann.

Röhr—Febinger: December 24, 1815, in the presence of the congregation, Joseph, son of Joseph and Juliana Röhr, and Margaret, dau. of Frederick and Catharine Febinger, non-Catholic.

Egg—Bauer: January 9, 1816, Joseph, son of Joseph and Agatha Egg, and Mary, dau. of Peter and Rosine Bauer; witnesses John Grett and John Bauer.

Felix—Reese: January 12, 1816, James, son of Martin and Barbara Felix, and Barbara, dau. of John and Barbara Reese, non-Catholic.

Waters—Felix: at the same time, Anthony, son of Anthony and Margaret Waters, non-Catholic, and Anna, dau. of Martin and Barbara Felix; witnesses John Kemp and Bartholomew Covely.

Felix—Shmidt: January 16, 1816, James, son of Nicholas and Mary Felix, and Elizabeth, dau. of Joseph and Regina Shmidt; witnesses George Shmidt and Mary Shlosser.

Melchior—Buck: February 4, 1816, John, son of —— Melchior, and Sara, dau. of Leonard and Elizabeth Buck; witnesses Christian Clemmer and John Kemp, Jr.

Windbiegler—Hartmann: February 20, 1816, Philip Windbiegler, widower, non-Catholic, and Catharine, dau. of James and Catharine Hartmann; witnesses John and Sara Kemp.

Hartmann—Kemp: February 25, 1816, Michael, son of Michael and Margaret Hartmann, and Mary Magdalen, dau. of John and Barbara Kemp; witnesses John Hartmann and John Kemp.

Grett—Fink: March 31, 1816, John, son of Nicholas and Susan Grett, and Magdalen, dau. of John and Catharine Fink; witnesses Henry Fink and Susan Grett.

Grett—Arnold: April 21, 1816, at Reading in presence of the congregation, Samuel, son of Andrew and Elizabeth Grett, and Christine, dau. of John and Eve Arnold.

Umbenhauer—Obold: Samuel Umbenhauer and Catharine, dau. of Joseph and Margaret Obold.

Shed—Seifert: John Shed, non-Catholic, and Magdalen, dau. of Joseph and —— Seifert.

Arnold—Arentz: June 9, 1816, at Reading, before the congregation, Peter, son of Herman and Catharine Arnold, and Margaret, dau. of James and Mary Arentz.

Hartmann—Bauer: John, son of James and Catharine Hartmann, and Elizabeth, dau. of Joseph and Christine Bauer.

Aloin—Eckenrod: August 11, 1816, at Reading, John, son of Conrad and Catharine Aloin, widower, and Magdalen, dau. of Henry Eckenrod; witnesses John Arnold and Ph. Aloin.

Shuabel—Miller: August 18, 1816, at Goshenhoppen, Joseph, son of Joseph and Mary Shnabel, and Juliana, dau. of Frederick and Elizabeth Miller; witnesses Richard Röhr and John Egg.

Connor—Bock: September 1, 1816, before the congregation at Goshenhoppen, Peter, son of Peter and Rose Connor, and Mary, dau. of Nicholas and Magdalen Bock.

Egg—Denis: October 6, 1816, John Laurence Egg and Anna Denis renew their consent; witnesses John and Charlotte Egg.

Arnold—Wolf: October 13, 1816, before the congregation at Reading, James, son of John and Eve Arnold, and Catharine, dau. of Abraham and Elizabeth Wolf.

Grett—Sheafer: November 10, 1816, at Reading, Solomon, son of Andrew and Elizabeth Grett, and Catharine, dau. of Henry Shaefer.

Shmidt—Moon: November 11, 1816, Andrew, son of Joseph and Regina Shmidt, Catholic, and Philippina, dau. of Josue and Sara Moon, non-Catholic; witnesses James and Elizabeth Felix.

Grett—Obold: November 14, 1816, Andrew, son of Andrew and Elizabeth Grett, Catholic, and Margaret, dau. of Joseph and Margaret Obold, Catholic; witnesses Philip Obold and Elizabeth Grett.

Bergleit—Friderer: December 3, 1816, at Lebanon, [in the text Libanon,] Joseph, son of Joseph Bergleit and Anna Mary Varendorf, and Catharine, dau. of Stephen and Catharine Friderer; witnesses Christian Miller and wife.

Rohrback—Röhr: January 23, 1817, John, son of James and Susan Rohrbach, and Sara, dau. of Joseph and Juliana Röhr; witnesses Charles M'Entire and wife.

Reichert—Egg: February 23, 1817, before the congregation at Goshenhoppen, Adam, son of Adam and Eve Reichert, Catholic, and Mary, dau. of Peter and Magdalen Egg, Catholic.

Eyerson—Eckenrodt: April 13, 1817, before the congregation at Reading, Joseph, son of John and Anna Eyerson, Catholic, and Mary, dau. of Henry and Elizabeth Eckenrodt.

Dillon—Hopp: July 2, 1817, in Fr. Hopp's house, Daniel, son of Johnson and Sara Dillon, non-Catholic, and Elizabeth, dau. of George and Margaret Hopp, Catholic; witnesses John Shmidt and Francis Hopp.

Reimel—Reicher: August 17, 1817, John, son of John and Magdalen Reimel, Catholic, and Magdalen, dau. of Adam and Eve Reicher; witnesses the congregation, Adam Reichert and Peter Egg.

Ilain—.—?: September 8, 1817, before the congregation, Laurence, son of Francis and Juliana Ilain, and Margaret, dau. of [parents' names left out.]

Covely—Bachman: September 22, 1817, John Covely and Mary Bachman; witnesses Joseph Röhr and Henry Dollhauer.

Felix—Leckis: November 9, 1817, at Reading, Solomon, son of Martin and Barbara Felix, and Mary, dau. of John and Mary Leckis; witnesses Anthony Merten and Barbara Sigfrid.

Bauer—Kunss: December 25, 1817, at Goshenhoppen, John, son of Peter and Rosina Bauer, and Juliana, dau. of John and Catharine Kunss; witnesses John Röhr and James Clemmer.

Eckenrod—Hartmann: January 12, 1818, John, son of Henry and Elizabeth Eckenrod, and Mary, dau. of Francis and — Hartmann; witnesses John Allgaier and Christian Eckenrodt.

Bauer—Egg: January 19, 1818, Egidius, son of Peter and Rosine Bauer, and Magdalen, dau. of Peter and Magdalen Egg; witnesses Joseph Röhr and John B. Covely.

Kohl—M'Carty: February 1, 1818, Joseph, son of Joseph and Margaret Kohl, and Mary, dau. of John and Elizabeth M'Carty; witnesses Nicholas Bock and Peter McCarty.

Eckenrodt—Burkard: February 8, 1818, having first obtained a dispensation from the second degree of affinity, Christian, widower, son of Henry and Elizabeth Eckenrodt, and Esther, widow, dau. of Christian and Esther Burkard; witnesses Fr. and Elis. Hartmann, and John and Mary Eckenrodt.

Kunz—Henrich: March 3, 1818, John, widower, son of John and Catharine Kunz, and Catharine, daughter of Philip and Elizabeth Henrich; witnesses Joseph and George Kunz, and John Henrich.

Henrich—Kiesel: March 15, 1818, before the congregation at Reading, Philip, son of Philip and Elizabeth Henrich, and Catharine, dau. of Sebastian and Catharine Kiesel.

Weber—Shreer: March 29, 1818, Mathias Weber, widower, and Catharine Shreer, widow, renew their consent; witnesses Adam Reichert, Peter Egg, Sr., and Nicholas Grett.

Miller—Burgy: March 30, 1818, Daniel, son of Nicholas and Anna Miller, Catholic, and Magdalen, dau. of Joseph and Mary Burgy, Catholic.

Miller—Burgy: on the same day, John, son of George and Margaret Miller, non-Catholic, and Christine, dau. of Joseph and Mary Burgy, Catholic; witnesses Nicholas Grett, Adam Reichert and Andrew Grett.

Spengler—Lambert: April 12, 1818, before the congregation at Reading, Adam, son of Christ. and Elizabeth Spengler, non-Catholic, and Sara, dau. of James and Mary Lambert; witnesses Anthony Felix and William Röhr.

Kuntz—Bauer: May 31, 1818, by Rev. L. Barth, Paul Kuntz and Catharine Bauer; witnesses George Kuntz and John Bauer.

Redener—Richard: November 2, 1818, before the congregation and me [Rev.] Maximilian Rantzau, James Redener and Catharine Richard.

Adams—Hudel [?]: November 12, 1818, Paul Adams and Magdalene Hudel [?]; witnesses Simon Adams and Joseph Huoben.

Love—Reichard: May 2, 1819, Louis Love and Elizabeth Reichard; witnesses Charles McIntire and John Kiler.

Beyler—Mathews: May 16, 1819, Balthasar Beyler and Mary Mathews; witness —— Bechtel. [*This entry with the following—the last record in the Marriage Register—is in Father Barth's hand. No year-date is given in the latter registration, so possibly it may belong to 1820.*]

Algayer—Ellz: February 7, [1820?] at Philadelphia, by Rev. L. Barth, Jacob Algayer and Margaret Ellz; witnesses Rev. John Rosetty and John Victor.

Total Marriages from 1801 to 1819, or 1820, = 179.

AMERICA IN THE CONSISTORIAL CONGREGATION'S "ACTA."

(SEVENTH SERIES.)

(Researches made in the Vatican Archives by the Roman
Correspondent of THE AMERICAN CATHOLIC
HISTORICAL SOCIETY.)

NICARAGUA.

Consist. Feb. 4, 1585.

Death of Bishop Anton de Tayas (Zayas). New bishop, Dominic de Ulloa, O. S. D., D. D., presented by Philip II. as patron.

Referente Rmō Dño Caesio pro Rmō Dño Mediceo—Providit ad nominationem Regis Catholici, ecclesiae de Nicaragua in Indiis maris Oceani, per obitum Fratris Antonii de Tayas episcopi vacanti, de persona D. Dominici de Ulloa O. Praed., in Theologia magistri, et sui Superioris testimonio commendati; cum quo Sanctitas Sua dispensavit super defectu natalium; ipsumque, etc.—CACII p. 623 r.

Cfr. Gams, p. 157 : 1585 feb. 4 : Domin. de Ulloa O. S. D. trans. Yucatan 1584.

SIXTUS V.

(1585-90.)

Documents: Book of Consistorial Acts, without title, which goes from the Conclave of Sixtus V. (1585) to the death of this Pope (1590): fol. 1-220 v. *Incipit*: "Romae apud Stum Petrum in Conclavi"—*explicit*: "in coelu' inter Stos suos recip. dig. tur. Amen." Cited by us: CSV.

PANAMA.

Consist. of Apr. 2, 1587.

Death of Bishop Emmanuel (de Meriado). New bishop, Bartholomew Martinez, pres. by Philip II. as patron.

Referente Rmō de Medices—Providit ad Regis Catholici praesentationem, ecclesiae de Panama in Indiis, vacanti per obitum Emmanuelis de persona Bartholomaei Martinez; ipsumque etc.—CSV p. 81 v-82 r.

Cfr. Gams, p. 158 : 1587 : el. Barth. Martinez Menacho, transl. Bogotam.
208

CUZCO : YUCATAN.

Consist. of Nov. 16, 1587.

Death of the bishop of Cuzco, Sebastian (de Lartaun). Translation of Bishop Gregory (de Montalvo) from Yucatan to Cuzco, by presentation of Philip II. as patron.

Referente Rmō Aldobrandino—Absolvit R. D. Gregorium a vinculo quo tenebatur ecclesiae de Yucatan; et eum transtulit ad Regis Catholici praesentationem, ad ecclesiam del Cuscho in Indiis, vacanti per obitum Sebastiani; ipsumque etc.—CSV p. 105 v.

Cfr. Gams, p. 147: 1587: transl. de Yucatan: Greg. de Montalvo, + 1593.

HONDURAS : CHARCAS (PLATA.)

(Comayagua.)

Consist. of Nov. 16, 1587.

Translation of Ildefonso (or Alfonso, de la Cerda) bishop of Honduras, Gaspar de Andrade, O. S. Franc., pres. by Philip II. as patron.

Eodem referente—Providit ad Regis Catholici praesentationem, ecclesiae Honduras in Indiis, vac. per translationem R. D. Ildefousi ad ecclesiam de las Carcas (*sic*), de persona religiosi viri Gasparis de Andrade O. Min. de Observantia; ipsumque etc.—CSV p. 205 v.

Cfr. Gams, pp. 160 and 152: Plata: 1588 transl. de Comayagua, Alfons. de la Cerda, + 1592

Honduras: 1588 jan. 23: Caspar de Andrade O. S. Fr., + 1612.

PUERTORICO.

Consist. of Feb. 12, 1588.

Renunciation of Bishop Diego (de Salamanca). New bishop, Nicholas Ramos O. S. Franc., pres. by Philip II. as patron.

Referente Rmō Aldobrandino—Admisit cessionem factam per R. D. Didacum episcopum de Puerto Rico in Indiis; et ipsi ecclesiae sic vacanti providit, ad Regis Catholici praesentationem, de persona religiosi viri Fratris Nicolai Ramos O. Min.; ipsumque etc.—CSV p. 114 r. et v.

Cfr. Gams, p. 162: Didac. de Salamanca O. S. A. resign. 4 apr. 1587.

1588 mai. 4: praes. Nic. Ramos O. S. Fr., transl. ad S. Domingum c. 1592.

CIUDAD IMPERIAL : QUITO.

(Concepcion of Chili)

Consist. of Mar. 9, 1588.

Translation of Anton (de S. Miguel), bishop of Ciudad Imperial to Quito, whose bishop Peter (de la Peña) was dead. New bishop of Ciudad Imperial, Augustine de Cisneros, pres. by Philip II. as patron.

Referente Rmō Aldobrandino—Absolvit R. P. D. Antonium a vinculo quo ecclesiae Civitatis Imperialis cui praeerat tenebatur; et eum

transtulit, ad Regis Catholici praesentationem, ad ecclesiam del Quito in Indiis vacanti per obitum Petri; ipsumque etc.

Eodem referente—Providit ad eamdem praesentationem, ecclesiae Civitatis Imperialis de Chilo in Indiis, vacanti per supradictam translationem, de persona Augustini de Cisneros; ipsumque etc.—CSV p 118 r. et v.

Cfr. Gams, p. 144: Concepcion—1569: Ant. de S. Miguel (Solier) O. S. Fr. tr. Quitum 1590 (*sic*). 1589: August. de Cisneros, + non consecr. 1594.

YUCATAN.

Consist. of June 13, 1588.

Vacation of the see for translation of Bishop Gregory (de Montalvo) to Cuzco. New bishop of Yucatan, John Izquierdo, O. S. Franc., pres. by Philip II. as patron.

Referente Rmio Jesualdo—Providit ad Regis Catholici praesentationem, ecclesiae de Yucatan in Indiis vacanti, per translationem R. D. Gregorii ad ecclesiam del Cuzco, de persona religiosi viri Joannis Izquierdo O. Fratr. Minor.; ipsumque etc.—CSV p. 132 r. et v.

Cfr. Gams, p. 167: 1587 jul. 30 (*sic*) el: Jo. Izquierdo O. S. F., + 1602.

REMARKS.

A.—Ecclesiastical nomenclature of Spanish America under Philip II, in Consistorial Acts.

AMERICA—Indiae; in partibus Indiarum maris Oceani; Indiae maris Oceani.
 ANTEQUERA (Oaxaca)—eccl. Antequeren., in provincia Gaxaca; eccl. de Antequera.
 AREQUIPA—eccl. de Arequipa, in provincia del Peru.
 CARTAGENA—eccl. Carthagin.
 CONCEPCION (of Chili)—eccl. Civitatis Imperialis.
 CUBA—eccl. Cuben.
 CUZCO—eccl. del Cuscho.
 HONDURAS (Comayagna)—eccl. Honduren.; eccl. de Honduras.
 GUADALAJARA—eccl. Novae Galitiae; (later) eccl. de Guadalajara.
 GUATEMALA—eccl. Guatimalen.
 LIMA—eccl. Civitatis Regum.
 MECHOACAN—eccl. Mezuacan.; eccl. Mechuan.
 MEXICO—eccl. Mexican.
 NICARAGUA—eccl. de Nicaragua; eccl. Nicaraguén.
 PANAMA—eccl. Castellae Aureae, alias de Panama, in prov. Terraefirmae; eccl. provinciae Terraefirmae Castellae Aureae; (later) eccl. de Panama.
 POPAYAN—eccl., Pompeianen. (?)
 PUEBLA DE LOS ANGELOS—ex Taxcalen. (Tlaxcala).
 PUERTORICO—eccl. insulae S. Joannis de Puertorico; eccl. de Puerto Rico.
 QUITO—eccl. Quitan. in prov. del Quito.
 RIO DE LA PLATA—eccl. de la Plata, in prov. de las Charcas, in regnis del Peru; eccl. de las Carcas (Charcas).
 SAN DOMINGO—eccl. S. Dominici; eccl. S. Dominici et Conceptionis.
 SANTA FE—eccl. S. Fidei,
 SANTA MARTA—eccl. S. Marthae.
 SANTIAGO (of Chili)—eccl. S. Jacobi del Nuevo Extremo in prov. de Chilla;—de Quile.

TRUXILLO—eccl. de Trusillo, in prov. del Perù.

TUCUMAN (Cordoba in Argentine Rep.)—eccl. Tucuman, in prov. del Perù.

VENEZUELA—eccl. de Venezuela.

VERAPAZ—eccl. Veraepacis in prov. Veraepacis.

YUCATAN—eccl. Yucatan, et Cocomelen, in prov. Yucatan et Cocumel; (later) eccl. Yucatan in prov. Yucatan.

B.—Episcopal nominations in Spanish America under Philip II.

AMERICA (Patriarchate)—Nothing.

ANTEQUERA—June 27, 1561: John Vaca.

June 3, 1583: Bartholomew de Ledesma.

AREQUIPA.—Apr. 15, 1577: Erection.

Apr. 15, 1577: Anton de Erivas (Hervas).

Jan. 9, 1579: the aforesaid translation to Vera Paz.

CARTAGENA.—June 25, 1574: Dionysius de los Santos.

Apr. 11, 1576: Gomez Zapata.

Oct. 6, 1578: John de Montalvo (Montalvo).

CONCEPCION.—Mar. 9, 1588: Anton de S. Miguel transl. to Quito.

CUBA.—June 27, 1561: Bernardino de Villapando.

Apr. 28, 1564: the aforesaid transl. to Guatemala.

" " John del Castillo.

Mar. 15, 1580: John Antonio Diaz.

CUZCO.—Nov. 16, 1587: Greg. de Montalvo transl. from Yucatan.

HONDURAS.—Jan. 15, 1578: Alfonso de la Cerda.

Nov. 16, 1587: the aforesaid transl. to Rio de la Plata.

GUADALAXARA.—Apr. 9, 1574: Francis de Mandiola.

Oct. 1, 1582: Dominic de Argola.

GUATEMALA.—Apr. 28, 1564: Bernardino de Villapando, transl. from Cuba.

Jun. 18, 1574: Gomez de Cordoba, transl. from Nicaragua.

LIMA.—Mar. 18, 1577: Diego de la Madriz (Madrid).

Mar. 16, 1579: Toribio Alfonso de Mogrovejo.

MECHOACAN.—May 15, 1566: Antonio de Morales y Molina.

Dec. 4, 1572: the aforesaid to Puebla de los Angelos.

Jun. 18, 1574: John de Medina.

MEXICO.—June 17, 1573: Peter Moya.

NICARAGUA.—Apr. 28, 1564: Ludovico de Fuentes.

June 2, 1568: Andrew de Carvajal.

Jun. 18, 1574: Gomez de Cordoba transl. to Guatemala.

PANAMA.—Feb. 15, 1566: Francis Abrego.

Mar. 28, 1576: Emanuel de Mercado transl. from Puerto Rico.

Apr. 2, 1587: Bartholomew Martinez.

POPAYAN.—Mar. 1, 1564: Augustine de Coruña.

PUEBLA DE LOS ANG.—Dec. 4, 1572: Antonio de Morales y Molina, transl. from Mechoacan.

PUERTORICO.—Mar. 28, 1576: Emanuel de Mercado transl. to Panama.

Feb. 12, 1588: Nicholas Ramos.

QUITO.—May 18, 1565: Peter de la Peña from Vera Paz.

Mar. 9, 1588: the aforesaid to Concepcion.

RIO DE LA PLATA.—June 27, 1561: Fernando Gonzales.

July 6, 1562: Dominic de S. Thomé.

Oct. 17, 1572: Fernando de Santillana.

Mar. 18, 1577: John del Campo.

Jan. 9, 1579: Alfonso Granero.

Feb. 6, 1579: Alfonso Guerra.

Nov. 16, 1587: Alfonso de la Cerda transl. from Honduras.

} Great
confusion
of
Names
and
Dates.

SAN DOMINGO.—Sept. 17, 1567: John transl. to Canaries.
Mar. 11, 1580: Alfonso Lopez de Avila.

SANTA FE.—Oct. 24, 1570: Louis Capata.

SANTA MARTA.—Sept. 11, 1562: translation of the see to Santa Fe.

Apr. 17, 1577: Reintegration: John Mendez de Villafranca.
Feb. 6, 1579: John de Mendoza.

SANTIAGO (of Chili).—June 27, 1561: Erection.

" " Rodrigo Gonzales.

Nov. 17, 1566: Ferdinand de Barrionuevo.
June 18, 1574: Diego de Medellin.

TRUXILLO.—Apr. 15, 1577: Erection.

" " Francis de Ovando (Ovando?).

TUCUMAN.—May 10, 1570: Francis de Neanconte (Reanconte?).

Oct. 24, 1570: Jerome Albornoz.

Mar. 18, 1577: Jerome de Villacarrillo.

Jan. 15, 1578: Francis de Victoria.

VENEZUELA.—June 27, 1561: Peter de Agreda.

Mar. 14, 1583: John de Manzanillo.

VERA PAZ.—June 27, 1561: Erection.

" " Peter de Angulo (Angulo?).

Mar. 1, 1564: Peter de la Peña.

May 18, 1565: the aforesaid transl. to Quito.

Jan. 8, 1574: Thomas de Cardenas (Cardenas).

Jan. 9, 1579: Antonio de Hervas transl. from Arequipa.

YUCATAN.—Nov. 19, 1561, Erection.

" " Francis del Toral.

Oct. 18, 1572: Francis (Diego?) de Landa.

Dec. 5, 1580: Gregory de Montalvo.

Nov. 16, 1587: the aforesaid transl. to Cuzco.

Jun. 13, 1588: John Izquierdo.

SELECTIONS FROM THE CORRESPONDENCE
OF THE DECEASED
MATHEW CAREY.
WRITER, PRINTER, PUBLISHER.

EIGHTH SERIES.

CHAS. KENNY TO MATHEW CAREY.

WEST CHESTER Nov^r 4th 1808.

DEAR SIR:—I have read your Nos. of the Catholic Layman, with that pleasure and satisfaction which flow from the soul— Your virtuous efforts on the occasion, shed new lustre on our holy religion, and must endear you to every sincere professor of the Catholic religion—

A number of my friends in chester county, advis'd me to petition Simon Snyder Esq, when he is installed into the office of Govr of Penn^a for the Register and Recorder's office for this County— If merit, and suitable talents, are the best criterion to judge by, my claim to the office is indisputable; indeed, I ought to have no competitor in Chester—but I find there will be several applicants, and I am sorry to say, are already ravaging the County to forestall the best signatures therein.— I should take the liberty of calling upon you as my friend, and of craving your friendly aid, and that of your friends, to assist my application—and in the meantime, I entreat you to make my intentions known (early) to such as you may conceive will be disposed to serve me, and whose names will bear weight with Mr. Snyder.— You will please to excuse my freedom, I am Sir,

Your obedient Servant

M. CAREY, Esq.

CHAS. KENNY.

Mr. Jamison will deliver this

CHAS. KENNY TO MATHEW CAREY.

WEST CHESTER, Decr 16th 1808.

DEAR SIR:—Your note came to hand, and in answer I have to inform you that your Pamphlets you done me the honor of a perusal is in safe keeping, and shall be as carefully sent you,—The Albany production is a vile attempt to asperse the Catholic religion, tolerated by the constitution of the U. S. Give me leave to inform you, that as Catholic, I feel the utmost gratitude to you, as the Author of the “Catholic Layman,” and Sir, in behalf of the Catholics of this place, I am authorised, to return you their sincere thanks, for your virtuous efforts to rescue our holy religion from disgrace.

I shall start for Lancaster tomorrow morning, with the best credential's

that ever this country produced on a similar occasion:—and, I am clearly of opinion, that nothing but the most shameful intrigue can cut me out

Yours very respectfully

M. CAREY ESQ.

C. KENNY.

LUKE TIERNAN TO MATHEW CAREY.

BALTIMORE 28 Nov. 1809.

MR. MATHEW CAREY

DEAR SIR:—* * * * The Revd Mr Badin of Kentucky sent me a box of books containing a work of his called real principles of a catholic, he s^d he owed you some money and wished you w^d take the amt. in those Books. they are 37½ cents ea. shall I send any of them to you.

L. TIERNAN.

LUKE TIERNAN TO MATHEW CAREY.

BALTIMORE 1st May 1812.

DEAR SIR:— * * * * * * * * * *

We have just prepared a Lottery to enable us to cover our Cathedral, it will be necessary to use great exertions to sell tickets that all may draw in the fall, can you point out any very good solid persons in your place that would contract for a few thousand and what w^d be their terms, when Business will permit turn this in your mind and render us what service you can.

In confidence do you think Messrs. G. & R. Waite very solid & good, I am in hope to make a contract with them in the summer. I have given two hundred tickets to them part of which is taken to Philad^a and New York.

Yours very sincerely

LUKE TIERNAN.

No. 724	Bank	Baltimore	favor J. Varnum, 31 Dec. 1800	\$100.00
No. 628	Do	A. Usher, 24 Nov.	"	100.00
No. 777	Do	J. Varnum, 31 Dec ^r .	"	100.00
No. 671	Do	A. Usher, 24 Nov.	"	100.00
No. 694	Do	Do Do	"	100.00
No. 350	Do	W. Wilson, 1 Jany	"	100.00
No. 469	Do	J. Yellett, 6 Mar.	"	100.00
No. 78	Do	W. Winchester, 30 Nov. 99		100.00
No. 598	Do	J. Yznardy, 4 June 1800		100.00
No. 107 (supposed)	Do	J. Stricker, 6 Mar.	50.00	
		One note		10.00
				\$960.00

BALTIMORE 30 April 1812.

LUKE TIERNAN.

UNPUBLISHED LETTERS.

REV. T. R. BUTLER TO PATRICK COAD.

LEXINGTON Ky. Feb. 27th 1855.

MR. P. COAD.

DR SIR :—I duly rec^d your kind letter covering the Platt of the 100 acres in Pendleton Co. I regret that the time named by you is so short that it will be out of my power to make any arrangements to visit and ascertain the actual character of the land. Should the land remain unsold for a few weeks longer I will endeavour to see it, and shall then be better prepared to make an offer of terms if it should suit my notions. At present I fear you could not accept such payment as *stock or broken bankers depreciated certificates of deposit*. And as such only are my present means of trade I must return the Platt as something beyond my means.

I very much regret to have missed the opportunity of making the acquaintance of your esteemed lady as I learn that she is the daughter of the venerable Matthias O'Conway—whom in my childhood I have so often looked upon with love and reverence for his dignified manners, his patriarchal look, his learning and his piety. I assure you that none of the aged men whom I had been accustomed to see in my early days have made so cherished and ineffaceable an impression on my mind. Present me most respectfully to her and accept for yourself Dr Sir,

Every assurance of the respectful regard of your
humble servant, T. R. BUTLER.

FRANCIS COOPER TO HIS PARENTS.

NEW YORK, August 16, 1827.

DEAR FATHER & MOTHER :—I notice the contents of your favour of the 12 and perfectly agree with you if they were to send out from Rome some proper person, to examine all the Dioceses in this country but who is it that they would likely send not a layman certainly and others would likely pay all attention to what was said against *Trustees* unless he was well acquainted with the world and remained some time in the country and liberal in his opinion and judge from his own observation little could be expected but we must wait—I expect the return of Doctor Dubois next week what he will say I cannot guess—Your Bishop is very kind to permit the Trustees to invite from any part excepting

Philad^a—I have no doubt the Rev^d Mr Walsh has rec^d an invitation from your Bishop and should not be surprised if he was to go, but how would Mess^s Harold & Ryan like that or their friends this confidential—

I cannot guess at the person you alude to on the *Lodge* business can you give me the key—

Mr O'Riely called to say he had rec^d a letter from Mr Hogan and if I would retain the draft it would be paid when due—our sermon did not take place on Sunday for the orphans as the weather was so unfavourable but is to take place the first Sunday in September in consequence of Signorina Garcia going out of town not to return until then and she with other Ladys to be the collectors in the Church this will be a novelty, but the arrangement is entirely left with the Ladys—

I remain yours du

FRAN^s COOPER

FRANCIS COOPER TO HIS PARENTS.

NEW YORK, Oct. 11, 1827.

DEAR FATHER AND MOTHER :—Yours of the 7 is before me, I called on Mr Rielly on Tuesday and he promised to send me the \$200 dollars Saturday, as I told him I wanted to forward the draft this day, but instead of that he sent me a note this morning of A. Jordan endorsed by him for \$200 at sixty days which is payable on the 16 of November and I presume will be paid at that time, likely this was most convenient for him he always appeared willing and anxious to comply with the draft—(the draft remains in my hands)—

On Tuesday we met again (Trustees) and appointed the person collector of pew-rents whom some of our Rev^d objected to so much and no doubt I shall be out of their good graces however the Bishop and me remain as usual and he appeared to be willing for the appointment and ample security is to be given.—The Bishop promised me to look after the book to ascertain the age of E. J. Carroll—I heard *Old Hickery* did not do as well as was expected with you but what else could we expect, *Quakers* are a *non combatant* and a soldier would not do for them, we will make up for it here and give them a double shot—

I Remain yours &c

FRAN^s COOPER.

MY DEAR SISTERS HELEN AND FRANCIS :—What do you think your two sisters here were dissipating last night until 2 this morning and made me follow suite, so we go, fine doings, and a hint of two or three more do *lecture* them a little in your next.

Yours

F. C.

P. S. if they should hold on this way I am afraid *Old Hickery* will get little support from me & the country he endangered

FRANCIS COOPER TO HIS PARENTS.

NEW YORK September 14-1829.

DEAR FATHER & MOTHER :—Your favour of the 13 is before me and note the contents, on Friday morning, after several conversations with Doct^r Dubois he told he would make arrangements for M^r Harold to come here and stay with us during his absence provided M^r H. was willing and on his return he would give M^r Powers St. Peters Church and Establish a College and Mr. Levins to take that and the Rev^d M^r Harold and him live together and take the Cathedral to them and seemed to be quite decided on this plan and appeared to be very much pleased as far as I could judge but he put in this proviso however provided the Rev^d M^r Power had no objection as he said I am going I should like to have his clergy all in good will, but this morning he stated to me that M^r P— did not like for M^r H.—to be here during his absence, I was considerable disappointed he afterwards said I tell you what I will do when I go to Europe and if I should meet M^r H. at Rome or else where I will try and bring him back with me but I should rather he would remain in this country, I could only draw this inference if he was not going away he would invite M^r H—now however I cannot blame M^r Powers so much as he must naturally know that in all probability in a short time M^r H— might stand next to the Bishop you may communicate as much of this to M^r H— as you think proper M^r Levins told me he had no doubts in his mind that Doct^r. D—was sincere in this & I believe so too I think I would not mention anything to M^r H—relative to M^r Powers as I do think we may stand a fair chance to get him back again and you may assure him I stated explicitly I was not authorized from M^r H— whatever to come here but a desire from his friends who were anxious to have him here and it is true I pressed the subject.

I enclose in this forty Dollars which you will please to give M^r Conway his Christian name I do not know it is the Father of Sister Cecelia that was in your and our asylum but now a nun in Canada who sent it to him by this direction I think there will be no mistake in the right person.

The Bishop is to consecrate our new burying ground on Wednesday next he talks of leaving here on Sunday next but don't think he will be ready by that time I should have been glad if you had given me permission to have read part of your letter to Doct^r D— if you was to write again in the course of this week and put in such as I might read for him I think it would have some effect, he asked me two or three things what you said about M^r H coming here.

I remain Yours

FRAN^s COOPER.

P. S. I wrote this at M^r Heeney's of course nothing from Maria & Fann

FRANCIS COOPER TO HIS PARENTS.

NEW YORK Sept. 16—1829.

DEAR FATHER & MOTHER:—I wrote on Monday inclosing \$40 for Mr Conway which I presume you rec'd and handed to him it came from his daughter formerly Sister Cecelia in our asylum but now in Cauada a nun—I believe if Mr Harold had called to see Bishop Dubois when in N. Y. last it might have been easily arranged for him to come here, Doct^r D— feels rather hurt that he did not call to see him, however that is past, he said to me he hoped to see Mr H in Europe or particularly at Rome and then he certainly hoped to bring him back with him, I suggested to Doct^r D— to know if he would not write a letter to Mr H— before he left here for him to return here which he said he could not do as he was on the point of leaving here and that might implicate him at Rome as he had no account of what took place there relative to Mr H—but he certainly had a respect for him and if Doct^r D was not leaving here I think the thing could be brought about, however I must leave it at present, but if Mr H— should return here from Europe which I hope he will I have no doubt that he would be received with pleasure Bishop D. talks of going on Sunday next, but I have my doubts of his being ready by that time alth^o he is preparing, he was to have gone out to consecrate the new burying ground this day but the rain prevented it

We had a legacy left to our asylum a few days past by Mrs Mulden that is the interest of \$500 and \$500 to the Rev^d Mr Levins it appears she had \$2000 to will where the other went I do not [know], she spent a few days at Mr Fotterills in Philad^a and came home sick—we have now about eighty children in the asylum and almost daily applicants for to admit more, unfortunately I am on the Committee for admission and likewise to put out which makes it truly unpleasant, to be under the necessity to refuse admission, to tell them that our means are too small to take more they cannot understand that and my colleagues are so complaisant that [I] generally get the odium of not feeling for the poor children—I have not got the information relative to your next Bishop but will try to find out and give it in my next letter—

I remaine Yours &c

FRAN^s COOPER

P. S.—Thursday morning barring accidents Maria and Fann intend paying you a visit will leave here in the seven o'clock steam-boat to-morrow morning

FRANCIS COOPER TO HIS PARENTS.

NEW YORK, Sept. 17, 1829.

DEAR FATHER AND MOTHER:—I have wrote twice this week, that I have very little left to say in this, if any. I have not been able to get the opinion as yet from Doct^r Dubois relative Mr Delvo being appointed Bishop for you, but will endeavor to remember it the next time I see

him. He talks of going on Sunday, but is not positive he is to call and see me to-morrow evening to make arrangements for his passage if he goes. He consecrated our new burying ground this afternoon, very much to the disappointment to those who are hostile to it. This morning he told me he was too much engaged and could not do it, but I told him he had promised me and he could not get off. He finally consented. Some of his clergy were by, and I should not be surprised if they will hereafter make it out that he does just what I please; be it so if is it right. Maria and Fanny will be able to tell you all further news, as I believe they know as much as I do, if not more; at any rate they can make a little to it to help me out.

I remain yours &c

FRAN^s. COOPER.

P. S.—I rec^d a letter from M^r Harold this day, which I have answered. He may if he pleases show it you.

FRANCIS COOPER TO HIS PARENTS.

NEW YORK, Sept. 20, 1829.

DEAR FATHER AND MOTHER:—If you should see our Rev^d friend M^r Harold before he leaves you, you may tell him the Bishop informed me that he had removed M^r Farnain of Brooklyn. This *confidential* until he hears it from others. He is to leave us this morning at ten o'clock. He said further that he intended to go to Dublin, and if M^r Harold was there and had an interview or that The M^r H— expressed a wish to see him he would certainly endeavor to bring him out with him, and if M^r H. when he had called to see him and told him he meant to leave the country he would have invited him to stay here. Church time; I must stop.

Sincerely yours &c

FRAN^s. COOPER.

FRANCIS COOPER TO HIS PARENTS.

NEW YORK Nov^r 26—1829

DEAR FATHER & MOTHER:—Your favour of 22^d is before me. Our Ladies in our asylum have different ideas from yours; would almost conclude as if the whole of it was under their control, and I am satisfied some in the house who shall be *nameless* would feel unpleasant if we were to give them more power than they have.

We have got somewhat into a dilemma about M^r Hughes preaching the sermon. The V. R^d M^r Powers sent me word this morning that M^r H. would come and preach the sermon on next Suiday week, but would almost ruin both Mr. Levins to preach on the third and M^r H. on the 6th will be begging indeed. Mr. P. suggested to me to have it published on Saturday for both sermons, which I cannot consent to, if Mr. H. will not consent to any other day should have no objection to publish it the day

after Mr. L. has preached his, but not sooner, which I am afraid will not meet his approbation. If that will not meet his wish I would decline it altogether for the present. I had the pleasure of receiving a letter from the Rt. Rev^d Doct^r Dubois dated the 15 October, wherein he mentions that he was informed that your Bishop had returned without permission from Rome, and mentions for me to tell you to keep perfectly quiet and to persuade the Trustees to keep silent that no doubt the court of Rome will do something for them, *but be sure you do not mention his name as having said anything on the subject.* One of the Rev^d gentleman just arrived seen him in France, said he meant to stay at Rome during the cold weather, and then return. Several here wish his return as soon as possible. Will you please to mention to M^r Devereux that I rec^d his letter with the one enclosed and delivered agreeable to his request; hope [*it*] will come safe to hand.

I have rec^d no letter from our mutual friend M^r Harold, nor have I wrote to him as yet, as in all probability Bishop Dubois will not go to Ireland until he is on his way here, but I intend to write to him by the next packet for Liverpool. Be assured I never intended to mention it to any person but yourself of what passed between Bishop Fenwick and M^r Ryan, but I say deliver me from such Friends. Well might Bishop F. say that one of the leading Catholics of Philad^a said all their troubles emanated from one gentlemen. This is truly a friendly expression; enough of this. If I thought my letter would reach Doctor Dubois at Rome I should write to him, but to make sure of it I intend to enclose it to the Rev^d M^r Harold, and if not very objectionable ask him the favour to deliver it himself. I shall do my best to prevail on Doct^r D. to invite him here, and use my influence, if I have any, for M^r H. to accept it. Mr. H. stated to me in his letter if an offer was made to him he should treat it with candor. I sincerely hope we may both be gratified in our wishes.

I remain yours &c

FRAN^s COOPER.

P. S.—Maria and me join in thanks for the oyster knife, and we use it freely and often, say at breakfast and regularly in the evening, as they are now in full season.

BY-PATHS OF HISTORY.

LETTERS TO EDITORS.

The present article concerns the question of "To write—or not to write" to the editors of secular journals which contain statements offensive to Catholics.

Of course, every Catholic has come across many an attack, in his daily reading, upon things he reveres. The daily newspaper seems to have become an "Open Court" to all revilers of the Church who take the trouble, or the pleasure, of uttering their thoughts on the matter of religion, or "progress," or "institutions," or "education," or the "foreigner"—an "Open Court," indeed, but only on one side of the issue. Editors will not have sectarian quarrelings!

For the present discussion, let us confine our attention to the better class of journals, or at least, to those that seek obviously the patronage of Catholics. Now there is one journal with whose really praiseworthy attempts to be fair to all I myself am most familiar. It stands in general for pure politics, pure water, pure firesides ; it excludes advertisements of a certain objectionable character—objectionable not in morals only, but as well in medicine ; and it gives good space to Catholic happenings. In short, even a cranky bachelor need have no serious quarrel with it, however much he is inclined at times to differ with it in its editorial positions. If a statement offensive to Catholics appears in its columns, I feel sure that an oversight has occurred rather than a conscious attempt to discredit us before the world of readers. Some queer things have appeared in its columns, but these have been rare ; rarer still, I feel sure, because—as I think—some zealous Catholic must have written on the subject to the editor. I should like to present here some of the queer things I have seen in it ; but in rummaging over my clippings I discover that the choice tidbits have suffered from that *wreck of*

time of which Lord Bacon spoke in his *Advancement of Learning*. But here are some others:

With his newly acquired title of "Defender of the Faith," granted him by Leo X shortly before the Pope's death in 1521, we most truly realize the mutability of all things human and also that in Henry's case Papal decrees were *decidedly fallible*.*

Here are their coats of arms, within a few feet of each other; the defier and defied; the one quite as *arrogant* as the other, so far as liberty of conscience in religion was concerned. How little could Leo dream that in knowing Henry he was knowing

"The Majestic lord
"That broke the bonds of Rome,"

for Henry VIII is the first King to take the title of "Majesty," his predecessors being "Sovereign Lord" or "Highness," and even "His Grace," as see Shakespeare.

The writer of this is evidently a paid attaché (hardly an editor) of the paper, who wrote a series of articles on European Cathedrals. I question myself—Would a letter to the editor calling attention to the words "decidedly fallible, and "arrogant" be of any service? I am inclined to think so, and that some such letter was probably written; for the discourser on Cathedrals subsequently amended her—(I have always, for what reason I scarce can define, considered the writer a woman)—manners, and perhaps her information.

From the same article (on the "Cathedral of St. Machas"), I quote:

Immediately following is the shield of Archbishop Andrew Forman, of St. Andrew's, of whom Pitscottie records an absurd anecdote which, better than history, tells of social custom and scholarship.

Having to entertain at dinner the Pope and Cardinals, in saying grace, the Bishop, "who was not oane guid schollar, nor had not guid Latine," was perplexed and put out by the responses of the Italians.

Losing patience, as well as presence of mind, "he wist not weill how to proceed fordward, bot happened in guid Scottis, in this manner, sayand quhilk they understuid not: 'The devill I give yow, all false cardinallis, to in nomine Patris, Filii et Spiritus Sancti.' Amen, quoth they. Then the Bishop and his men leugh (laughed) and all the cardinallis themselffs."

I have no special quarrel with this anecdote, which, like nearly all of its kind, is quite worthless as a history of any-

*The italics are my own.

thing else than of the originator or reporter ; but I do object to the inference that such an anecdote, “ better than history, tells of social custom and scholarship.” The only scholarship affected by it is that of the quoter, who seems to think that one anecdote—and such a one!—can be generalized into something finer and more trustworthy than history. This is so Robertsonian and Macaulayesque, that we faint in the hope of having “ history ” really written in the future.

From another article by the same author, I quote :

The Church in England was a mighty temporal power, too oft curbing the will and rights of men, and, as in Dunstan’s and Becket’s days, a rival to royalty. The Church in Scotland courted and worked with the temporal powers, ever subservient, guiding, not ruling or repressing the will of its people. A subtle, indefinable difference, a distinction not too fine for us to grasp, seeing that history has repeated itself for Americans, when we claim so much for the influence and spirit of our Puritan forefathers.

A spirit, too, which had to be reckoned with at the Reformation, and which expended itself in wrecking so much we would fain have had kept of the beautiful buildings and rituals that *Romish* Church introduced after Macbeth’s time.

I confess to not understanding the “ distinction not too fine for us to grasp,” with the accompanying allusion to Puritanism ; and I quote mostly for the word “ Romish.” The same article has, in two other places, “ Roman Catholic ;” and it is quite obvious that the author can see no “ subtle, indefinable difference ” between the two modes. Are Catholics unduly sensitive—taking umbrage where no conscious occasion is offered ? I think the author meant no harm, as the following spontaneous admission may indicate :

But it is pleasant to recall that it was Bishop Gavin, of Dunkeld, who officiated at the restoration to honor of Earl Wilton, in Tantallon, and no more pleasant picture exists of mediæval dignitary than :

“ A bishop by the altar stood,
A noble lord of Douglas blood,
With mitre, sheen and rocquet white.
Yet show’d his meek and thoughtful eye,
But little pride of prelacy.
More pleased that in a barbarous age
He gave rude Scotland Virgil’s page,
Than that beneath his rule he held
The bishopric of fair Dunkeld.”

After such scenes we may realize the better that the oft-quoted "cakes and ale," and merry, lazy lives of monks and clergy were sometimes, if not often, fictions.

Now it seems to me that such a writer would be glad to have our objection to the word "Romish" made known. There is, of course, throughout the articles quoted, an irritating flippancy of inference, a toying with deep questions of religious contention, a certain *parvenu* patronizing of "thoughts that great hearts once broke for," as in the following:

THE CLUGNY ORDER.

They were Reformed Benedictines, founded by Berno, Abbot of Gigni, and completed by Odo, Abbot of Clugni in 912 A. D.—hence their name.

Most picturesque was their dress of black habit and scarlet cowl, the material of softest texture over purest, finest linen—medieval aesthetes rather than ascetics—for they prided themselves on refinement, ate no meat and drank no strong wine. Particularly sweet and rich was their music, and remarkable for its excellent time and precision. They used no manual labor, and their ritual was both gorgeous and elaborate. Peter of Cluguy brands their luxurious habits, and St. Bernard reproved them severely for the grotesqueness of their animal carvings. (The particularly unsuitable attitudes and carvings of Glasgow Cathedral, which have often excited comment, may be distinctly traceable to Clugniac influences.)

The writer irks me with the flippant reference to "aesthetes rather than ascetics". To abstain from meat and strong wine is a sign not of asceticism but merely of "refinement"! If they had not so abstained, they would have become forthwith, to such a writer, a large swarm of merry, lazy monks. But shall I grow angry with all this? or shall I despatch the matter from consideration with the reflection that the Baptist fared no better at the hands of critics in his own generation? "For John came neither eating nor drinking, and they say: He hath a devil. The Son of Man came eating and drinking, and they say: Behold a man that is a glutton and a wine-drinker, a friend of publicans and sinners. And wisdom is justified by her children" (Matt. xi, 18, 19). Now, would a letter to the editor do any good? I really think it would.

From an editorial of the same journal I quote :

Sometimes this love of imitation justifies itself by the excellence of its model. A man will revere the name of a Washington or a Webster, a Lincoln or a Grant, a Luther or a Wesley, a Franklin or an Emerson, and will make it his highest aim to copy such a one. How futile the attempt !

I think a letter notifying the editor that many of his readers do not and can not revere the memory of Luther, but do revere the names of countless others, among them not a few that all Protestants revere—I do think that such a letter would do some little good. I should say just here that some of my clippings from that same journal might offend the sensitiveness of Protestants, too, if their endless divisions and apparently weakening faith had not already destroyed whatever of it they may once have had. Witness the following (which, I must admit, was printed as merely a piece of news, and not under the cover of any editorial sanction) :

In his sermon to-day, at the Church of St. John the Evangelist, Rev. Dr. B. F. DeCosta preached on "The Coming Battles for Civilization in the East and West Indies." Speaking of proposed missionary expeditions to the Philippines, he said: "Zealous propagandists may well confine themselves to their present half tilled, sunburnt fields, wherein they wrangle with one another about modern forms, and debate the faith to the confusion of honest inquirers, instead of seeking to disparage existing Christianity in Manila. As for our own, the Episcopal Church, a careful study of the present conditions at home would suggest better attention to itself before attempting to send more missionaries into the East. It had better find out what it believes, re-establish its faith, stop the blatant denials of God's Word now echoed in pulpit and print, invigorate discipline and catch more of the spirit of the Catholic Church and the Apostolic age before making any religious attack on Manila. The two houses of the coming General Convention cannot attend to this matter too soon."

And this slap at the perpetual wrangling of our separated brethren suggests to me the fact that an attempt to carry out my doctrine in the matter of letters met an apparent—not a real—rebuke. My letter explains itself :

The Editor of —— :

SIR :—In this day's issue of the —— is quoted, under the heading "Sunday School Lesson," a paragraph entitled "The Keyword to the

Reformation." As the —— is not a sectarian religious publication, I presume the quoted paragraph got in by an oversight. The paragraph is as follows: "Simplification is the keyword to the Reformation, as it is to every other revolution with a moral core. The vast fabric of belief, practice and worship which the hosts of Popes, doctors, schoolmen, founders of orders, the saints and sages in all their classes and degrees, had with strong brains and devout hearts built up in the life and imagination of so many centuries was brought back to the ideal of a single simplified relation—God, the Bible, the conscience of the individual man, and nothing more nor beyond."

It may be argued in defence of the publication in the ——, of such a paragraph, that it merely contains a statement of historical fact, and not a polemical contention. But it is obvious that where a religious historical fact is in question, personal bias may so distort one's view of the fact as to render a statement of such a "fact"—however conscientiously that statement may be put forth—really a polemical contention and not a simple statement of objective truth in history. In view of this obvious truth, I should suppose the only safe course for a non-sectarian paper to pursue would be to steer clear of all such statements. But such a statement having now appeared under editorial sanction in the ——, and withal being really, although not perhaps apparently, contentious and polemical, I beg space in your columns to analyse it.

I. "Simplification is the keyword to the Reformation." Historically, this statement is conspicuously inexact. The Reformation, instead of producing one simple creed or practice or ceremonial, begot, almost by a simultaneous birth, many widely variant and mutually antagonistic creeds and practices and ceremonials; and the principle behind the Reformation has ever since been begetting almost as many "views" of that which, being by supposition God's one, eternal truth, should be interpreted in only one, eternal faith, as there have been devout acceptors of that principle. The attempt has been made to explain away this patent fact—for patent fact it is:

" . . . the bells clash out
Upon the Sabbath air,
Each seems a hostile faith to shout,
A selfish form of prayer."

An attempt has been made, I say, to explain away this fact by the assumption of certain "fundamentals" of belief common to all the heirs of the principle I have just alluded to: but is it not clear, Mr. Editor, that when an attempt is made subtly to explain away this fact, we are at once precipitated into the maelstrom of polemical contention? And that polemics in religion is quite outside the scope of a non-sectarian periodical?

I fear that the length of my animadversions may seem to you to demand an apology from me. If I could have anticipated your pub-

lication of such a paragraph, I should now rest content with what I have demonstrated, namely, the inadvisability of entering into contentious matters. But, unfortunately, the paragraph has appeared, and the simplest justice demands a hearing of the other side.

The "simplification" of "the vast fabric" has not been a reduction to a few "fundamentals" of common Christian belief, practice, or ceremonial. If, having asked what are these "fundamentals," we meet a consentient answer, that answer differs in no respect essentially from the merest theism. The storm of varied protest my inference will meet, indicates plainly that Reformation Christians share not in a common belief, but in the very practical conclusion of agreeing to disagree.

II. The "simplification" is asserted in the quoted paragraph to be "the ideal of a single simplified relation—God, the Bible, the conscience of the individual man, and nothing beyond." In answer to this "large and dignified" philosophism, I suggest a parable. We are now living, some eighty millions of people, under a "vast fabric" of constitutional prerogatives and limitations. We have a federal government and many variant state constitutions; a tremendous officialdom, legislative, judicial, and executive, with ramifications innumerable and paraphernalia at times incomprehensible to "the man on the street," but always imposing and expensive. Under this "vast fabric" we manage to live pretty comfortably, and despite occasional grumbles, are able to recognize that it is necessary for obtaining—what? The confusion of multiplicity, or the comfort of simplicity? Undoubtedly, the latter. But this "vast fabric" of officialdom, which may order the free-man to do this and to avoid that, to restrain his inclinations in this direction and to run counter to them in that direction; which can moreover enforce obedience as well as issue mandates—this "vast fabric" is very displeasing to the anarchist, who seeks to reduce everything in it to a "simplified relation." Nothing, indeed, could be more simplified than his "ideal." It is even more simple than "God, the Bible, the conscience of the individual man." It is merely "the conscience of the individual man." This we are accustomed to describe as "anarchy," or "lawlessness." What possession is more indefeasible than one's conscience? Nevertheless, we recognize that such a "simplified relation" will beget confusion and not simplicity of life. Apply this parable to the "vast fabric of belief, practice and worship which the hosts of Popes, doctors, schoolmen, founders of orders, the saints and sages in all their classes and degrees, had with strong brains and devout hearts built up." That fabric was "simplified." But was the result Simplicity or Confusion? To-day over two hundred millions of people form one body and one spirit under that "vast fabric," while not one-half of that number are distracted into scarce numerable bodies because of their adhesion to a principle of simplification which is only a surface one; which seems almost as "large and dignified" as that simpler one of the anarchist; and which has introduced into the Christian unity which it

"simplified" an indefinitely large number of warring beliefs, practices and worships.

My letter was not printed—I scarce should expect that it would be; but instead I received a very courteous reply from the editor, in his own handwriting, stating his reasons for not publishing it. It ran as follows :

MY DEAR SIR :—The —— regrets that anything should appear in its columns that could or would offend the sensibilities of any of its readers ; but a careful review of the paragraph to which you object does not seem to me to question any belief or impugn any faith or faithful. It gives all honor to the founders and fathers for their " strong brains and devout hearts."

I do not think it is "a polemical" proposition, and the —— hesitates to give it that importance, or to make it a matter of " polemical contention."

For these reasons I beg leave to return your favor of the —— instant, regretting that I must do so. With the sincerest assurances of my personal regard, I have the honor to be

Very truly yours

My object had been attained. It is very clear that the editor neither could afford to acknowledge the oversight—if such it was—involved in printing the paragraph ; nor could he give room to my communication, for that would really invite a reply, and—lo ! a Controversy ! But I have no doubt that my letter was shown to the editor of the "Sunday School Lesson" column, and doubtless both surprised and warned its compiler. I had objected to the *least objectionable thing possible*—an extract from an article in the *Century Magazine* by John Morley, who doubtless would himself be surprised that any one should find fault with such utterances. But in all this, one thing became clear, namely, the watchfulness—sensitiveness, if you will—of the Catholic reader, and this was enough for the occasion. I am vain enough to think that the editor himself was enlightened, and that is much. However, I prepared an answer to his reasons as given in his reply, and couched my argument as follows :

MY DEAR SIR :—I have your favor of yesterday, enclosing my animadversions on the paragraph entitled "The Keyword to the Reformation." I beg to acknowledge the courteous terms in which you state your reasons for not publishing them.

You remark that a "careful review of the paragraph" has not made it seem to you "to question any belief or impugn any faith or faithful." In answer to this, I venture to say that history seems to indicate to Catholics that the religious revolution of the 16th century, which impugned Catholic doctrine, cannot be said to have possessed the "moral core" asserted by the paragraph; but on the contrary that its core was immoral in doctrine and, according to the admissions of the "Reformers" themselves, patently so in practice. The paragraph also assumes that before the "vast fabric" of which it speaks had been reared, there had existed the "ideal of a single simplified relation—God, the Bible, the conscience of the individual man, and nothing more nor beyond," to which mankind was "brought back" by the pseudo-Reformation. Now, if all this may go unchallenged, the inference must be that the Catholic Church, which has bated not one jot or tittle of the doctrine and morality taught by it in the sixteenth century, is still a "vast fabric" that keeps mankind from the "single simplified relation" of some preceding epoch of Christianity—a relation to which men were "brought back," in the words of the paragraph, but any statement of implication to this effect, the Catholic must perforce regard, not as a wound to his sensibilities, but as an offence against the truth—an impugning of his faith. That sectarian journals, in defence of their position, should make such statements or implications, does not offend him; but that a non-sectarian journal should give them currency—this must seem to him a participation by neutrals, to whom he has given no provocation whatever, in a partisan, however immemorial, attack on his faith.

I regret that the —— should have published such a paragraph; but I still cherish a hope that what I have just said in this letter to prove that such a paragraph is a questioning of the belief and an impugning of the faith of some of your readers, may have the effect of modifying your opinion that its publication was justifiable.

I am, with great respect,
Very truly yours,

This second letter was just a trifle sharp, and assailed somewhat vigorously the immemorial infallibility of editors. While I still carried it around with me, hesitating whether to send it or not, I came across the gentle reminder contained in an editorial of the *Hartford Courant*, published about the time I was composing my "sharp letter":

A successful business man of a neighboring city used to say to his clerks: "Never write a sharp letter. It only makes the other fellow mad, and it does no good except to relieve your feelings. Write a brief, firm letter, but don't try to be sarcastic." There is a good deal of truth

in the advice, and we question whether a sharp, saucy letter does even relieve the feelings of the writer. It has the effect of working him up to a greater pitch of irritation. Especially in discussing public questions, an objurgatory manner is useless or worse.

This is wisdom ; and I concluded not to send my letter ; but I found little consolation, nevertheless, to my vanity in the constantly recurring reflection that I was now become like to another Mr. Toots, the young friend of Paul Dombey, who used to write long letters to himself !

My long reverie has led me up to the following tentative conclusions :

I. That letters should be written to editors. If they appear in print some good is done for our cause, for a large number of readers whom we dare not otherwise hope to enlighten, will peruse our argument and learn something of the Catholic side in religion. Arguments that seem to us too commonplace to put forth will prove to them revelations and scarce credible assertions—for if the ignorance displayed by professed students and writers on religious topics is so profound, what must be the spiritual and intellectual darkness of the “man in the street”? If, however, our communication be not printed, that will be so because the editor has read it ; and at the least some little rays of light will have struggled in through the dusty panes of his sanctum ; and although his sense of infallibility be not weakened one jot, still it will have been led to contemplate broader horizons—and that is great gain.

At the very least, it may be said with assurance that nothing is lost by writing such letters. “What?” my gentle reader may exclaim, “nothing is lost? Is not time—is not labor lost?” Frankly, I confess that, to my mind, Catholics have esteemed too highly their time and labor in their neglect of a ready *propaganda* offered to them by the daily press. But I will urge my plea with an argument crawling on the lowest of planes. I will consider merely the fruit of personal gain, to “the Cause,” and I will ask : What can furnish us with a readier answer to the inevitable slurs, misconceptions, objections, to our faith, which ingenuous Protestants are perpetually displaying even in friendly intercourse with us? If

we have brought our wits to bear definitely and consecutively and logically on the construction of the best possible "retort courteous" to a printed misstatement, we are assuredly well prepared to give a ready and pretty full and good-tempered answer to the conversational ones. But if we shall merely have read the defense put forth in Catholic books, we may easily find ourselves in a maze of half-remembered and ill-understood arguments, arguments which will gain nothing by our confused presentation of them. Again, by the effort of thinking and writing, we beget a clearer, deeper, and more satisfying conception of the dignity and reasonableness of our beliefs. We are transformed from laggards into chivalrous champions. In illustration of this, I venture to refer to an experience of my own. In a collegians' debate it fell to my lot to defend a certain position. My effort at reasoning—such as it was—succeeded in converting me to a practical, and not a merely theoretical, adhesion to the principle for which my brief contended. If this result was achieved in a debatable question concerning which I had had no previous convictions, what gain may the Catholic apologist not hope for in a question of his very religious faith?

But how should "letters to the editor" be written? I conclude:

II. That the style must be of the best attainable as far as rhetoric, logic, accuracy of facts, and politeness and good-temper are concerned. I can not put my beliefs in this matter better than by quoting again from the editorial in the *Courant*, begging the reader to substitute the word "religious" for the word "political":

Of all irritating manners, the assumption of superiority is the worst. No one in America can speak as one having authority or dictate opinion to the people from the standpoint of education as an inspired prophet. Whoever tries to do so raises at once the presumption that he is not one of us, but an outsider from some superior sphere, superior at least in his own estimation. His words are of no avail; he is as one preaching in the wilderness.

In saying that polished sarcasm is in America absolutely useless, if not harmful, in political discussion, we do not, of course, exclude fun or humor, or even wit, if it does not assume the tone of the superior to

the inferior. There is certainly no stronger political weapon than humor, but it is not in everybody's armory.

An expression of honest indignation is not out of place in public discussions, if it is not based on the assumption of possessing the only copy of the decalogue and holding a monopoly of the sentiments of virtue. The people are continually looking for some one to feel confidence in, and they are continually making mistakes. But they will never feel confidence in a man, however cultured, who tells them in epigrammatic phrases that they are "mostly fools." That, as Mr. Dooley remarked, "Is a mane thing for any man to say." And it has the additional disadvantage of being untrue.

In conclusion, I should highly esteem the views of my readers—if haply such I have—on these two tentative conclusions of my long reverie.

OVERBROOK, PA.

H. T. HENRY.

BOOK REVIEWS

HISTORY IN OUR SCHOOLS.—An announcement for the department of School Text Book Reviews.

Our recent political history is not without instruction, and it would be well if we only learned the lesson which it teaches. The benefit of our experience should be secured to at least our immediate successors, and it is desirable to preserve and transmit it to more distant posterity. National disaster will be the inevitable consequence of national indifference to the warnings of historical science. A young and vigorous existence, together with boundless resources, has hitherto prevented any injuries to the general welfare which have not been easily and promptly repaired. But no prosperity however great and no confidence in our destiny can justify an experimental system of administration. Any policy based on these notions must, from time to time, be marked by serious blunders. These, it is true, would not soon prove fatal, but they would contribute gradually to lower our ideals of public characters. When our splendid traditions are forgotten errors will acquire the force of precedents, and it is not impossible that they may ultimately come to be regarded as a principal cause of our prosperity. Concrete illustrations of these observations will suggest themselves to every student of American history.

An accurate knowledge of economics and of public law would have made it possible for our statesmen to have examined in an humane and enlightened spirit every great question that has arisen during the generation just drawing to a close. This familiarity with political economy and international law, however, can be generally acquired in no other way than by a more intensive study of our history than it is customary for most educational institutions to require. No dependence can be placed upon a sufficient supply of "self-made" men, and until we can form some estimate of the frequency of their appearance we must submit to the guidance of leaders who have made themselves acquainted in their school and college

careers with the statesmen of the past. In the light of subsequent experience we can discover the limitations in the domain of constructive statesmanship of even the greatest among the founders of the Republic.

We assume at the outset that no branch of political science can be separated from political history, and the body of literature on this subject is becoming so vast that one who hopes ever to get even a fair knowledge of so ample a field must be introduced to the study at an early age. There are certain facts that can be easily and pleasantly acquired even in the most tender years. The advantage of a retentive memory at this stage need not be emphasized. The romance of discovery, of conquest and of colonization could be mastered in the first period of historical instruction. This knowledge could be confirmed and somewhat extended by the reading of judicious selections from the very ablest and most eloquent of our annalists, and, strange to say, it is in adorning these very features of our history that Parkman, and Prescott and Irving have employed their splendid talents. The advantage of an early acquaintance with these eminent stylists would also count for much in the domain of literature. The compilers of historical readers need not take a pessimistic view of the educational horizon, for the few watchers on the hill tops already perceive and announce the dawn of a new era. The primary grades in both the public and parochial schools could and should place behind every boy and girl almost the whole of this phase of our history.

An account of wars and the causes and results of wars would entertain pupils of the grammar grades. This to be supplemented, of course, by a suitable narrative of our wonderful industrial development, and a brief outline of the contests of political parties. The average pupil on leaving primary schools will then possess a good, serviceable skeleton of his country's history. With this nucleus of information he will be prepared to pursue a course much more thorough than is ever attempted in even the best of our secondary institutions of learning.

The high-school and the college course, with the preliminary training indicated, could be devoted exclusively to special studies in political, and general instruction in constitutional history. The monetary legislation, the tariff legislation and the industrial development of the nation should become familiar in the secondary course. Popular biographies of a few leading public characters like Franklin and Washington, Hamilton and Jefferson, Marshall and Madison would afford both recreation and instruction to our high-school and college students.

Finally the undergraduate years of a university career could be employed in an examination of eminently practical subjects like public finance, public law and constitutional history. These branches, together with economics and political science, are now reserved almost exclusively for graduate students in a few of our best universities.

With these introductory remarks we desire to announce a purpose to submit to our readers in the succeeding numbers of this bulletin some considerations on the methods of historical instruction which prevail in American schools and colleges. The plan proposed will lead us to examine the text-books now in use, and in our reviews to offer such suggestions as appear to be required. A list of the volumes already received is inserted below.

If this announcement of our purpose should tend to disturb the repose of any reader who believes that such an inquiry would be a piece of presumption in a Catholic publication, it is only necessary to remind him that in England as well as in continental Europe, the great architects of constitutional liberty have knelt at Catholic altars.

BOOKS RECEIVED.

From the American Book Company.

Outlines of Universal History—Fisher.

School History of the United States—John Bach McMaster.

Barnes's General History, Ancient, Medieval and Modern.

Barnes's Primary History of the United States.

A brief History of the United States—Barnes.

From D. C Heath & Co.

Aids for Teaching General History.

Studies in Historical Method—Barnes.

Sheldon's General History.

Sheldon's History—Teacher's Manual.

Sheldon's American History.

Sheldon's American History—Teacher's Manual.

McC.

HISTORY OF EDUCATION.—Levi Seeley, Ph. D.—American B'k. Company.

No Catholic teacher can subscribe to the unsound pedagogical principles of Compayré, or admit his judgments, so frequently unjust, concerning Catholic influences in education. Unfortunately, Professor Seeley proves himself an ardent pupil of Compayré by the many and lengthy quotations which mar the pages of his "History of Education." In fact, if the author had given larger expression to his own views, rather than burdening his pages with the opinions of Gabriel Compayré, Robert Herbert Quick, Draper and other unphilosophical writers, the American Educational world might have been favored with a text-book better adapted to the needs of the Normal School student. There are several chapters of the book in which the main blemish consists in injudicious quotations. For instance, the only objectionable passage in the chapter on "The Crusades as an Educational Movement" is the concluding statement, which is a quotation from Cramer. Again, it is to be regretted that Professor Seeley does not exhibit in the body of his chapters the same fairness that is frequently noticeable in the summaries at their close. At the end of the chapter on "Monastic Education" the author enumerates quite correctly and fully the benefits conferred upon civilization by the monasteries. Yet in the opening paragraph of the same chapter he informs us that as the monasteries were the result of the ascetic spirit, and their teaching was based upon authority and not free investigation or original research ; that thus—"There was introduced into society a principle that impeded progress for a thousand years."

Such statements proceed from the Protestant belief that the submission to authority in dogmatic truths places a barrier to scientific and educational progress. In the next paragraph the author imposes upon the Church a false worship of the Bible which in reality was of later origin and dates from the time when the Bible was made the sole rule of faith—and when theories such as the Mechanical Inspiration of Scripture arose.

While the author admits, in his remarks on Jesuit education, that "their educational system was by far the most efficient and successful of any during the Sixteenth, Seventeenth and Eighteenth Centuries" and points out that in the history of education the Jesuits were the first to recognize the necessity of special preparation for the work of teaching, we regret that in his criticism of Jesuit education he inserts one of the most offensive passages to be found in Quick's "Educational Reformers." It must not be forgotten that the book of Mr. Quick is the work of a Protestant clergyman, whose pedagogical insight was sometimes blinded by religious prejudice.

Professor Seeley has recognized and given due credit to Fénelon for his valuable contribution to the science of education. In the comparison which he makes between Fénelon and Seneca, the endearing and noble qualities of Fénelon are vividly presented to the reader. The important advances made by La Salle and the Brothers of the Christian Schools in educational methods, deserve a more elaborate consideration. Still the estimate given by the author to La Salle is just and his praise is unstinted. He calls attention to the fact that La Salle was the author of the simultaneous method and draws upon the "*Essays Educational*" of Brother Azarias to show the importance of La Salle's discovery. We are indebted to La Salle for three important contributions to education as Professor Seeley points out :

- I. The simultaneous method of instruction whereby a number of children of the same advancement are taught together.
- II. The first Normal School in history, established at Rheims, France, in 1684.

III. A dignifying of the teachers' profession by setting apart trained teachers who should give all their time to the work of teaching.

A sketch of the life and work of Rousseau, Basedow, Pestalozzi, Froebel, Herbart and Mann, completes the author's history of the last two centuries. We fail to find here a study of the "history and environment of the eternal, social, political and religious conditions of the people" of which the author gave promise in his preface. The progress of Modern Education is not due solely to the pedagogical labors of the few men who are included in the list of Modern Educators. The overshadowing importance which late writers give to Rousseau is undeserved. A man who could commit his five children to foundling asylums without means of identification lest his own comfort and plans should be disturbed by the presence of children, might be expected to propose pedagogical theories which Professor Seeley rightly calls "inconsistent, extravagant and visionary." Is such a theorizer, we ask, an Educator? It is the man who proposes a working, practical system as did La Salle, who is the true Educator.

The concluding chapters of Professor Seeley's book are meritorious in this that they give a concise, yet clear account of the present school systems of Germany, France, England, and the United States.

REV. WM. J. H.

"READING BY GRADES"—BALDWIN. AMERICAN BOOK CO.

We think that Mr. Baldwin may be congratulated on having achieved an unusual degree of success in ("Reading by Grades,"—American Book Co., New York.) We use the word "success" advisedly, for though the task is unambitious, the problem of constructing a suitable set of Readers is by no means as simple as might at first sight appear. The best proof of this is to be found in the frequent failures—in greater or lesser degree—made by most similar attempts. The skill, patience, and experience required in suitably grading a series of Readers, are in fact far from inconsiderable. Selections

must be included adapted to the gradually expanding mind of the young reader ; they must be such as, on the one hand, not to baffle his intelligence with their difficulty, and on the other, not to fail in affording a due measure of stimulation. They must, in an eminent degree, be of a nature to arouse his interest ; and here one of the nicest problems in child-psychology is encountered. Incidentally too they might add to his stock of information ; but here there is grave danger lest the compiler fall into the temptation to which so many have succumbed—that of loading the text with prosy lists of facts in the futile effort to teach a score of other subjects beside the main one of reading itself. This tendency has grown of late years to great proportions ; and the poor little sufferer has been fed with a Gradgrind diet of "facts," bolted—rather than eaten, making a veritable *rudis indigestaque moles*—resulting in a mental dyspepsia, and the inevitable aversion to all foods intellectual. As to this the motto might safely be "Oh ! reform it altogether ! "

But the aspect of this publication which most nearly concerns our readers is its religious one. The foregoing general remarks, however, could not well be omitted in a notice of the books, for upon such considerations is to be founded any estimate of the educational value of the series from a secular standpoint. Mr. Bailey has, we think, shown rare taste and judgment in his compilation. And he has to a surprising extent been able to make these booklets (for in point of size they are such) at once interesting, well-graded, and of high literary character. But he has been able, also, to solve approximately another difficulty—that of avoiding injury or affront to the religious convictions of his public, while not sacrificing the readability and interest of his selections.

We are here led to remark that Catholics would perhaps be wiser not to maintain too exacting or critical an attitude towards secular compends of English literature—under which class the more advanced grades of Readers may properly be classed. Such compends to be at all acceptable to the general public must be in the main representative of English literature *as it is* ; and the general hostility of the great mass of it

towards everything Catholic is notorious. But the text-book can hardly be expected to escape at least a tinge of this prejudice. To ask it to champion the cause of justice to our Faith is to require the impossible. The most that can reasonably be demanded is that proper care shall have been exercised, first, to exclude bitter invectives and the use of bigoted epithets; second, to guard against the admission of those injurious insinuations with which our literature is honey-combed; third, to give fair representation to Catholic authors and to accounts by Protestant authors of events and customs creditable to our religion.

A careful examination of Mr. Baldwin's books convinces us that he has very satisfactorily met these requirements. Most of his selections can be read by Catholic youths with safety and with profit; many, even with sympathy. The accounts of the character, the trial and the execution of Sir Thomas More, taken from different sources; De Quincey's sketch of Joan of Arc; the extracts from "*Evangeline*"; Mahony's "*Bells of Shandon*"; Pope's St. Cecilia ode, with the tasteful illustrative cut—are a few cases in point.

It is a pleasure to be able, in the midst of so much in the book-world calling for censure from the Catholic critic, to find a series of text-books earning praise as well for their pedagogical merits as for their freedom from the common blemish of a strong anti-Catholic bias.

C. P. H., M. D.

Historical Picture Gallery.



*+R. Gilmour
Bp. of Cleveland.*

RT. REV. RICHARD GILMOUR, D. D.,
Second Bishop of Cleveland, O. Born September 28, 1824; ordained August 30, 1852;
consecrated April 14, 1872; died April 13, 1891.

Historical Picture Gallery.



Thomas S. Preston

RT. REV. MONSIGNOR THOMAS S. PRESTON,
New York,

Born July 23, 1824; ordained November 16, 1850; named Private Chamberlain to Pope Leo XIII May, 1881; died November 4, 1891.

Historical Picture Gallery.



MOST REV. ANTHONY BLANC, D.D.

A short sketch of New Orleans.

MOST REV. ANTHONY BLANC, D. D.,

Fourth Bishop of New Orleans, La. Born October 11, 1792; ordained July 22, 1816; consecrated November 22, 1835; died June 20, 1860.

Historical Picture Gallery.



T. Mullen, Jr. Erie

RT. REV. TOBIAS MULLEN, D. D.,
Third Bishop of Erie, Pa. Born March 4, 1818; ordained September 1, 1844;
consecrated August 2, 1868; died April 22, 1900.

Historical Picture Gallery.



REV. ANSELM SCHMIDT, O. S. B.,
Born April 26, 1845; died July 7, 1873.

Historical Picture Gallery.



+ Augustin Verot
S. Bp. St Aug

RT. REV. JEAN MARCEL PIERRE AUGUSTE VEROT, D. D., S. S.,
First Bishop of St. Augustine, Fla. Born May 23, 1805; ordained September 20, 1858;
consecrated April 25, 1858; died June 10, 1876.

Historical Picture Gallery.



+Johannes Tuigg.

RT. REV. JOHN TUIGG, D. D.,

Third Bishop of Pittsburgh, Pa. Born February 19, 1820; ordained May 14, 1850;
consecrated March 19, 1876; died December 7, 1889.

Historical Picture Gallery.



*Rt. Rev. James Duggan
4th Bishop of Chicago*

RT. REV. JAMES DUGGAN, D. D.,
Fourth Bishop of Chicago, Ill. Born May 22, 1825; ordained May 29, 1847;
consecrated May 3, 1857; died March 27, 1899.

Historical Picture Gallery.

T L P 243.



GREEK BISHOP OF POLAND.

P. Giffert, ft.

Historical Picture Gallery.

T.I. P. 229



SLAVONIAN MONK.

Cf. Duflos, ft.

Historical Picture Gallery.

T. I. P. 232.



NUN OF THE ANCIENT ORDER OF ST. BASIL.

P. Giffert, ft.

Historical Picture Gallery.

T. I. P. 235.



NUN OF THE ORDER OF ST. BASIL OF THE EAST.

Historical Picture Gallery.

T I. P 222



P. Giffert, ft.
MONK OF THE REFORMED ORDER OF ST. BASIL IN SPAIN.

Historical Picture Gallery.

T. L. P 21g



P. Giffert, ft.
MONK OF THE ORDER OF ST. BASIL IN SPAIN AND ITALY,
WITHOUT THE COWL.

Historical Picture Gallery.

T. I. P. 214,



MONK OF THE ORDER OF ST. BASIL IN SPAIN AND ITALY,
WITH THE COWL.

P. Giffert, ft.

Historical Picture Gallery.

T I. P. 211.



MONK OF THE ORDER OF ST. BASIL OF POLAND.

P. Giffert, ft.

You can aid the American Catholic Historical Society in its work

St. Joseph's Academy

FOR YOUNG LADIES.



This Institution is pleasantly situated in a healthy and picturesque part of Frederick County, half a mile from Emmitsburg and two miles from Mount St. Mary's College.

Letters of inquiry directed to the

MOTHER SUPERIOR.

CONDUCTED BY
THE SISTERS OF CHARITY.

NEAR EMMITSBURG, MD.

ACADEMY OF NOTRE DAME

West Rittenhouse Square,
PHILADELPHIA.

Nineteenth St. below
Walnut.

THIS well-known establishment, intended both for Boarders and Day Scholars, possesses every attraction, being located in the most delightful section of the city—opposite West Rittenhouse Square. The Course of Studies is thorough, embracing all the branches requisite for a solid and refined education. A Partial Course may be taken by young ladies unable to follow the regular classes. The forty-first year of the Academy opens September 13th. For further particulars apply to the Sister Superior at the Academy.

Why do Homeless Boys Become Criminals?



Because they are without good example or a kind hand to guide them.

Prevention is better than cure, and our work is to prevent crime.

Remove the friendless boys from dangerous surroundings, and you will have no need of Reformatories.

Our work is one of common humanity and as such should appeal to all men.

Everyone can help in this glorious crusade. Join our Association.

Membership 25 cents a year.

During 1900 as a souvenir of the Jubilee we will present to our solicitors (to be used as a brooch or locket) an exquisite miniature, delicately colored and framed in gold, of our Divine Saviour.

For particulars send for our messenger.

St. Joseph's House for Homeless Boys,

727, 729, 731, 733 and 735 Pine Street.

REV. D. J. FITZGIBBON, C. S. Sp., Director

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

Mount St. Joseph's Academy

For Young Ladies
CHESTNUT HILL, PHILA.

Under the care of the Sisters of St. Joseph. The course of instruction is thorough and comprehensive—exceptional facilities for special students.
Also at the same place,

ST. JOSEPH'S SEMINARY FOR BOYS
to the age of eleven years.

For Catalogue giving full details apply to

THE MOTHER SUPERIOR.

GEORGETOWN UNIVERSITY WASHINGTON, D. C.

Under the direction of the Fathers of the Society of Jesus. One hundred and twenty-five Instructors and six hundred and thirty-four Students

THE COLLEGE

The Graduate Department offers to Graduate Students higher courses in Philosophy, History of Philosophy, Political Economy, Biology, General Literature and Philology, English Literature, German Literature, French Literature, Constitutional History, Elementary Law, Theory of Music, Chemistry, Mathematics, Mechanical Drawing and Descriptive Geometry.

The Collegiate Department. Four years' course in Classics, Mathematics, English, Natural Sciences, Philosophy, etc.

The Preparatory Department. Three years' course, preparatory to college.

The Medical Department possesses a numerous faculty of exceptional eminence, a building recently enlarged and supplied with every convenience for laboratory work in Anatomy, Chemistry, Physiology, Bacteriology, etc. A hospital is now in full operation.

The Law Department has a faculty composed of jurists of national reputation. It utilizes to the full the advantages which make the National Capital the greatest centre of legal learning in the United States.

The Astronomical Observatory. The staff of the observatory are chiefly engaged in original observation and research; but special students will be taken if qualified.

REV. JOHN D. WHITNEY, S. J., PRESIDENT

Here's a
Dollar For You

Send us three subscribers for the
ANGELUS MONTHLY

The only Dollar Catholic Magazine in the country, and we will pay you One Dollar. Your subscription may count as one name.

SAMPLE COPY OF MAGAZINE ON APPLICATION
ANGELUS MONTHLY PUBLISHING CO., 22 Clay St., San Francisco, Cal.

F. McMANUS, JR. & CO.
PRINTERS, LITHOGRAPHERS, BLANK BOOK MAKERS
and COMMERCIAL STATIONERS,

Nos. 19 and 21 North Sixth Street,
PHILADELPHIA.

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

TELEPHONE CONNECTION.



The Mack Paving Company

Contractors

Belgian Block Pavements

W. Va. Vitrified Brick Pavements

512-516 FIDELITY BUILDING

Philadelphia

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

CASTNER, CURRAN & BULLITT

Sole Agents for the



CELEBRATED POCOHONTAS
SMOKELESS
SEMI-BITUMINOUS

Coal



MAIN OFFICE

328 Chestnut Street

PHILADELPHIA, PA.

BRANCH OFFICES:

1 Broadway, New York.	70 Kilby Street, Boston, Mass.
Citizen's Bank Building, Norfolk, Va.	Neave Building, Cincinnati, Ohio.
Terry Building, Roanoke, Va.	Old Colony Building, Chicago, Ill.
4 Fenchurch Avenue, London, England.	

You can aid the American Catholic Historical Society in its work

PARKE'S

IMPORTERS

TEAS
COFFEES
SPICES

"UNMATCHABLE"

232-34 MARKET STREET
PHILADELPHIA

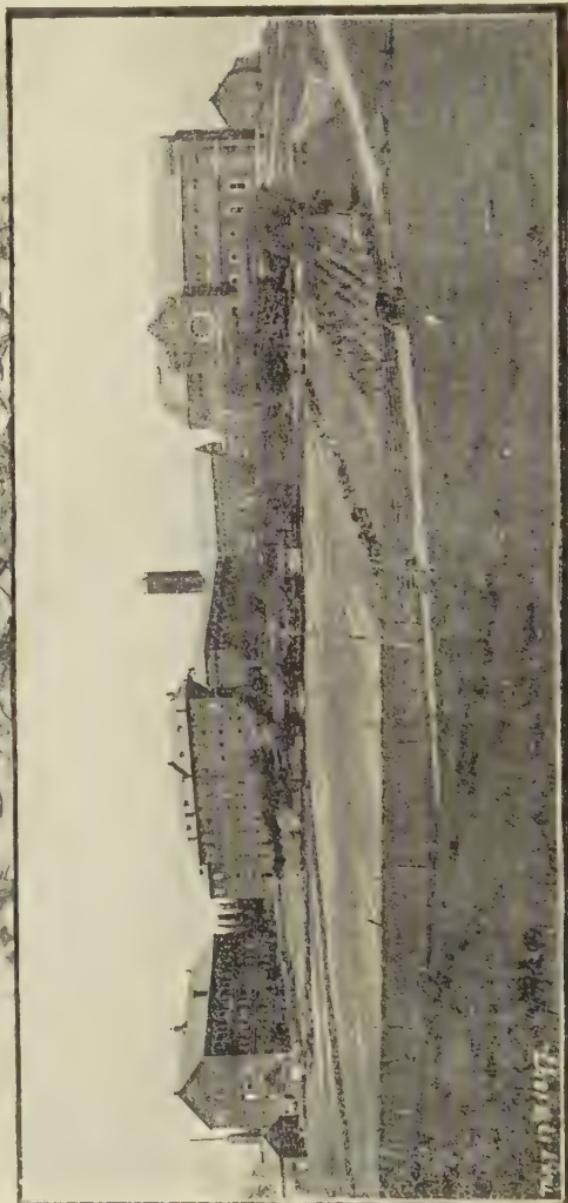
By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

St. Vincent's College and Theological Seminary

Beatty P. O., Westmoreland Co., Pa.

This Institution was founded in the year 1870, by Rt. Rev. Boniface Wimmer, O.S.B., and incorporated with powers to confer degrees by an Act of the Legislature on the 28th day of April, 1870. It is conducted by the Benedictine Fathers.



ST. VINCENT'S COLLEGE, WESTMORELAND CO., PENNA.

The location of this College is very healthy; the buildings are large, airy and commodious heated by steam and well lighted by electric lights. There are three distinct courses of study—the Ecclesiastical, the Classical and the Commercial. In all these, special attention is given to Religious instruction and a thorough Catholic training.

The students are divided, according to their ages, into three classes, each of which has its own study hall and dormitory, and is in charge of two Prefects.

Charges, \$200.00 a year, payable in advance.

For further information or Catalogue apply to

REV. GERMAIN BALL, O.S.B., Director

By purchasing from Advertisers in the Records.



Records
of the
**American Catholic
Historical Society**
at
Philadelphia

Published Quarterly by the Society

715 SPRUCE STREET, PHILADELPHIA

(Copyrighted, 1900)

\$2.00 PER YEAR

SINGLE NUMBER, 50 CENTS

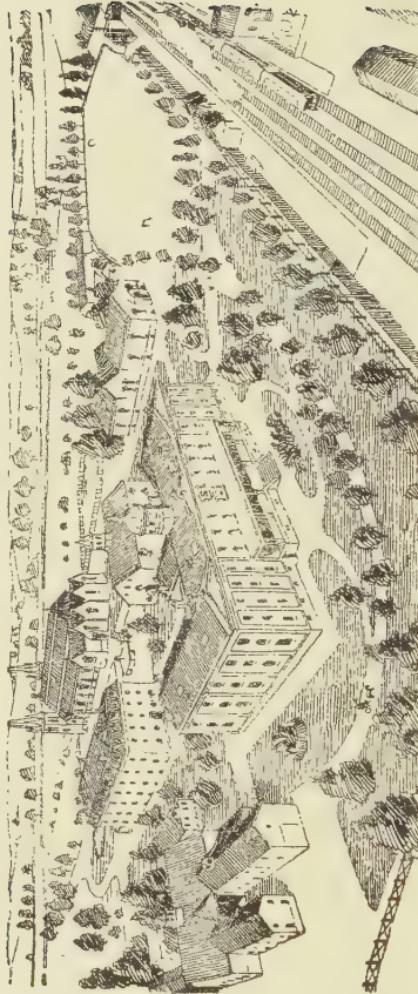
TABLE OF CONTENTS

	PAGE
Memoir of the Rt. Rev. James Zilliox, O. S. B., D. D., by Francis X. Reuss.....	257
Properties of the Jesuits in Pennsylvania, 1730-1830, by Rev. Thomas Hughes, S. J.	281
The History of St. Anne's Church, of Philadelphia, Pa. (Prize Essay).....	295
Goshenhoppen Registers of Deaths and Burials. (Fourth Series) By Rev. Thos. C. Middleton, D. D., O. S. A	303
America in the Consistorial Congregation's "Acta," (Eighth Series).....	308
Original Documents Relating to the Civil War (1863-1867), furnished by Francis X. Reuss.....	314
Letters Bearing upon the Foundation of the Sisters of Notre Dame de Namur in America. Furnished by Sisters of Notre Dame.....	320
Selections from the Correspondence of the deceased Mathew Carey. (Ninth Series).....	338
Unpublished Letters	351
By-Paths of History	357
Notes and Queries	368

ILLUSTRATIONS

Rt Rev. James Zilliox, O. S. B., D. D. (frontispiece)	206
St. Anne's Church, of Philadelphia	369
Rt Rev. John Timon, D. D., C. M	370
Rt Rev. Sylvester H. Rosecrans, D. D.....	371
Rt Rev. Henry D. Juncker, D. D.....	372
Rt Rev. Augustin M. A. Blanchet, D. D.	373
Rt. Rev. Martin Marty, D. D., O. S. B.	374
Most. Rev. Peter Richard Kenrick, D. D.	375
Rt. Rev. Augustus M. Martin, D. D.	376
Rt. Rev. Caspar Henry Borgess, D. D.	377-384
Illustrations of Religious Garbs.	377-384

AUGUSTINIAN COLLEGE OF VILLANOVA



NEW AUGUSTINIAN COLLEGE, at Villanova, Pa.

Within the ensuing year we expect to have the above new building completed. It will contain lecture rooms, well equipped physical and chemical laboratories, a large gymnasium and many private rooms for students of the advanced classes.

Athletics of all kinds are encouraged. Send for a prospectus.

TERMS MODERATE REV. L. A. DELUREY, O.S.A., President

COURSES
CLASSICAL
SCIENTIFIC
COMMERCIAL

Twelve miles
from Phila-
delphia, Pa.

You can aid the American Catholic Historical Society in its work

The Beneficial Saving Fund Society

OF PHILADELPHIA,

1200 and 1202 Chestnut Street.

INCORPORATED = APRIL 20 = = 1853.

Charter Perpetual.

OPEN FOR THE TRANSACTION OF BUSINESS

9 A. M. to 7 P. M. on Mondays and Thursdays.

9 A. M. to 3 P. M. on Tuesdays, Wednesdays and Fridays.

9 A. M. to 1 P. M. on Saturdays.

RALPH F. CULLINAN, President.

IGNATIUS J. DOHAN, Vice-President and Treasurer.

ANDREW J. KEEGAN, Assistant Treasurer.

BOARD OF MANAGERS.

Francis J. Crilly,	Arthur Hagen,	John A. Leslie,
Henry T. Coleman, LL.D.,	B. N. Farren,	John A. Dougherty,
Daniel Donovan,	Cockcroft Thomas,	Walter George Smith,
Alfred J. Murphy,	James J. Gillin,	Philip F. Heraty,
Jeremiah J. Sullivan,	Charles J. Gallagher,	Anthony A. Hirst,
Ralph F. Cullinan,	Michael Daily,	Peter S. Dooner,
Ignatius J. Dohan,	Michael P. Heraty,	I. J. Horstmann,
Charles A. McManus,	John T. Dohan,	Geo. W. Norris.
	Lorenzo M. Kieffer,	

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

THE LARGEST ENGRAVING HOUSE IN PHILADELPHIA



147-149-151 NTH TENTH ST.

THE LARGEST
PLANT
REPRESENTING
THE
BEST
ACHIEVEMENTS

OUR ARTISTIC
GROWTH
IS IN KEEPING
WITH THE
DEMANDS
OF THE TIME

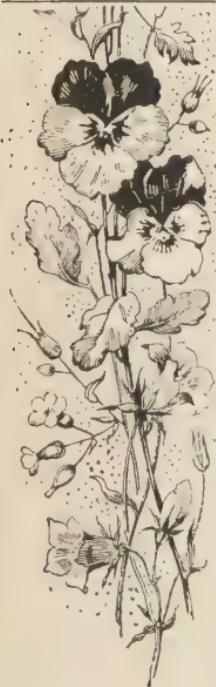
THE LATEST
PROCESSES
ENABLE US TO
PRODUCE THE
MOST LASTING
WORK BECAUSE
WE CONTROL
THE BEST

THE HIGHEST
DEVELOPMENT
OF THE
ENGRAVERS ART
IS FOUND
AT OUR
ESTABLISHMENT

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

TELEPHONE CONNECTION.



The Mack Paving Company

Contractors

Belgian Block Pavements

W. Va. Vitrified Brick Pavements

512-516 FIDELITY BUILDING

Philadelphia

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

JOHN C. F. TRACHSEL
HEATING ENGINEER

Heating in all its Branches

230 Arch Street
PHILADELPHIA, PA.



Sample copy of Magazine on application.

STATEMENT OF
*The Continental Title and Trust
Company*

At the close of business, August 31, 1900

CAPITAL (SUBSCRIBED,) - - - \$1,000,000

Commenced Business, March 14, 1898

ASSETS

Cash on hand and in Banks	\$284,787.91
Loans on Approved Collaterals	921,120.45
Investment Securities	
Stocks, Bonds and Mortgages	716,728.94
Furniture and Fixtures	8,545-45
Miscellaneous Assets, Accrued Interest, Title Fees and Costs	
Outstanding, etc.	38,190.54
	\$1,969,373.29

LIABILITIES

Capital Stock Paid in	\$250,000.00
Capital Stock received on account of New Issue	900.00
Undivided Profits	70,060.39
Deposits	1,552,066.50
Deposits, Special Settlement	96,346.40
Total,	\$1,969,373.29

OFFICERS AND DIRECTORS

T. M. DALY, President

JOHN McGLINN, CHAS. T. QUIN, Vice-Presidents

JOHN F. SKELLY, Sec. and Treas.

T. M. Daly, Samuel Alcott, John Devlin, Otto Wolff, Geo. W. Gibbons, M. J. Mallon
Owen Kelly, Alexander Simpson, Jr., Patrick O'Neill, John McGlinn,
Chas. T. Quin, Henry C. McDevitt, Edward Trainer,
Dr. Peter F. Moylan, A. C. Patterson

By purchasing from Advertisers in the Records.



James Zilliox, A.D.B.
(about - resigned)

MEMOIR OF THE RT. REV. JAMES ZILLIOX, O. S. B., D. D.

FIRST ABBOT OF ST. MARY'S BENEDICTINE ABBEY, OF
NEWARK, N. J.

(FIRST AMERICAN-BORN ABBOT.)

BY FRANCIS X. REUSS.

"Let these things be written unto another generation."

CHAPTER VI.

ESTABLISHMENT OF ST. MARY'S ABBEY, ELECTION FOR ABBOT, BLESSING AND INSTALLATION.

The origin of the church of St. Mary's has been given in a former chapter. Bishop Bayley of Newark, desiring to introduce the order of Benedictine Fathers into his diocese, and at the same time to provide for the German Catholics therein, did on the twelfth day of May, 1857, write the Abbot Wimmer expressing his wishes, and urging him to establish some of the Fathers there, offering them the church of St. Mary's. As early as 1855, Father Balleis had asked for an assistant from St. Vincent's, and had received one in the person of Father Charles, O. S. B. (Geyerstanger) one of the original band which had come over with the Abbot Wimmer in 1846. He had hoped to establish a body of Benedictines there, but to this the abbot did not agree, and he turned the church over to the bishop, going himself on a visit to his native country and to Rome. Bishop Bayley placed a secular priest, Father Martin Hasslinger, in charge. About this time the bishop communicated with Abbot Wimmer, and he sent in August, 1856, Father Valentine Felder, O. S. B., who purchased the

lots of ground adjoining the church property, for the purpose of building a new church. On November 1, 1856, he appointed a committee for this purpose. The new church was laid out 124 long, by 66 feet in width. Father Eberhard Gahr, O. S. B., was sent as assistant, in the winter of 1857, (Bishop Bayley had ordained him on March 17, 1857). And as has been mentioned Bishop Bayley, desiring to have a convent of Benedictine Fathers established in his diocese, expressed his desire to the abbot, and in that year (1857) he established a priory, under the title of "St. Mary's Benedictine Priory," placing in it three priests. The abbot also purchased three houses standing on High street, for \$8,000, on the site of which now stands the abbey.

In June, 1884, Abbot Wimmer petitioned the Pope praying, that the existing priories of Newark, and North Carolina, might be elevated to the dignity of abbeys. The reply granting the petition came in January, 1885. Notification was sent to all the Benedictine Fathers in the province, that is, to all abbeys and priories east of the Mississippi river, and appointing the week beginning with Monday, February 9, 1885, as a time for assembly in St. Vincent's abbey to proceed to the election of abbots for these new abbeys, and so on this day, and the next, there came more than a hundred of the members of the order who were entitled to act as electors. There were one hundred and eighteen thus entitled, in the province, most of whom were present. Electors must be of the ordained monks of the order of which the Abbot Wimmer was president, in other words all must be professed Benedictines. The nearly four hundred novices and lay brothers could not vote.

On Tuesday, February 10, they met in *Scrutinium*. Any voter may name a candidate, which candidate if he be present must immediately retire, whereupon his fitness for the office is discussed. There can be no electioneering. It is even forbidden that a voter shall say for whom they shall vote. The nominations being made, the convention adjourned until the next day—Wednesday—on which day Mass was celebrated in the abbey church at eight o'clock with a solemn invocation of the Holy Ghost, that He might guide them in a choice.

After which all the electors were sworn on the Four Gospels, that they would vote conscientiously for the best fitted candidate. Then a secret ballot was cast, a majority to determine it, no more than three ballots are taken. If there were no choice, the abbot would have the power to name the new abbot. This however did not happen. As Father James was chosen in the morning session, Rev. Oswald Moosmueller being elected to the North Carolina abbey, and thus on Wednesday, February 11, 1885, was elected the first native-born, and the youngest abbot in the United States, to be superior of the abbey and parish wherein he had been born and baptized. How few outside the monastery had ever heard of him. This gentle good priest who coming from Newark a child of twelve years returns a prelate with mitre and staff. How many of us out of the hundreds who knew him as a rosy-cheeked boy, exemplary and studious, yet bright and joyous; so young, and yet so imbued with the sense of the great purpose, he had in view, now contrasted the position he held, with that of the time when his sweet boyish voice in the choir at old St. Vincent's abbey, when he was known as *happy Jimmy Zilliox*. The approval and sanction of his election came to him from the Pope on June 10, 1885. And on the same evening he wrote me as follows :

" . . . To-day the Roman letter came. It was confirmed on April 19. I will see you in a few weeks, will possibly leave here about June 25."

On the 13th he again wrote :

" My plan is to leave here Wednesday 24th, get to your city Friday. I am bound to get to Newark by Saturday . . . by becoming Abbot I don't find my mind a bit more illumined, or my memory truer, or my soul improved. If I don't pray I'll surely be hurt by it, I never felt fitted to receive any notice from learned men, and so I think I shall meet them only—as it were—by accident, we'll meet soon, I'll keep you posted. Pray for me."

On June 25th he wrote :

" Will be with you Thursday 26, to go with you to Newark. Keep up your spirits you'll need them when you meet me, I'm dejected and quite cast down."

This letter enclosed an Invitation to his Blessing and Installation. It will be well, just here, to gain some idea of the thoughts which occurred to him before and during his election, and this can be best done through the medium of some of his letters to myself. And I may here state, that the writer had for many years before been honored by the confidences of this holy priest, and that this close friendship was never interrupted down to his last hour. I would not seem to be guilty of giving publication to his inner grief during this trial to his humble soul, and so I shall only give so much as shall be needed to establish facts, rather than parade that sorrow. On December 7, 1884, he wrote:

"In three weeks the election takes place. . . . James has no solid chances, thank God. I know James will be glad that no such burden will befall him. You'd better pray that he may not receive the infliction, and that others may be spared the same from him. A sorry old Abbot he would make with his notions of an Abbey. . . ."

December 12, 1884:

" . . . You readily see into my views of conducting a Religious House; they are not political enough.* I have not the natural courage to remove and keep down plenty of things that grow like weeds. . . . So depend upon it they'll never call me to sign myself '† James.' If I even touch your city I'll see you. . . ."

He came to Philadelphia in the last week of December, but hurried to St. Vincent's and gave a Special Retreat to the Sisters of Mercy at St. Xavier's convent, near there, from the last Sunday of that month until on January 1, 1885, wrote me, and I quote one sentiment:

" . . . And so you know my reasons, . . . whereas if priests are not heart and soul for God, they have no chance for success in their way, and are not likely to end even as respectably in their line, as do cobblers in theirs."

* The Abbot Zilliox desired most earnestly to retire to the Abbey at Monte Cassino, in Italy, because he did not see his ideal Benedictine Rule realized at St. Vincent's. The primitive observance was more to his taste, and this was the cause of any friction between himself and the good old Abbot Boniface, who was all leniency. P. James was more rigorous. And he was himself greatly surprised that so many elected to remain with him at Newark, and then came between him and his desire. I know also that he would have retired to Monte Cassino Abbey, had not a certain Jesuit Father advised him not to do so.

Again, on January 15th:

"Yesterday the briefs came from Rome, which means *go ahead* and elect new Abbots. And you will soon know that your friend James will not be banished to either place. There is a possibility that 58 votes out of 118 may go for me. But what do they want even to name me for? I'm so unfit for the office. I have not even the address an Abbot needs. . . ."

On February 4th he wrote:

"In a week some one will be Abbot. If God's Providence puts its finger on me, I pray His Holy Will be done. My choice would be a hidden life of prayer, manifesting itself only in helping blessed souls that look for spiritual help and would be saints if shown how. Pray . . ."

Again, on February 12th:

". . . It is as you wished it. I write in haste to say so. God pity me. I was chosen on the second ballot. I'll see you soon. . . ."

Then on February 22d:

". . . You are quite right. I have not much time for letters . . . I'd prefer to be alone to prepare for my new sphere, not so rosy as many might think. I'd evade it if it were not plain that it is God's design; and with His help, I'll spend my whole life in His Holy Cause. I'll probably stay here till Easter, and then I'll come to your city for sympathy—if you have any. . . ."

On March 11, 1885:

"I'm very busy; my election papers have not been sent to Rome yet, because Father Oswald has been tarrying over his refusal to accept North Carolina. I can hardly expect any return before May. . . . For every rose there are already three thorns."

I pause here to state that Father Oswald did resign, and Father Leo Haid became abbot in North Carolina. He was another truly sincere and pious priest; he needs not any good words, his works speak for themselves, and so I resume my quotations. Shortly before his blessing (July 15, 1885) Father James wrote me:

"I told you to remain, . . . It left me, however, more time to think and pray. I need prayer to stay my fainting heart; for it is true the nearer I approach to Newark, the heavier I feel. It is a hard place for me. I was hard worked yesterday, and to-day I feel quite sick from over strain. . . . God help me bear my burden."

The ceremony of blessing and installing the young abbot took place on July 22, 1885, in St. Mary's abbey church,

Newark, N. J. The invitations assured a crowded church, and, for this reason, all the space in front of the sanctuary rail, together with the front six rows of pews were reserved for the clergy, and even this did not accommodate the great number attending. The church was beautifully wreathed, and festooned with evergreens, groups of palms and ferns filled every available nook, baskets and nests of fine flowers hung from the chandeliers and gas jets, the sanctuary filled with the richest flowers. The clergy in their gorgeous vestments added to the brilliancy. The procession started at 9.30 A. M. from the rectory, preceded by the cross-bearers; monks of the order followed by monks of other orders and congregations. Then followed Monsignors George H. Doane and Robert Seton; next came Bishop Wigger, of Newark, with Bishop Becker, of Wilmington; Arch-Abbot Wimmer; Abbot Innocent Wolf, of Kansas; Abbot Alexius Edelbrock; Rev. James Corrigan, president of Seton Hall college; Rev. Dr. Hoelsher, of Buffalo; Father Thebaud, S. J., and a host of clergy. The abbot-elect followed in the rear of the procession, his head bowed, eyes cast down, and hands crossed on his breast, he followed with a slow and solemn step—not one glance about him. I know from himself that he did not see any of the decorations, and not one face, so deeply impressed was he with the solemnity of the occasion; he was only conscious that he was passing before the hundreds of people, all striving to get a glimpse of the new abbot. Many of them knew him as a child; many who loved him as a fellow-student, and as a brother priest. I have his thoughts as he passed up the aisle of St. Mary's, in a letter dated a week after the event.

"You saw me, [*he wrote*] but did you not pity me? Oh, my poor heart! What would I not have given to have been in your place. If I could have had my own desires my blessing would have taken place quite privately—I would'nt have forgotten to have asked you though—but oh the cross I was to bear, in my own native city, and all the good people doing me honor, who am I so unworthy. How much I underwent I'll tell you when we meet. Pray that my courage may not fail."

On entering the church the organ and orchestra struck up a prelude to the sung processional *Ecce Sacerdos*, by a choir of

nearly fifty voices, among whom was a sister of the new abbot. Reaching the altar, Bishop Wigger assumed his robes of office, and the choir sang the Litany. The bishop took his seat before the altar. The abbot-elect ascended the steps and knelt before him, and the oath was administered. The bishop then read the papal mandate. The assembled priests recited the seven penitential Psalms. The bishop blessed the crozier and placed it in the candidate's hand. The ring was blessed and placed on his finger. Following came the Mass. The sermon was by Bishop Becker, taking for his text: "You have not chosen Me, but I have chosen you; whatever you shall ask in My Father's name, I shall give unto you." After which Abbot Zilliox was *Mitred*, and given the Book of St. Benedict. Then he, with two assistant priests, walked down the aisle, giving his blessing on all sides, while the bells were ringing, and the choir singing a grand *Te Deum*. After the service he gave an informal reception. The thoughts that crossed his mind are best told in his own words in a letter to the writer dated the next day:

"Newark, July 23, 1885 The Holy Ceremony is over. All say it was grand. I had two excellent Masters of Ceremonies so I had no trouble, and every one tried his best. Of course you could see better than I could, I suffered but I could not gaze about. I feel unreal with Ring, and Cross, and Staff, and the title is too much for me, but I must make it real as best I can. I could better say to you what I want to say than write it, but you vanished so soon, however you have here the first letter I have written since I can sign myself, as a Blessed Abbot,"

CHAPTER VII.

FROM INSTALLATION TILL DEATH.

"August 1, 1885. I am beginning to realize in more ways than one that an Abbot's life has much to annoy him, and draw his thoughts away from the whole duty to God. And you know my Idea of my whole duty. If I could have conscientiously shirked the office and buried myself in a cell, I should have been happier. I might have lived and died, and been pleasing in the sight of God."

His charity extended to all the sorrows and troubles of the most entire strangers, and his heart went out to them:

"You" [he wrote on August 20th] "have more acquaintance with the outside world and will help me in a little charitable matter I will write you about in a few days. . . ."

On the 24th, the trouble came:

". . . I am so busy, and I hurry to ask you to find out for me if there be any Catholic institution in the United States for the teaching of the *Blind*. I want to find one for a poor woman who has a blind son of about twelve years of age. . . ."

And again:

"You ask me how I carry my honors. Dear me! of honors I don't get time to think, and the cross is heavy,—awfully heavy, and no prospects of getting lighter. May God preserve me, or deliver me in any way pleasing to him! I have no secretary to read letters, so you may write freely. Sometimes I ask one of the Fathers to reply to business letters. When do you expect me in Philadelphia? I can't set any date, but I'll get there soon. . . ."

In September he reached Philadelphia, at 6 o'clock P. M., *en route* from Wilmington, Del., to St. Vincent's, on business of importance, and it was not necessary to be assured by himself, that the office was wearing on him. I suggested that he was not doing himself full justice, in allowing his personal desires to bear on him so heavily. He replied:

"God has his Providence in all things, and surely he wants to chastise me for something by exposing me to the buffets of the life I am compelled to lead. I need patience and gravity."

He grew worse, and on November 20th, he went south to be present at the Blessing of Abbot Leo, he was not feeling quite well, but he appeared to be better than he was a month before. I asked him if he were not more resigned to his honors; he replied :

"I am as happy as you please. You know I cannot seek the happiness I long for, in this world."

It was at this ceremony that he first appeared in full "Mitre, Cope, and Crozier arrayed." He remained in the south until December 1st, when he left for Baltimore, where he was on the 3d, and in Wilmington (Del.) on the 4th. The next day he was in Philadelphia, and on the 6th he left for Newark, and consequently I was not prepared to receive a letter on Decem-

ber 17th, stating that he was coming to our city to consult a physician :

"I'll be with you at your home this evening. Don't have any visitors there. I'm not in a condition to converse with any one else. You will understand. . . ."

And when I brought him from the depot I found he had not overrated his condition ; he seemed to be completely broken down. Consumption had laid a firm hold on him, but no word of complaint came from his lips, save the regret that he was unable to attend to his many duties. He returned to Newark on the 20th. Before Christmas I sent him a Christmas Greeting, on a card on which were prints of an owl and chantecler. It brought reply in his usual pleasant style :

"You sent me significant Birds, Owls and Roosters. Am I to be blind to a good deal, and at the same time be vigilant, perhaps even crow a little, but as yet I have no wings to clap. Come over Christmas, and we'll eat your Rooster, and talk old times over when we were not so worldly wise, and more happy."

In January, he intended going to the Wilmington church (O. S. B.), but on the 29th (1886), I received a letter from St. Michael's hospital, Newark, viz.:

"I entered here on the 23d, so I can't go, for I'm fast enough bedded here. My cough reduced me exceedingly, so that I had to seek shelter here just to get a needed rest, I'll be at my father's home in about five days."

February 21st (1886) he wrote again :

"Don't be alarmed, the danger is over ; my right lung is very weak since I had that attack of Pneumonia six years ago. I was more ill than I realized myself, an abscess on that lung which threatened soft'ning of it. Then I would have been a dead man. I leave hospital to-morrow. They say I look well, but I don't feel so. I shall go home, so far as danger goes I'm all right, I may run over to see you yet when I go to Wilmington."

He came and returned to Newark, and on March 3d, wrote me :

"Father Abbot Wimmer is here, I'm a very sick man, my trip to Wilmington did for me."

And a day later he wrote :

"Dear Frank, I did what I said I would do, my papers went to Rome November 16, last, because I feared I was failing, I'll be here yet till the end of April (1886), sure."

On April 1st, he left Newark to visit his friend Rev. Julius Foin, at Elizabethtown, Pa., where he remained, at rest, for about three weeks, when he came to my home on April 26th, returning to Newark on April 28th. On June 23d, he was first able to attend to any business. His physicians urged him as a last resort to go to Europe, he writes:

"My idea of going to Europe is entirely put out of my mind. I will not go. I don't think I'm such a necessity here, but when I'm away I'm not satisfied. You know, sometimes I have even the touch of the thought, 'Thank God, if I would die soon.'"

And again, October 3, 1886:

"I had to go to the Hospital again August 30, hence my silence. I stayed there till September 29, when I went to St. Vincent's, I am very frail, and on that account I'll winter in Alabama. I will be with you Monday October 18, at 3.15 P.M. I want to arrange for some favors, and will take a day's rest with you, I made another attempt to resign and think I will succeed, I only gave my poor health as the reason. Then my future signature will be—

"P. JAMES ZILLIO—X, Abbot."

He, however, did not leave St. Vincent's until the 18th, and reached Philadelphia on the morning of the next day. In the evening I went with him to Wilmington, Del., where I left him. He stayed there until the 25th, settling some business; then to Baltimore. On the 26th he was in Washington, D.C., where he wrote:

"Old Maid's Hall—1010 I. street. I might have said Owl Maids Hall, for indeed there are Owls, all over, Owl inkstands, Matchboxes—Pitchers—book supporters—Cloths—Shades, etc. etc. all covered with owls. I reached here in the evening just in time for dinner (the right time for owls to dine). . . . To-day (27th) it is just four weeks since I left Newark. . . . This evening I go to Richmond to stay until November 10."

On November 5th (1886), being yet at Richmond, he wrote:

"Rejoice! on the very day I saw you last (October 19) my resignation was accepted. I sent it to Rome August 13. This relieves me of a burden beyond my power. I am willing to think that others may feel the relief too. I hope they will get an Abbot who will be a Man of God,

whom all will follow even as children. I have requested the Prior at the Abbey to send you my white Mitre, as a Memento. I used it only on the one Occasion—the Blessing of the Abbot Leo, on November 26, 1885. I'm very ill. . . ."

He was not, however, too ill to take interest in the proposed establishment of a congregation of religious women who desired to extend their order to America. On December 13, 1886, he wrote to Bishop Rademacher:

"Your kind letter of Dec. 6 . . . I would not trouble you but for the subject proposed in the letter which I enclose. . . . The Nuns in question would not, I think, be willing to abandon their present mode of life, which is decidedly contemplative, and, as much as is possible in our country, under strict *Clausura*, keeping the spirit of this law, whilst the letter of it cannot yet be enforced in the United States. I think the utmost they would do in the way of teaching, would be to have a select school, leaving the Parochial schools out of the question, . . . If they could secure their living, without being a burden to the faithful, and to the bishop of a diocese, such prayerful souls would be a source of blessing. Would you give a thought to the question; could you under conditions extend a welcome to such a sisterhood, . . . My health is improving, freedom from responsibility is, for me, better than medicines, . . ."

December 19th, found him at the Sacred Heart church, Savannah, Ga.:

"I arrived here to-day. The Richmond doctors advised me to go further South. I came here for several reasons. I cannot make up my mind to go to any place, sanitarium though it be, where I am not acquainted, to say nothing of my limited means (don't be startled—I'll let you know if I run short). My health is three trifles better than it was six weeks ago, but I'll never recover."

From the same place he wrote, January 6, 1887:

". . . I have not felt so well in six months. The doctor here says I have not a bit of consumption, but I need some months' rest, so every doctor says. I lead a very simple life here with Father Oswald; we meet and speak at meals and for an hour or so after supper. For the rest we are quiet. I drink a glass of wine daily; we eat regularly at 9, and 2, and 6.30. So I get rested nicely."

He said Mass daily, each morning at seven o'clock, until the end of February. On February 22d he wrote:

"I leave Savannah March 1. After March 10, address me at Huntsville, Ala.* I'll stay there until about April 20. My health is good, considering, but I shall never recover."

Here at Huntsville, he enjoyed the best health since 1885. He met several health-seekers who took great interest in him, but promptly on the 20th he left on his return to St. Vincent's, where he arrived by easy stages via Louisville, Ky., on the 29th. On May 19th, he went to Louisville to be present at the consecration of St. Anthony's church, and writes :

"I made the 465 miles trip with comparatively little fatigue. It was a test of my condition. I have improved very much at St. Vincent's."

On June 21st, he was in Chicago, where he remained for a week, going from there to St. John's abbey in Minnesota, getting there early in July, where he remained until September 25th. A letter from the Rt. Rev. Abbot Peter Engle, O.S.B., states :

"During this time I had ample opportunity to observe him; what I saw only increased my esteem and love for him. . . ."

On October 4th he was back at St. Vincent's, but the weather did not agree with him :

"I already feel the effects of the colder days. The winter may be hard on me. . . . I have no charge of any kind. . . . I will speak to Father Abbot as to what he thinks of another sojourn South, this winter. . . ."

On October 30th he writes :

"I'm physically broken down. . . ."

On November 30th he came to Philadelphia for a rest of a day or two, and then on December 5th was at St. Mary's church, Richmond :

". . . I'll go further South. Dr. Donnelly of Latrobe insists that I must go. I'm beyond cure. . . . I leave here December 7."

He reached Savannah on the 14th, and next day went to St. Joseph's infirmary, kept by the Sisters of Mercy. On the 16th, he wrote,

"I'm here, well cared for. . . . Poor, dear Father Abbot Wimmer is gone! Will they be able to find another as good? . . ."

* He spent five days as the guest of Madam C. D. Baratti at her health resort at Thomasville, Ga., before going to Huntsville.

During this year (1887) a circular letter had been issued by the Arch-abbot Giuseppe B. Dussmet, O. S. B, of the Cassinese abbey, at Catania in Sicily (later archbishop of that city), in which he made request of Arch-abbot Wimmer, for three professors for the College of St. Anselmo, Rome, and he names the following:

"Tre Professori si desiderano dalla Congregazione Americano-Cassinese, D. Giacomo Zilliox (a preferenza), D. Oswald Moosmueller, e D. Adalberto Mueller, tutti e tre del Monastero di S. Vincenzo, in Pennsylvania. . . ."

This document was signed and dated at Monte-Cassino, June 25, 1887. Father Adelbert was the only one of the three who went.*

On January 8, 1888, Abbot Zilliox left for Thomasville, Ga., a little mission in the Pine District of Thomas county, a well-

* REVERENDISSIMO P. ABATE !

Alla lettera circolare che Le mandai pochi giorni sono aggiungo la presente per darle speciale raccomandazione. La oblazione generosa che Ella ha mandato al Santo Padre per ajutare la costruzione del Collegio di S. Anselmo mostra pur troppo l'affetto della P. V. per l'Ordine di S. Benedetto e la venerazione che Ella ha per Leone XIII. Ed è per questo che in nome del S. Padre e per mandato del medesimo ora La esorto a compiere il resto, cioè a mandare Professori ed Alumni.

Tre Professori si desiderano dalla Congregazione Americano-Cassinese, D. Giacomo Zilliox (a preferenza), D. Oswald Moosmueller e D. Adalberto Mueller, tutti e tre del Monastero di S. Vincenzo in Pennsylvania. Se non tre, due certo Ella li spedirà, e su tale suo concorso il Santo Padre conta molto.

Due giovani studenti almeno, spero, rappresenteranno la sua Congregazione all'appertura del Collegio.

Mi dia il bene di suo riscontro e mi proponga per carita altri suoi Monaci capaci di dare lezioni.

Il Santo Padre fa per noi miracoli di generosità e di affetto. Corrispondiamo da veri Benedettini.

Mi farà giungere sua risposta, lieta favorevole, a Catania ove sarò il 28. Io vi starò sino a tutto Ottobre. Nel Novembre sarò di nuovo a Roma per affrettare l'apertura del Collegio. Con una grande diocesi e con 70 anni sulle spalle non oso presentare difficoltà ai voleri del Santo Padre.

Mi aiuti la P. V. Reverendissima in ciò che Le sarà consentito; il Signore e S. Benedetto la compenseranno dei Sagrifizi che sarà per fare.

Mi onoro dichiararmi con affetto e vera stima

Montecassino, 25. Giugno 1887.

Al Reverendissimo P. Abate D. BONIFACIO WIMMER,
Abate Presidente della Congregazione Americano-Cassinese.

Suo. Umo. Servo in G. C.

† GIUSEPPE B. DUSSMET,

Cassinese Arciabate di Catania.
(Later Archbishop of Catania).

known resort for invalids suffering from pulmonary troubles. The little chapel there was visited occasionally by Father Prendergast, of Albany, Ga. Here he stayed at the house of Madam Baratti until April 2d. During this time he said Mass each day in the house; a room was prepared for that purpose, adjoining his sleeping room. To these Masses came the friends of the family, and some visiting health-seekers, who were spending the season there. There they heard Mass and received Holy Communion. Madam Baratti conveyed the vestments, chalice, altar-stone, missal, and other necessaries from the little Chapel of St. Augustine, and returned them there for the Sunday Masses. During the Lenten season, which he spent there, he busied himself in visiting the various hotels at the place, soliciting funds for the purpose of supplying the chapel with the necessary Stations of the Cross, statues of the Blessed Virgin, St. Joseph and the Infant Jesus, a crucifix, holy water font, some candlesticks. He collected a few hundred dollars, and purchased the whole from Benziger Brothers, New York city, obtaining them for the people at a liberal discount; and with the aid of Mr. Jules A. Baratti, he labored hard to place all these things in position in the chapel. And when Easter came, and the little chapel was decorated with native palms, ferns and flowers, great was his delight, and so deep was the gratitude of the people that he has never been forgotten. The following testimony to his charity, since his death, speaks for itself:

"Our Church here is vastly indebted to good Father James, and the presence of his works of charity. The results of his great zeal still remain in our humble edifice, and will ever stand as a monument to the memory of this Holy Priest. I shall yet, I hope, commemorate his efforts, by erecting a memorial slab within the little church, and it will surely come to pass"

Early in April he left for Savannah, reaching there about the 12th, where he remained until the 20th:

" . . . You would be surprised to see me, I'm so much better."

In May, he was at Elizabethtown, Pa., with Father Foin, and from there he writes of his journey north:

"I reached Richmond April 21, Baltimore, May 9, here on May 11. If I thought Dr. —— could cure me, I assure you, I'd come to you . . ."

I had begged him to give me the pleasure of having an old fellow collegian, who had made *Consumption*, his special study, treat him, in Philadelphia :

"I use no medicines; [*he replied*] fresh air is my refuge, I'll stay here with Father Foin until 22nd. Then to St. Vincent's, if I don't sink."

On June 3d:

"I am very miserable"

June 13th:

"I will come to you in Philadelphia, leave here 20th (August) to visit my people in Newark, perhaps for the last time. Can you meet me on 27th?"

On February 5, 1889:

"Newark, To-day is the first time I did not say Mass, since October; my feet are swollen, and pain me considerably caused in part by Sciatic Rheumatism to which I have been subject for about eighteen years, but it is principally caused by my disease, aided by my almost continuous sitting, I am not bedfast, but must rest my feet, . . . I have got rid of my beard. I did that at Lebanon, (Pa.,) on the 28th day of August, just before supper, so I can't hide my pallid face"

In May, 1889, he was still at St. Michael's hospital, Newark, slowly getting better, when he intended to return to St. Vincent's. May 8th, he wrote :

"I am coming to your city, on Tuesday 15th will stay with you two days, I am very weak, and I want to avoid fatigue"

He reached this city, and after a two days' rest, went to Elizabethtown, and after a rest proceeded to St. Vincent's where he arrived completely prostrated in June (14th). He felt that he could not live long, and his mind was fixed on the final summons, which must end his sufferings :

"I have made known my final wishes, I have nothing to leave behind me, save dear friends, and to these I leave my blessing, and a hope to meet them in heaven. Honors are vain. I would rather die a poor priest, than as I was. Wait till the world is vanishing from your own sight, and then make your choice"

And indeed he had made all his final arrangements, even to writing a sheet of final instructions about matters which he desired to be carried out in case of a sudden death. These he handed to Father Oswald, who was then at St. Vincent's. I append a copy of these instructions, to show better the extreme humility and love which ruled his whole life.

- “ 1. Whilst I have no will to make, I beg to express a few wishes.
2. I beg to be buried at St. Vincent's, in case I die anywhere away from St. Vincent's.
3. I beg to be buried, as the simple priests of the Order are buried, i. e., without any prelate's insignia.
4. The Prelates of the Congregation (nearly all,) live so far away. That I would rather they would not undergo all the trouble of a long journey. If they say a few more Masses for me, it will do my soul more good than if they honored the funeral with their presence.
5. I beg that the following persons may be informed promptly of my death; my Father, 160 William Street, Newark, N. J., my sister, Sr. Evangelist, O. S. B., Erie, Pa.; Bishop Becker; Bishop Rademacher; Father Peter Dauffenbach; Rev. J. Edwards, N. Y. City; Rev. J. Foin; Rev. Wölfel; Rev. S. Preisser; Rev. P. Hölscher, D. D.; Rev. Andrew Heiter; Rev. L. Miller, O. M. C.; Rev. D. Laurenzis, Rochester, N. Y.; Rev. Ignatius Truig, O. S. B., England; Rev. Gilbert Dolan, St. Gregory's, Downside, Bath, England; Rev. President of the ‘ Priester Verein, Nicolau-Haus, Innsbruck; Ven. Sr. M. Pia Degli, Angelina, Kloster, Zew Anbetung, Innsbruck, Tyrol; Rev. Beda Adlhoch, O. S. B., Metten, Bav.; Mr. Francis X. Reuss, Philadelphia; Mad. C. D. Baratti, Thomasville, Ga.; Rev. Karl F. Karten, Wadstend, Sweden; Rev. Arthur Taponier, S. T. D., Cure de Carouge, Canton de Geneve, Suisse.
6. I beg everyone's pardon for all scandal I ever gave. I in charity embrace all, especially my confratres, I beg everyone's prayers.

P. JAMES, O. S. B.,

June 23, 1889.”

His existence was a miserable one. His appetite was gone, and for a long time he ate little but chocolate confections and figs, of which he was quite fond. In July he was able to leave his bed, but could make no exertion without great fatigue, and “ feels better when at rest.” On October 2d, he writes :

“ Worse than ever, expect a collapse in a few days, I wanted to go back to Newark Hospital, but I can't get a *Room* there, before November, and that means December of course.”

He reached there on December 14th, and writes :

"I have acceded to the Abbot's wish, and am here ; God alone knows how long I may linger, but I am utterly unfit to attend to duty."

On January 15, 1890, again :

"I am suffering much lately, I must resign myself to God yet more fervently that I may be able to stand what is awaiting me."

On April 5th, again :

"I am far gone, I'll let you know if I come within close danger of death."

Yet in that month he resolved to go back to St. Vincent's, and on the 28th he was at Hanover, Pa., with his friend Father Foin. His father accompanied him. From there he wrote me :

"I suffered from this trip by a two days' spitting of blood. I have barely strength to live."

On August 16th (1890), he wrote from St. Vincent's :

"I've been here, now three months and four days, but during that time I was in the Mercy Hospital from June 10, till July 14, where you visited me. My margin of strength is dwindling, I am compelled to lie down for any rest, sitting fatigues me, walk I cannot, I do nothing but say my office. I also with great effort say Holy Mass daily, I read as much as my easily wearied brain can stand, I'll let you know when I shall not be able to say Mass any more. I'm like a hermit. Converse is injurious to me. I must make great effort even to whisper. I expectorate much ; speech irritates and brings on my cough. In about six weeks I'll try to get through your city back to Newark Hospital, and my people, who can do much for me. Perhaps I ought to stay here and die"

But he came quietly and quickly to the hospital, and in September was removed to his father's house, from where he wrote me on September 21st : "Unusually weak, come." I found him quite exhausted, no voice, only a smile of welcome ; when I asked him if he felt any sign of early death, he formed the word "No," with his lips, and so, as my presence could only keep him excited, I left him, and heard of him through his sister, October 30th, who wrote :

"My brother is in a dying condition . . . he is past writing forever, asks me to write you. . . . He blesses you again, and again. Come if you want to see him alive."

He merely recognized me by a touch ; his whole mind was occupied in a preparation for death. In an adjoining room, was erected a temporary altar, whereon lay vestments and chalice ; here he had said Mass whenever he had felt able to do so. Thus he lingered on until December 31, 1890, when he died as the midnight bells were ringing in the New Year. His soul went out with the old year, freed from all the pain and suffering it had held for him and just rounding out the twenty years of his solemn profession. He was buried from the abbey church, Newark, on Saturday, January 3, 1891. So humble, so patient in suffering, so edifying to all who knew him, God crowned the life of his faithful servant, with a peaceful, happy death.

DORMIAT IN PACE.

A letter from Abbot Benedict, (a scholastic at St. Vincent's in the "sixties"), says :

"I am very sorry to state that I was not better acquainted with the Abbot James in those days. When I entered the scholasticate in 1865, he was already in the Novitiate, I had not even a chance to make his acquaintance. From there he was placed in the College, as Prefect of Studies. I saw him only occasionally then. Only after he returned from Rome, while I was assistant, at Allegheny City (he spent some weeks with us there) did we become intimate friends, friends according to the Heart of God. After his Resignation as Abbot, he came South, and spent some time with me at Huntsville, Ala. I never enjoyed nicer days in the company of one of my confrères than with him. In spite of his broken health he was so social and fraternal. In our recreation-hour after dinner and supper, he taught me many a thing in a jocose way, so that I might not take it seriously. Many things I learned in that way which were of benefit to me in my later life. But all his actions bore the stamp of a saint, and I was never so edified by the example of any man."

WRITINGS OF ABBOT ZILLIOX.

In 1880, there appeared from St. Vincent's abbey press, an *Album Benedictinum*, or General Catalogue of all the Benedic-

tine abbeys, priories, etc., in Christendom, of all their prelates, priests, clerics and novices, in Europe and America, together with an account of each abbey, etc., with dates of birth, professions, ordinations of all clerics, laics, priests, abbots, bishops, and cardinals of their order. The whole was written in Latin, and was the most complete catalogue of the order ever published. It was issued in two large octavo parts, comprising nearly 550 pages, without, however, giving the name of the author; but the simple initials to the dedication of the work, "P. J., O. S. B.," testified to whose patient labor and care we are indebted. It was compiled only during the hours of recreation. In speaking of it years later, Father Zilliox said:

"Might not the time have been put to so much better use? now that my days are short here on earth. I could so much need all that time to prepare for Eternity."

There is little known of other published works of his. He once pointed out to the writer some annotations he had made, and which were published, in some work the title of which I have forgotten. It was he who compiled the list of *Religious Orders* in the United States and Canada, with statistics as (1890) it has appeared in Hoffman's *Catholic Directories*. I believe there are no other works written by him. On January 14, 1886, he was elected a member of the AMERICAN CATHOLIC HISTORICAL SOCIETY, and in reply to a query regarding any writings of his, he said:

"The only works I am ambitious of, are Good Works. And even they might not adorn your shelves."

THE INSIGNIA OF ABBOT ZILLIOX.

The ring (the finest one) with which he was blessed abbot was presented him by Mr. Datzauer, of New York city. The crozier was the gift of Mr. Louis Truig, brother of Father Ignatius Truig, O. S. B. Messrs. Pustet & Co., dealers in vestments, etc., gave him his finest mitre. The handsome cross and chain which he wore were presented by his fellow-students at Innsbruck. The white mitre was given him by an humble admirer and friend.

He told the writer that he intended leaving his insignia at St. Mary's abbey, and I was surprised to learn that (in part) they had been promised to Abbot Benedict if he should be elected, and so I supposed that he thought that Father Benedict would succeed him. However, nothing was heard of them until Father Benedict was elected abbot of Cullman, when he wrote the Arch-abbot Andrew that he supposed he would needs

"Go to a tinman for a Ring, and a carpenter for a Crozier, being so very poor, etc."

The arch-abbot assured him he need have no concern for such things, and a few days later went to Cullman, Ala., taking with him the insignia which the Abbot James had promised, and the Abbot Benedict wears the ring and cross. The other ring and mitre, etc., are at Newark abbey. The white mitre he gave to the writer. His breviary is at the convent of the Benedictine Sisters, at Erie.

SOME ADDENDA.

In a note to a preceding page I have stated that the mother of Abbot Zilliox died August 24, 1870, while he was studying in Rome. I append some German verses composed by his companion Frater Xavier Baltes, O. S. B., about that time.

NACHRUF.

(An die geliebte Mutter meines Mitbruders Jakobus, welche am 24. August 1870 ruhig im Herrn entschlief.)

So ruh denn sanft in kuehler Grabeshuelle
Wo nicht mehr Schmerz dich drueckt und Erdennoth.
Zu frueh gingst du, doch es war Gottes Wille
Und Gottes Wille sei uns stets Gebot.

Des Todes Loos ist allem Fleisch beschieden,
Nichts bleibt vereint was hier auf Erden lebt;
Doch dass du schon so bald von uns hienieden
Scheiden solltest, wem haett es vorgeschwebt?

Wohl fuehltest du schon laengst des Todes Klauen
Dich fassen; ja, es war dein letztes Wort:
"Mein Sohn dies Antlitz wirst du nie mehr schauen,"
Als "James" beim Abschied von dir riss sich fort.

Der Herr schlaegt Alle, die Ihn treulich lieben,
 D'rumb hat bei dir die Ruthe nie gefehlt;
 Denn wie im Ofen das Gold man thut sieben,
 So die der Herr, die Er sich hat erwaehlt.

Seit Monden schon warst du ein Weib der Schmerzen
 Dein Leib war nur mehr Wohnsitz bittrer Pein,
 Doch trugst du Alles dies mit starkem Herzen
 Nie wolltest klagend du gehoeret sein.

Ein treuer Gatte und sechs Kinder stehen
 Mit rothgeweinten Augen um dein Bett;
 Mit unverwandtem Blick sie auf dich sehen
 Als wuerd dein Hingang schon verspaet—

Jetzt oeffnet sich dein Mund zum letzten Male
 Mit starrem Auge schaust du Alle an—
 "Ich scheide jetzt aus diesem Thraenenthale"
 Sprichst du, "hoert noch ein Woertchen von mir an"

"Fuer alle Lieb, die du mir je erwiesen
 Sei heisser Dank dir, edler Gemahl!"
 "Wir haben oft viel Kummer theilen muessen
 Auf Erden gibt's ja Leiden ohne Zahl."

"Du standst mir treulich bei in allen Muehen
 Warst mich zu schuetzen und zu troesten stets bereit;
 Halfst mir die Kinder christlich erziehen,
 Und theilstest mit mir redlich Freud und Leid."

So lang ich lebte war es stets mein Streben,
 Euch Kinder in der Furcht des Herrn zu ziehn;
 O dient Ihm treulich euer ganzes Leben,
 Nichts sollt ihr mehr als Schand und Suende fliehen.

Mein Dasein dauert nur noch wenig Stunden,
 Bald lieg ich starr vom kaltem Schweiss benetzt;
 Drum Kinder bitt' ich euch bei Jesu Wunden,
 Halt euch von allem Boesen unverletzt.

Wie wird mein Mutterherz sich freuen
 Koennt' ich meinen Jakob nur noch einmal sehen,
 Koennt' nur noch ein paar Blicke ich ihm weihen
 Ich wuerde ganz getrost von hinnen gehen.

Doch will ich nicht dem Hoechsten widerstreben
 Der aller Menschen Wege weislich lenkt;
 Will treulich Seinem Willen mich ergeben
 Drum sei Ihm dies Verlangen auch geschenkt.

Als Priester Gottes werd ich nie dich sehen,
 Mein theurer Sohn, Leb' wohl im fernen Rom !
 Denk' an mich, wenn du am Altar wirst stehen—
 Bet' auch fuer mich im heilgen Petersdom !

Jetzt faehrt der graus'ge Todesengel nieder—
 Ein Roecheln-noch ein Hauch-der Odem schweigt !
 Es schliessen sich die blassen Augenlieder—
 Dem morschen Leib die schoene Seel entflieht !

O wie kostbar ist der Tod der Frommen,
 Unsterblich ist sein Andenken beim Herrn !
 Nie wird sein sel'ges Loos von ihm genommen,
 Ihm scheint in Ewigkeit der Friedensstern.

Zwar bist du dem Naturgesetz erlegen
 Doch ist gekroent nich minder deine Bahn ;
 Zum Kampfe kommt ja noch der Segen
 Des heil'gen Vaters frueh genug heran.

Nun schau herab aus jenen lichten Raeumen,
 Wo jetzt dein Geist in ew'ger Klarheit strahlt !
 Ja schau herab hin auf die lieben Deinen
 In deren Herzen Schmerz und Trauer wallt !

An deinem Grabe steh'n sie einsam und verlassen
 Befeuchten es mit einem Thraenenstrom—
 Vor Kummer wissen sie sich kaum zu fassen
 Ihr Schmerz theilt auch dein Sohn im ew'gen Rom.

Ja steig' herab aus jenen lichten Hoehen
 Umschwebe sie und fluestre ihnen zu ;
 "Wir werden bald einander wieder sehen
 Im Lande ew'ger Freud und ew'ger Ruh'."

Drum ruhe sanft in kuehler Grabeshuelle
 Wo nicht mehr Schmerz dich drueckt und Erdennoth !
 Zu frueh gingst du, doch war es Gottes Wille,
 Und Gottes Wille sei uns stets Gebot.

*Monte Cassino, Unter Italien, am 4 October, 1870. "(FRATER) X.
 Baltes, O. S. B."*

The following is a free translation of a German letter of Rev. P. Hoelscher, D. D., of the diocese of Buffalo, a fellow student of Abbot James at Innsbruck. It appeared in the *Priester Verein* (published in the latter city), for May 19, 1891.

"Buffalo (New York)

MOST WORTHY P. REGENS: "You will have received notice of the death of an old 'Convictors', Father James Zilliox, O. S. B., the *resigned* Abbot of St. Mary's Abbey, Newark, New Jersey. All who knew him loved him because of his goodness of heart. In Innsbruck he was the Master of the 'Convictoren' and to his brethren in his Order a Shining Example. His great virtues were Love and Humility. He was strong in his hatred for sin. He was buried on Saturday, January 3. Bishop Wigger pontificated and the church was filled with the faithful, who knew him all his life.

With sincere greetings,

HOELSCHER."

At the same time was published the Elogium, issued by Arch-abbot Andrew Hintenach, O. S. B., on January 1, 1891, from St. Vincent's abbey, Pa.

I also append a free translation of the Right Reverend Abbot Wimmer's letter to the director of the seminary at Innsbruck, asking that Frater James Zilliox be received into the "Convictus" there, the German copy of which I received from that institution :

"MOST REV. AND MOST HONORED P. REGENS: I had sent to Rome two of my *Fratres Clericos* that they might be there well prepared to be sometime Professors in our Order, and for the elevation of Catholic education here. About that time, the Italian troops entered Rome, and I recalled them, and sent them to the Diocesan Seminary in Regensburg, where they, in that 'Lyceum' might continue. I desire that they should study Theology. They might do this at St. Vincent's under Professors already graduated from Rome, but the number of our Scholastics, and Clerics here, is so great, and our work so heavy, that we cannot devote enough time to our young men in order that they may be well grounded in their studies. I could also leave them in the Seminary at Regensburg, as the Lord Bishop and I are well acquainted, and he is very kind to me by his good will in the matter. But I wish them to become deeply versed in Theology, and to this end will give plenty of time to pursue that study of Dogmatic and Moral Theology with you, with the ultimate object at the end, to return

them to Rome, when order is again restored there, that they may graduate, meanwhile I wish that they may become good Religious, and that they may lead worthy spiritual lives; for this reason I intended sending them already last year to Innsbruck to take up their studies, and would have done so before if my numerous duties had not interfered with my intention. The names of these two clerics are James Zilliox and Xavier Baltes; the first has already made his solemn profession. In the holidays I allow them to go to Botzen-Greis, or to Metten. I give them into your hands in fullest trust, and will be delighted—if I should live so long—to receive them again, after your trust ends.

“With deepest Respect I am

“Your very Obedient Servant,

“BONIFACE WIMMER, Abbot.”

PROPERTIES OF THE JESUITS IN PENNSYLVANIA: 1730-1830.

BY REV. THOMAS HUGHES, S. J.

CHIEF SOURCES: PRIVATE ARCHIVES OF THE PROVINCE
S. J., MARYLAND-NEW YORK. PRIVATE ARCHIVES
OF THE PROVINCE S. J., ENGLAND.

III. CONEWAGO.

14. [From (i).—The copies by Father George Hunter of Father William Wappeler's Memoranda, described above, N°. 2—Doct. (a):

†

A COPY OF MR. WAPLERS MEMDM FOR CONEWAGO.

I got [a] warrant for 100 Acres at ye office of Philadelphia for w^{ch} pay'd £5 Pensilv C^{oy}.

Only 150 Acres are survey'd by Mr Cookson & 10 more are to be added in y^e platt according to y^e promise of Mr Smith Deputy Survey^{er}.

I pay'd for Officer's fees £2.2.6. y^e receipts of both I left wth Mr Polton as also y^e courses of y^e Land.

The warrant lies at Lancaster in Mr Cookson's office, from whence it must be got, when y^u intend to gett a pattent. The Land cost £15.10.0 p^t hundred, & Interest must be pay'd for is not paid yet. 50 acres or more of good land may be still added.

No quittrents are pay'd, nor any required untill y^e pattent is out, & then as I'm inform'd all are to pay'd from y^e of y^e Warrant. The Warrant is taken out in Mr Henry Neal's name.

Conewago chappel cost besides y^e planks £25 Maryld. C^{oy}. [Here doct. (b) adds all that follows:]

w^{ch} money is all paid by y^e Congregation. The List of y^e Benefactors, & of expences I left with Mr Sam Lilly, & y^e receipts in my desk.

The chalice at Conywago belongs to Bohemia; I left the chalice & Patent, I brought in, at Concord. The pixis of H: Oyls & for y^e B^d Sac^t: I left wth R^d M^r Shneider.

Courses of W^m: Wappeler's Land

The above mem^dm is a true copy of Mr Will^m Wappeler's hand writing taken at Conewago y^s 2^d day of Dec^{br} 1759

by me

GEO: HUNTER

I underwritten testify that y^e above is a true copy of Mr Will^m. Wappeler's hand writing.

MATHIAS MANERS.

†

N. B. The Surveyor promised to make an addition in y^e return consequently it will be more Land.

Vera Copia ut supra

Witness

G: HUNTER.

MATHIAS MANERS

[Again in Hunter's hand :—] Mr Thos. Cookson's receipt for thirty five shgs receiv'd of M^r W^m Wappeler on occount of a Survey made to M^r Henry Neale is dated at Lancaster y^e 13th of June 1744.

15. Besides the piece of Conewago property, in Henry Neale's name, and transmitted by will to Father Quin or to Father Pulton, another part came through a deed from William Digges, Henry Digges and Wilfred Digges, to the Rev. John Lewis, dated the 6th day of November, 1775, recorded 19th of May, 1776, York Co. Pa. In the deed, which is an original tripartite indenture, William Digges has "et ux" added; and the consideration is 600 pounds and 300 pounds of Pennsylvania money; in all £900.

Two other tracts were taken up as vacant land by Father Henry Neale and Father James Frambach, and passed by deed from John Digges and Henry Neale to Rev. John Lewis, recorded 10th of May, 1776. This deed too is tripartite; the consideration being 5 shillings to each, viz. to John Digges and to Father Henry Neale.

Father Lewis Barth, the agent and attorney of Father Francis Neale, conveyed to the latter, by a deed recorded in York Co., June 24, 1811, a tract acquired by him from Steinmetz. The Indenture witnesses that \$304.78 was paid to each of four persons, amounting to \$1219.12, for 20 acres, 51 perches.

Another accession was made in later years, beyond the period which we are considering at present. [All from (i)]

16. [From P.—Notes of Fr. John Lewis (?), on a double folio sheet of calculations & memoranda; endd: "Church Land". I transcribe only the following :—]

Surveyor's courses of "Neal's Land" . . .

Warrant to Joseph Kaufman.

Dated 23^d. May 1772

Rec^d fee £16.5.0 Currency, in Lieu [?] of £10 st^s for 200^a. of Land to be surveyed to him between Georg Kerbaugh, Fred^k. Wolf 2 others in Berwick C^o York C^o

[The summing up of the surveys—"Neal Land"—gives two pieces :—]

Containg 548 $\frac{1}{4}$ strict measure

Containg 89 $\frac{1}{2}$ strict measure . . .

[Amid the calculations are the following :—]

1775. Jno Digges & Henry Neale	}	548 $\frac{1}{4}$ strict measure
to		89 $\frac{1}{2}$ D°
Rev. Jno. Lewis		<hr/> 637 $\frac{3}{4}$

About year 1775

Warrant to Henry Neale

at £15 10 $\frac{1}{2}$ 6 [?]

Int to be paid for what is not paid

Int from date of warrant

1742 March 23—

for 100^a

Int from 6 March..[?]

adjoining Lands of Rob^t Owings & Diggs Choice

[Here follows a series of notes about the issuing of warrants ending :—

Warrant to James Frambach

50^a Land adjoining his other Land in

Mountpleasant . . . [?] York Co

Date 14. July 1762.

[Then there is a brief of title of land "including Digges Improvement" in the County of York, which in the fourth stage stands thus :—]

Wm. Digges	}	188 ^a strict measure
Henry Digges		part of 379 ^a
W. Neale [Winfred Neal]		also 28 $\frac{3}{4}$ ^a strict measure
to		part of 379 ^a
Rev. Jno. Lewis		Deed dated 6 th . Novr. 1775
188		
28 $\frac{3}{4}$		
<hr/> 216 $\frac{3}{4}$		

[According to Marshall's and DeBarth's inventories, under the head "Conewago," it appears that there were three tracts in the Conewago estate; that the largest was a part of Diggles' Choice, and was bought, latest of all, by John Lewis, through two deeds, one from William and Henry Diggles and Wilfred Neale; the other from John Diggles and Henry Neale; that the remaining two tracts had been taken up as vacant land; and that DeBarth had to pay \$300 to redeem the "two warrants for one hundred and fifty acres granted, one to Henry Neale and the other to James Frambach."]

17. [From 42.—One-half page 4to endd: "M^r Hardings advertisement to his heir"; autograph of Father Harding's:—]

**MEMORANDUM TO MY EXECUTOR & HEIR NOMINATED
IN MY LAST WILL**

Whereas Mr. Joseph Kaufman with some other Roman Catholick Germans, as will appear in their deeds in my Name, being restrained by y^e Law from purchasing in their own Name, This is to declare & certifie, y^t such Houses & Lands purchased in my Name are y^e sole property of y^e above say'd Germans, and y^t I have no right & Title to y^e same in justice & in conscience. This solemn declaration I make this 31st of Jan. 1769 & from under my hand & Seal

ROBERT HARDING, [*Here is his seal "IHS"*]

18. [From (g).—As the memorandum, just quoted, was before the Revolution, so the following is under very different circumstances, being dated after that event. The transaction seems to be the same as that recorded above N°. 16, in Father Lewis' notes, but the terms mentioned are different. Original indenture, paper folio, signed and sealed:]

I, Joseph Cauffman, of the City of Philadelphia, Gentleman, "in consideration of five shillings to me in hand well & truly paid by Robert Molyneux of the said City Clerk . . . grant, bargain . . . for ever, all my Right, Title . . . & Demand whatsoever of, in, & to a certain warrant, by me & for me obtained out of the Proprietary's Land Office for the Province of Pennsylvania," scil. on the 23rd. of May, 1772, "for the Quantity of two hundred Acres of Land, lying in Berwick Township, York Co . . ." May 25, 1781. Witnesses, Roger Flahavan [?], Adam Premir.

[Signed] JOSEPH CAUFFMAN.

[On the reverse:] Received the Day of the Date of the within Deed poll the Consideration Money within mentioned $\frac{1}{2}$ me

[Same witnesses]

JOSEPH CAUFFMAN

19. [1815, Feb. 21.—Archbishop Carroll to the Superior, Father Grassi, S. J., Balt^{re}. Feb. 21, 1815; 5pp. 4to. At this date, they were considering whether Conewago should be chosen for the novitiate. The Archbishop argues against it, urging four reasons. The first may be noted here, by way of illustration to some documents yet to be indicated :—]

With respect to a transfer of the Novitiate to Conewago, I have told you already, that I pretend to no right to interpose my opinion; if I had, I should be decidedly against it. 1. The estate there is quite insufficient: it is already heavily indebted, & the additional burthen on it would disable it from ever paying its debt. . . .

IV. PARADISE.

20. I put down at once the unimportant station of Paradise, in order to apply the illustration afforded by Archbishop Carroll's words, in the preceding paragraph. The case of Paradise, as bequeathed by Frederick Brandt, is quite typical in two points: first, as exhibiting the ineptitude, at least for Jesuit purposes, of devising provisions and trusts out of one's own head, and expecting the Society to walk in and fulfil them; secondly, as showing the ineptness of the popular voice for determining the meaning of any donation or trust whatsoever. Frederick Brandt's will did not pretend to create a trust; it gave 237 acres and one half, with 5 acres and 62 perches of a separate tract, all in the County of York, first to his widow, and then to the Rev. Francis Neale of Georgetown, "in fee simple"; but the devise runs on thus: "in fee simple in order to establish thereon as soon as convenient a school or seminary . . . or a school or Noviship. . . . It is my will & intention that this same devised property shall be for this purpose & no other whatever. . . . It is also my will that . . . there shall be two boys chosen by him who directs the said school or house & educated therein free of all costs or . . . they shall be sent to Georgetown College for their education, all the charges of which to be paid out of the revenue of said property . . ." And, out of the said revenues, Father Neale or his heirs will provide a chapel for common use, if the room now used for that purpose is to be appropriated to any other purpose. All this vast institution was to be educed from the

superfluous revenues of a 'farm, measuring 237½ acres, plus 5 acres & 62 perches. Fr. Lewis Barth, who was probably responsible for the whole of this devise, told Father Francis Neale, Feb. 27, 1811, that he was going to be made "heir in trust" of this property "worth at least £5,000." In 1821, Feb. 7, he tells Father Adam Marshall what further transactions had taken place at the same time; that Brandt wanted "to make a purchase of five acres of chestnut land a few miles distant from his place," and as his plantation "was to become the property of the Society he proposed to me to advance him the \$500 to make that purchase, or procure it for him. . . . I informed Rev. Fr. Fs. Neale who procured that money from the late Revd. Mr. Brook, it is about 8 or 10 years since." Hence the five acres, added in the devise, seem to have been Father Neale's own. Now, as the splendid farm of Conewago, consisting of some 500 acres, had yielded nothing whatever for several years, and was in debt \$3,000, though Father Lewis Barth was supposed to be the best priest-manager, in Pennsylvania or Maryland; and as the report from Goshenhoppen, with its 500 acres, was that the bailiff had just paid a visit; and wrote Father Marshall to the General at this date, "it is a tolerable good sign that the finances of a place are very bad, when these gentlemen [*the bailiffs*] make their appearance"; we may infer, what kind of a foundation was made for religion and education in the Brandt trust of Paradise. Frederick Brandt died at this time, in 1822. His will was recorded, Nov. 7, 1822, York County, Pennsylvania.

Then began the new development, incident, not only to a trust of this kind, but to property of the most absolute and independent title. As Brandt in his will had elaborately excluded all his cousins and relatives from the succession, in order not to excite jealousy, by favoring some rather than others; so Father Francis Neale must needs send an assurance to Mrs. Brandt, through Father Lewis Barth, that none of his blood-relations shall succeed to any property in his, Francis Neale's, name.* Then he has to give another such assurance

*1822, March 29. Fran. Neale to L. Barth, St. Thomas' Manor, to Conewago.

to the people at Paradise, since they fear for the future of this property, left for the support of religion. In 1840, the question with the Jesuit authorities is, how to get rid of the whole bequest, without prejudicing the interests of religion, if only the title can somehow be vested in the Bishop; because now the claim has come to be, that the will was invalid from the first; but, if that is proved, the congregation and the diocese will succeed to nothing. Bishop Kenrick is far from affecting the position of heir to the estate; yet, to save it for religion, he thinks of obtaining an act of the Legislature.

Here the people of the congregation had considered themselves the beneficiaries of what was really and technically a trust, though not precisely for their benefit. At Goshenhoppen, where there was no trust whatever, Father Augustine Bally reported about this same time: "There was always a vague report in our Congregation, that the Rev. Father Theodorus Schneider bought the lands for the use of Goshenhoppen Congregation, and, consequently, that they need not contribute for the support of the resident clergyman, as there is land enough for his support." At Lancaster and* Carlisle, at the two churches of St. Joseph's and St. Mary's Philadelphia, just as at almost every point in Maryland, the same restless claims were being put forward. They were always supported by one fact, which no one denied; that whatever the Society had acquired, under whatever title, was always for the benefit of religion. But this incontrovertible fact was far removed from the assumption, that it was vested in trust for the parties, whom the Jesuits just then were serving; or that it was held in trust for any parties, no matter of what category or denomination.

V. YORK.

21. [From E.—I find little regarding York, except the following deed to a Rev. Thomas Neal, 1809. viz.:

An Indenture of John Penn, England, & Richard Penn, brother of the other late Proprietor of Pennsylvania, through their attorney, John R. Coates, Philadelphia, on the one part, and the Rev. Thomas [sic] Neal,

* A. 7. Bally to the Provincial, Oct. 1844; f. 1 vo.

"Trustee for the Roman Catholic Congregation for the Borough of York" in Pennsylvania, of the other part, June 2nd. 1809, witnesseth that . . . in consideration of the sum of five shillings . . . paid by the said Thomas Neal, they, the Penns . . . have granted . . . "unto the said Thomas Neal, Trustee as aforesaid and to his heirs & assigns in trust nevertheless for the Roman Catholic Congregation for the Borough of York all that certain Lot or piece of Ground situate in the Borough of York marked in the plan of the said Borough number two hundred & ninety-five, bounded . . . it being the same Lot whereon a Chapel is erected . . . to have & to hold the said described Lot N°. 295 . . . hereby granted . . . the said Thomas Neal . . . to & for the only proper use . . . of the R. C. Congregation of the Borough of York . . . " Witnessed, recorded, etc.]

22. [From (i)—De Barth's inventory, described before :—]
4° Little-Yorck the deed is made in favour of Rd. M^r. F^{clis}. Neale by the present agents of the original proprietors.

23. [From (i).—Adam Marshall's inventory, described before :—]

VIII°. YORK

One lot on which the Church stands Deeded to Mr Francis Neale by the Agents of the Proprietor now in the hands of Mr John Koch Senr.

VI. HANOVER AND OTHER DEPENDENCIES.

24. [Marshall's inventory, just quoted, continues thus, f. 2vo :—]

To Conewago belongs 1st a tract of wood-land containing 30^a. 51^p lying in York County. Conveyed by John Steinmetz & others to the Rev^d Lewis Barth by a Deed dated 1st day of April 1811, not as yet recorded (N. B. the recording of Deeds is not essential to their validity in Pen^a.) Rev^d Lewis Barth conveyed this land to Rev^d F Neale by his Deed dated 19th of June 1811 recorded in York B. W. W. page 43 24th of June 1811

[De Barth's inventory enters the item thus :—]

6° Conowago . . . 5° a Regular succession of deeds for 20 acres of chesnut land, the last deed to Rd. Mr. F^{clis}. Neale bought by me.

25. [Marshall's inventory continued: "To Conewago belongs"] 2ly a Lot in the town of Hanover consisting of parts of lots numbered 93, 94 conveyed by Wendel Keller & wife in trust to Rev^d James Pelentz & 6 other lay-Trustees for a R. C. Church, all of whom are dead & have no Successors by the laws of Pen^a. it remains for the original purpose

[From A. The original deed, executed. Wendel Keller and Elizabeth, his wife, make over N° 94 lot in town of Han-

over, Co. York, for 5 shillings to Rev. Jacob Pellentz and six others, Members and Trustees of R. C. Congregation aforesaid, "in Trust for the use of the said Congregation." January 3, 1785. The land was originally part of Digges' Choice.]

26. [From (g).,—Lewis Barth, Conewago, Feb. 27, 1811, to Rev. Francis Neale, at the College at Georgetown. In connection with chestnut trees, he mentions the loss, through neglect, of 200 acres, which possibly are the same as the land conveyed by Kaufmann to Molyneux, May 25, 1781. See N° 18 above. Fr. Barth says :—]

Chestnut grows not on this plantation neither in all our settlements. many of our neighbours have made purchases of some acres for fencing. Rev^d. Mr Pellentz had received a Donation of 200 acres about 6 miles from here from a gentleman in phia [*Philadelphia*] but the land being then of little value he neglected to secure the right & others have taken up the land and invested their proceedings with all legal forms, so that there is no more possibility to get possession of it.

27. [From A.—The Resurvey of Bedford ; original deed ; Pennsylvania and Frederick Co. are joined together in the execution of this deed. Hence I note it here :—]

Feb. 28. 1777. This Indenture . . . between John Logsdon of Frederick County in the Province of Maryland farmer . . . & Charles Sewell of York County in the Province of Pennsylvania witnesseth that . . . Logsdon . . . in consideration of five shillings sterling & sundry & other services to him in hand paid [by] the said Charles Sewell . . . hath given all that tract or parcell being part of tract of Land called the Resurvey of Bedford, beginning . . . Containing two acres of Land more or less together with . . . [all appurtenance . . .] To have & to hold unto him said Charles Sewell his Heirs & Assigns for ever . . .

John Moale
Rez Hammond

John Logsdon

[In the acknowledgment before the Justices, Logsdon uses similar terms : "to be the right & estate of . . . Charles Sewell his Heirs . . . "]

28. [From (i).—Marshall's Inventory, as before :—]

III^o MOUNTAIN PLANTATION

This consists of 125^a. 133^p purchased by the Rev^d Mr Francis Neale from Jacob Starner [?] by Deed of Conveyance dated [blank] this Deed still remains in the Office at Gettisburg where it was left to be recorded.

Barth's inventory, (*ibid.*), is fuller, and seems to refer to Costelloe, who had something to do with Carlisle :—]

7° South Mountains. 125 acres whereon a church has been Built and for which I have paid \$500, the land is covered with fine pene & Chestnut timber & will pay itself in boards and rails in a few years. I was obliged to make the Purchase for fear and a well grounded fear of Mr Lostelli [*Costelloe?*] failing and the Church being sold at vendue to pay his debts. I have a deed in favour of R^d. M^r. F^{ols}. Neale.

29. De Barth continues and ends, as follows :—]

Near Milton. A Lot of two acres whereon a Log Church is erected a deed to R^d. F^{ols}. Neale

The above Tracts [?] are to my Certain knowledge belonging to the Society . . .

[Then De Barth adds in autograph :—]

2 Lots in the town of Northumberland opposite to the Academy.

30. The "above Tracts," in De Barth's inventory, to which he refers at the end as "to my certain knowledge belonging to the Society," are 1. Coshenhopen ; 2. in Philadelphia ; 3. in Lancaster ; 4. Little-York ; 5. Carlisle ; 6. Conowago ; 7. South Mountains, with the two acres "near Milton"; and to these he adds, 8. Northumberland town lots.

31. [Marshall's inventory, *ibid.*]

VI°.

Two lots in the town of Northumberland numbered 93 & 94 conveyed to Rob^t Molyneux by Reuben Haines the Deed is dated the 7th day of Novr. 1774, not yet recorded. In the same County and within about 13 miles of the above & one mile from the town of Milton is a lot of ground containg two acres granted to M^r Francis Neale by John Keffer the Deed is dated the 13th day of May, 1805. Recorded in Northumberland County office in B. N. page 102, 14th day of Oc^r. 1805.

32. [From (g).—As to Northumberland, the original parchment deed, November 7, 1774, endd : "Deed Reuben Haines & wife to Robert Molyneux. two lots in Northumberland", records the bargain thus :—]

. . . for and in consideration of the sum of thirty Pounds Lawful Money of Pennsylvania . . . grant . . . a certain lot or piece of ground, N^o 93 and 94 situate in Northumberland Town, County of Northumberland, Pa . . .

[From A. —As to Milton, the original deed witnesses that John Keffer and Margaret, his wife, transfer a lot of land in Turbet Township, Northumberland Co., Penna., scil. two acres, to Rev. Francis Neale, "in trust for the Roman Catholic Church and Society".]

VII. CARLISLE.

33. [From De Barth's Inventory, as quoted before :—]

5^o. Carleile one deed by indenture of Robert gouthri to Charles Sewal who is R^d. M^r Ch^s. Sewall's heir? I paid \$400 towards the Purchase of an adjoining lot under Condition of the deed being made to the R^d. F^{rs}. Neale.

34. From Marshall's Inventory, as quoted before :—]

V° CARLILE

This consists of two lots, one purchased by Rev^d Mr Charles Sewall from Rob^t Guthrie Jun^r, the Deed is dated the 5th Feby 1779 Recorded in Carlile B. E. Vol 1st page 304 5th day of March 1779 (Not known who is M^r Sewall's Heir his will is in the collection) Another was purchased by M^r Thomas Hagan for the Church of Carlile from Mr James Blaine & Rob^t Blaine Exec^r. of Ephraim Blaine by a Deed dated 16th of April 1817 [?] Recorded in Carlile B. DD. Vol. 1, page 23 the 14th May 1818. Mr Thomas Hagan assigned his right to the Rev^d F Neale by an assignment endorsed on the Deed which is recorded in Carlisle in B. E.E. Vol. 1st page 551 June 12th 1820 The above lot cost 300\$ which was obtained from the following sources. A Mr James Costeloe & Jeremiah Sulivan gave to Mr Pelentz a tract of land in Cumberland County a tract of land for support of the R C Priest attending Carlisle, Mr Pelentz conveyed this land to M^r Brosius by his Will who sold it to one Shatto Mr Barth found 120\$ of the proceeds of said sale on taking the management of Conewago which with 500\$ making 620\$ were applied to said church the former thro the Rev^d M^r Zocchi with which the pews in said church were erected & the latter thro Rev^d M^r Marshall with which the above lot was paid in part the rest being made up by subscription from the Congregation.

[We are not interested here in the correspondence respecting the above monies, scil.: Archbishop Carroll and De Barth, Oct. 7, 1807 ; Zocchi's receipt to De Barth, Dec. 1, 1807 ; George Metzger, Attorney-at-law, to De Barth, May 25, 1811 ; the same, Dec. 12, 1814, acknowledging receipt from Marshall of bonds from the two Shattos.]

35. [From N.—Original ; endd : “ Deed by Indenture—In Robert Guthrie the Younger to Charles Sewall—for a house & Lott in the Town of Carlisle ” :—]

. . . in consideration of the sum of Thirty pounds Pennsylvania money . . . Certain Messuage & Lott of Ground situate . . . in the Town of Carlisle . . . Pomfret St . . . in front . . . 60 feet, in Depth to the said alley 240 feet . . . plot N° 274 . . . To have & to hold . . . 5th Feb. 1779.

36. [From N.—“ Philadelphia City, Sst.” January 7, 1817, Jeremiah Sullivan certifies in an authentic instrument, that he and his partner, James Costelloe, gave the tract of land in Rye Township towards the support of the Rev. Pastor attending the Catholic Congregation of Carlisle, “ & by no means to be at the disposal of any Trustee or Layman (Laymen ?) of said Congregation.” Brosius, successor to Pellentz, had sold the tract. The money resulting from the sale is bound to be applied to the original purpose, in the way in which the Rev. successor of Brosius at Conewago thinks best. i page 4to.]

37. [From 42.—Original bond, endd : “ Bond Robert Blaine & And^{ew}. Carothers to Thos. Hagen.”]

Know all men . . . that we Robert Blaine & Andrew Carothers of the Borough of Carlisle are jointly & severally held . . . to Thomas Hagan of the same place . . . [in the sum of \$800 . . . 31st March 1817 . . .]

Whereas the said Robert Blaine by an article of agreement in writing dated the 4th. day of March 1817 for the consideration therein mentioned covenanted & agreed with the said Thomas his Heirs & assigns that a deed of conveyance in fee simple, clear of all incumbrances, the quit rents due & to become due to the Proprietories (if any) only excepted, for a stone House & Lot of Ground situate in Pomfret Street in the Borough of Carlisle, bounded by Pomfret Street on the North the chapel Lot on the West, a Lot of Allen Niesinger (?) on the East & a twenty foot alley on the South, containing sixty feet front & two Hundred & forty feet in length, should be executed by the Executors of the late Col. Ephraim Blaine dec^d. and delivered to the said Thomas on or before the first day of July then next.—Now the condition of this obligation is such . . . [In presence of Jn. Anderson.

Signed & sealed, by BLAINE & CAROTHERS.]

38. [From N. :]

Recd of the Reverent Adam Marchele Fore Hundred Dollars in part for a house & Lot of Ground on the Ect^t. of the Chap^l Purc^t by Me for

the use of said Chapel & Congregation of Robert Blain for the sum of Eight Hundr Dollars and Bind myself Ext Admin^t or Asines to Deliver the Deed of the said Lot to M^r Marchel for the use of the above Congregasian when the Ramning fore Hundred Dollars is Paid to me—

THOMAS HAGAN.

Carlisle Ap 22. 1817.

Tested John A. Black

Carlisle Ap 28th. 1818 Rec^d of the Rev^d M^r Marchel the sum of one Hundred Dollars for the Purches of the above Menchent House & Lot

THOMAS HAGAN

39. I may close this series of extracts with three statements made to the General of the Society, between 1822 and 1830. The first is a document drawn up by the Procurator of the Mission, Father Adam Marshall, and is entitled : "Statement of the present condition of the plantations & houses of the Society in the United States." It is dated Feb. 5, 1821. The second is a Memorial, signed by Father Charles Neale, Superior of the Maryland Mission, but drawn up by Father Benedict Fenwick, and intended for the Propaganda. It is dated November 22, 1822. The third is a letter of the Superior, Father Francis Dzierozynski, containing a statement. It is dated, February 22, 1830.

40. [1821. Febr. 5. Adam Marshall to the General :—]

11.^o Besides the plantations & properties above-mentioned, the Soc. possesses several other parcels of land of minor importance. These are Several lots with a house and church in Lancaster, the largest inland town in the State of Pennsylvania, and of which the titles are supposed to be lost in the same way as those of St. Inigoes [viz. by fire].—Two lots with a house & church in the town of Cathise [Catlix? Carlisle?] a town that contains about 3,000 inhabitants in the interior of Pennsylvania, 30 miles from Conewago.—115 acres of land, on which there is a church, situated in the mountains about 26 miles from Conewago? (Maryl. Epist. 2. ii.)

41. [1822, Nov. 22. Fathers C. Neale & Fenwick to the General :—]

. . . The property of the Society, in the State of Pennsylvania, is still held by a Private individual, under a confidential or implied trust (a member of the Society), there being no incorporation of the Clergy in that State, as in the State of Maryland. It consists, 1st of a Plantation at Conewago, containing about 500 acres of well improved land ; on which there is a substantial Church, a convenient house for the Clergy & excellent outbuildings.—2ly. The Plantation at Goshen-

hopen, containing about 490 acres of land, nearly one-half of which is still in wood ; on which there is also a Church, but which is miserably out of repair, as well as all other buildings and outbuildings, from the carelessness and very great neglect of the secular Priest, who lived on this property for twenty-four years. — gly. The Church at Lancaster, with the lot on which it stands, together with the dwelling-house in which the Clergyman resides, that attends the adjoining congregation. — Lastly, the property in Philadelphia. . . .

(Maryl. Epist. 6. ii.)

42. [1830, Febr. 22. Father Dzierozynski to the General :—]

. . . Lancaster in Pennsylvania. This is one of the largest cities in this State ; and we have here a house of ours & a fine church ; which are at present occupied by a secular Priest, because we have no one of our own to place there, especially one who knows German, since it is chiefly inhabited by Germans. This would be an excellent place as well for a public school as for a missionary.

Paradise, in Pennsylvania. This is a house and little farm not far from Conewago, left originally by will to the Society by Mr. Brandt, and now lately delivered to us, to take possession, by Mrs. Brandt. In the house there is a sufficiently suitable chapel, and the Congregation meets there once a month, to hear Mass & a sermon. It is one of our Fathers resident at Conewago who attends to this, making an excursion thither. Mrs. Brandt desires very much to see one of our Fathers resident there, one who knows German. It is nine miles from Cone-wago. It has about 250 acres of land.

(Maryl. Epist. 3. i.)

The length to which this article has run prevents me from adding anything further, either on the documents regarding the succession of wills and deeds, though they contain distinct items of information, or on other pieces of property, besides the above, offered to the Society, or owned by it, or lost. There was also to be noted the relationship between the Trustees of the Maryland Corporation, to which Fathers Neale & Fenwick refer in the document just quoted (N° 41 supra) ; as well as that fund for the personal support of the missionaries, called the Sir John James' Fund. But, for the present, I think I have inserted in the foregoing pages what will answer the needs of certain actual investigations, as far as matters of mere history may serve the discussion of live business issues.

NEW YORK, Dec. 7, 1899.

THE HISTORY OF ST. ANNE'S CHURCH, OF PHILADELPHIA, PA.*

The building of a church in Richmond became a necessity after the completion of the Richmond branch of the Philadelphia and Reading railroad company, which led to the shifting of the coal trade from the Schuylkill to the Delaware, and with it the migration of the handlers of the coal from St. Patrick's parish.

It was then that the pastor of St. Patrick's, the Rev. D. F. X. Devitt, ever solicitous for the welfare of the members of his flock, whom changed conditions of labor had obliged to leave him, held a consultation with Bishop Kenrick, when it was decided to provide a church for them in their new homes. George W. Edwards, Esq., a Catholic attorney, connected with the railroad company, secured a part of the "Hunt Estate," which was enlarged by subsequent purchases, so that at present it includes all the property bounded by Lehigh avenue, Tucker, Memphis and Cedar streets. The first purchase was made through the instrumentality of M. A. Frenaye, then financial manager of the affairs of the diocese. The deed was not signed nor the \$5000 consideration paid until September 26, 1845, but St. Anne's church was begun June, 1845.

There was litigation between Father McLaughlin and Mr. Edwards concerning this purchase, but it was amicably adjusted. On Friday, July 4, 1845, the corner stone of the new Roman Catholic church was laid, with appropriate ceremonies, the Rev. F. X. Gartland officiating, assisted by the Rev. Daniel Devitt of St. Patrick's church. The venerable Father Rafferty of St. Francis', Fairmount, was present, most fittingly, as he had been pastor of many of the new settlers in Port Richmond, the terminus of the Schuylkill canal being in his parish.

* This paper won the prize offered last winter by this Society, to pupils of Parish Schools in the Archdiocese of Philadelphia.—COM. ON PUBLICATION.

The plan of the church as originally made by the architect, N. LeBrun, Esq., contemplated a Gothic edifice 112 feet in length by 55 feet in width, to be built of stone.

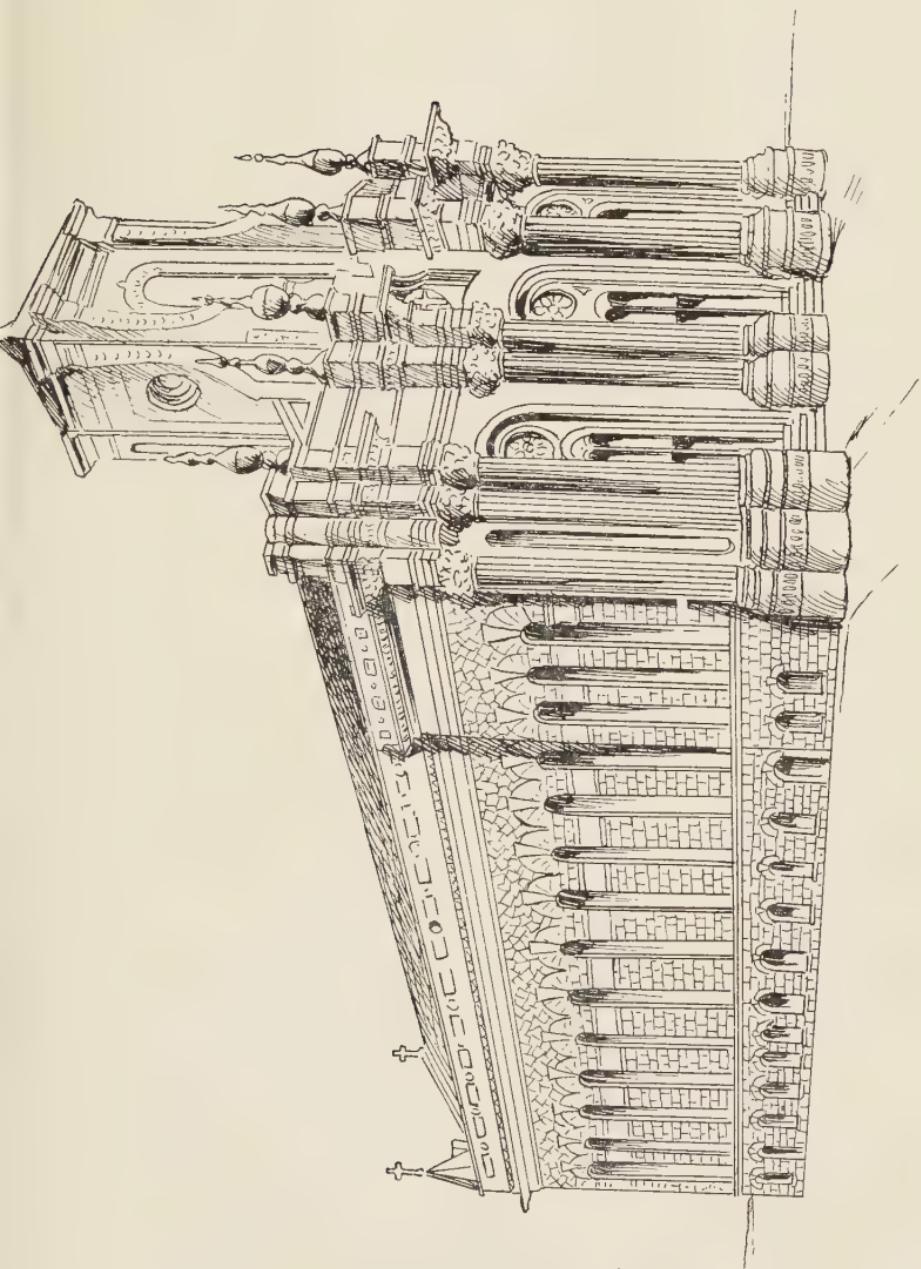
After the laying of the corner stone of the church of St. Anne's, Miss Mary Kelly, now M. Borgia of the Sisters of St. Joseph, Overbrook, assisted by several other ladies of the parish, began a Sunday-school in the house of her brother-in-law, John W. Ennis, situated on William street near Richmond. The children flocked to the Sunday-school in such numbers that in a few weeks their accommodations proved entirely inadequate. Captain Mather, a Protestant gentleman, and a member of the school board residing in the neighborhood, favorably impressed with the good being accomplished, tendered the use of the public school-house, situated on William street below Richmond, for the Sunday-school. Such a generous offer was gladly accepted, and two daughters of the benefactor assisted their Catholic neighbors in teaching Catechism to the little ones of the parish.

Father Devitt superintended the organization of the new parish, (which then extended from Kensington to Frankford and indefinitely westward), using the public school-house for the celebration of divine worship.

He was succeeded by the Rev. Father Forrestal, who continued the good work until September, 1846, when the Rev. Hugh McLaughlin was appointed, the first resident pastor. Sixteen months had elapsed since the laying of the corner stone, when it was decided that sufficient work had been done to enable a part of the new church to be used for divine service, and to warrant the dedication. Accordingly on Sunday, November 15, 1846, Rev. F. X. Gartland again officiating, St. Anne's church was dedicated.

The sermon was delivered by Right Rev. John Hughes, Bishop of New York. The collection amounted to \$330. In the evening Bishop Hughes preached at St. John's church, when \$200 additional was secured for the new church.

Father McLaughlin resided at St. Michael's until the pastoral residence at the corner of Memphis and Lehigh avenues,



ST. ANNE'S CHURCH, PHILADELPHIA.
Drawn by Miss Stella A. Segrest, writer of the Prize Essay.

torn down recently to make way for a more commodious dwelling, was built.

The first baptism recorded is of Michael Quirk, September 6, 1846.

The first marriage occurred October 3, 1846, between Thomas Riley and Mary Cavanaugh.

As I can find no other mention of the letting of pews, I presume the date mentioned in the following extract (taken from the diary of Mr. Thomas Ward) correctly records that event:

Sunday, June 16, 1850. Went to church in the morning. In the afternoon the pews were let by lot. I drew No. 3, middle aisle, price \$14 per annum.

On Sunday, December 21, 1851, Bishop Gartland of Savannah celebrated Pontifical Mass.

The sermon was preached by the Very Rev. P. E. Moriarty, O. S. A. The new organ was used for the first time. The school was founded July 1, 1854, and opened for the reception of pupils September 1, 1855. It is 80 by 40 feet and cost \$10,000. It was built next to the old pastoral residence, which became the convent in 1856. For the first two years it was taught by secular teachers, and then the girls and smaller boys were placed in charge of the Sisters of St. Joseph. In 1867, the convent was enlarged at an expense of \$5,000. In 1859, the Christian Brothers were introduced to teach the larger boys.

Rev. Thomas Kieran became assistant to Father McLaughlin in 1864, and remained there six years, when he was sent to St. Michael's. On September 19, 1864, Rev. Hugh McLaughlin, pastor for eighteen years, died. An inscription on the monument which stands in St. Anne's churchyard tells the reader that he presided over the destinies of this parish, with consummate prudence, charity and zeal.

As the Rev. Hugh McLaughlin was the pioneer in this parish, his life-work really beginning and ending here, a sketch of his life, therefore, will not be inappropriate. He was born in the parish of Urney, County Donegal, Ireland. He was educated for the priesthood in Ireland, though his final

studies were made at the Philadelphia seminary. He was ordained in Philadelphia, March 9, 1845, by the Rt. Rev. F. P. Kenrick, D.D., in St. John's church. He was a man of strong personality, severe in his ideas of right, so much so, that he became conspicuous in his locality and generation for the sternness with which he denounced evil-doers. During his pastorate he walked with zeal his chosen path, having a profound sense of his responsibility in the souls committed to his charge.

In the early days of St. Anne's, it was sparsely settled, but it was not many years before the old stone church, even with the repeated Masses, could not contain the large numbers that attended, and many of them were compelled to stand outside and bow their heads at the sound of the consecration bell. For many months before his death, Father McLaughlin contemplated the erection of a large church, but on the eve of carrying out his intention he was attacked by a malarial fever, and died, leaving the consummation of his work to his lamented successor, Rev. Father Kieran, who had formerly been his assistant but at that time missioned at St. Michael's. The selection was certainly a wise one; he was well-known, and greatly beloved by everyone in the parish, and well acquainted with its requirements. He entered into the work with commendable zeal and spirit.

The corner stone of the new church was laid on Sunday, 29th of July, 1866, by Bishop McGill, of Richmond, Va.; Very Rev. P. E. Moriarty delivering the sermon. On Christmas Day, the basement was opened for Mass.

In 1867, a fair for the benefit of the church realized the sum of \$6,000. On the fourth of July, 1869, Bishop Wood confirmed 496 persons at the 8 o'clock Mass. On Christmas Day of this year, Mass was said for the first time in the new church.

It is a handsome edifice 180 feet long, and 78 feet wide. The base line to door sills is of granite; above this, the walls are of brownstone. The front has six Corinthian columns 3 feet 8 inches in diameter, with full carved capitals, and the walls are relieved by pilasters. The central portion of the

front is set in advance of the main line of the building. The basement is 13 feet high while the church proper is 48 feet. The organ-gallery is in the north end occupying the entire width of the church; and extends forward a distance of 38 feet and is flanked by handsome galleries. Altogether, the church can accommodate nearly 3,000 persons. That the confidence reposed in Father Kieran was well-merited is evident by the fact of his being able to have so magnificent a temple ready for use in three-and-a-half years from the time it was begun. It was formally dedicated by Bishop Wood, January 1, 1870: Very Rev. Dr. Moriarty was the celebrant of the Mass, and again preached the day's sermon. With all this burden of debt, it is said, Father Kieran never went outside of the parish to seek financial aid.

He worked unceasingly, looking after the parochial school, and the interests of his flock that had grown to enormous proportions. One of the saddest events to record in the history of St. Anne's church, is the fatal accident of "St. Anne's Literary Institute's" excursion returning from Atlantic City, at May's Landing, August 1, 1880, when one person was instantly killed, and thirty-two scalded, twenty-five of whom subsequently died.

In November, 1883, the removal of the old church was begun.

On May 9, 1884, Rev. Thomas Kieran, second pastor of St. Anne's, died. His funeral took place on Wednesday, May 14th; Solemn Pontifical Requiem Mass was celebrated by Bishop O'Hara. Very Rev. M. A. Walsh, administrator, acting as assistant. The sermon on this occasion being delivered by Bishop Shanahan, of Harrisburg.

Rev. Thomas Kieran was born in the city of Armagh, Ireland, May 25, 1828. Emigrated with his parents and family to America, in 1850. They settled in Philadelphia and he was admitted to St. Charles' Seminary, January 25, 1851. He was ordained October 30, 1854, by Bishop Bayley, of Newark, in the absence of Bishop Neumann, who was in Rome at the time. The next day he was appointed Father McLaughlin's assistant, and remained so until January, 1861,

when he was removed to Manayunk to succeed Father Mulholland, who had resigned. The latter recalled his resignation and Father Kieran was returned to St. Anne's, May 3d. His next appointment was to St. Michael's to supply the place of Rev. William Loughran who was absent in Ireland. The latter dying, Father Kieran became his successor, where he remained until he succeeded Rev. Hugh McLaughlin as pastor of St. Anne's.

Upon the death of Father Kieran the duties of the pastorate devolved upon his senior assistant, Rev. Thomas Mullen, who from June 9, 1884, for nearly ten years administered his duties with marked ability and fidelity. To him is due the beautifying of the interior of the church. He had the sanctuary remodeled and enlarged by the addition of the old sacristies, and a new one built outside the church proper. He allowed free rein to his artist who gave eighteen months to his work, and the result is the most handsomely adorned church interior, in the city. He had the basement decorated and the school and convent thoroughly renovated. The erection of a new organ, one of the finest in the city, was placed in the church under his direction; but the builder had some trouble with the water-power by which it was operated, and it was while Father Mullen was examining this work that he contracted the cold which terminated fatally. He failed rapidly, and fearing that the end was near, gave directions that the \$11,100 he had accumulated, as a reserve, to pay for it, should not be paid until it was in perfect working order. He never had the pleasure of hearing it, dying on the 21st of December, 1893. As a follower of Christ he walked without ostentation, in the path of his Master. The fine display of mourning at his funeral was a fitting tribute to his worth, and well he merited it.

He was born in County Galway, Ireland. When three years old his parents removed to Wilmington, Del., where he was ordained on June 29, 1869. His first mission was at Port Carbon, Pa. After six months he was transferred to St. Anne's, and on June 9, 1884, he was appointed pastor of the church in succession to Father Kieran.

In February, 1894, the present rector of St. Anne's, Rev. Thomas Barry, was appointed successor to Father Mullen by Archbishop Ryan. He came from the church of Our Lady of the Visitation, which he had built, and which stands to-day as a fine memorial to him and his people, among whom he worked faithfully from the time of his appointment, February 22, 1876, until his transfer to St. Anne's.

The Golden Jubilee of the corner stone laying of St. Anne's first church was celebrated with appropriate ceremonies September 29, 1895. The celebrant of the Mass was Bishop McGovern of Harrisburg. The sermon was delivered by Bishop Horstmann of Cleveland to a large representation of clergy and people. A magnificent choir of sixty voices, accompanied by an orchestra of thirty pieces, rendered the music under direction of Professor Hermann. The organist was Miss Josephine Baumann.

Rev. Thomas Barry was not long in ascertaining the need of better and greater school facilities, and in the spring of 1895 began the erection of the splendid school-house at the corner of Cedar and Tucker streets. It is an undressed brownstone building, four stories in height, three of which are used for school purposes, and the fourth or top floor as a hall for lectures, entertainments, etc., with a seating capacity of nearly 1500. The school has nearly 1700 pupils in attendance, the girls under the charge of the Sisters of St. Joseph, Mother M. Josephine being superior, and the boys under the charge of the Christian Brothers.

The old pastoral residence was razed to the ground and a more commodious and convenient one of brownstone erected on the same site.

A gymnasium was opened last September (1899) for the use of the girls in the old school-house, where exercises in physical training are given twice a week by Professor Pertuch, who is ranked among the best teachers in his profession in the country.

The boundaries of St. Anne's parish have gradually decreased with the increasing population, and the needs of the people required the erection of other churches, until at present

it is confined to Frankford avenue on the west, the Delaware on the east, William street on the north, and, on the south, Norris from Frankford avenue to Cedar and Otis streets and from Cedar to the river.

Rev. Father Barry has proved himself a worthy successor to the rectorship of St. Anne's, and has now about 12,000 souls under his charge, by whom he is deservedly beloved and appreciated.

STELLA A. SEGREST.

GOSHENHOPPEN REGISTERS
OF
DEATHS AND BURIALS (1801-1818).

(FOURTH SERIES. Continued.)

TRANSLATED AND ANNOTATED BY REV. THOMAS C. MIDDLETON,
D.D., O. S. A.

DEATHS AND BURIALS, 1801-1818.

Egg, James, son of Theodore and Mary Elizabeth, aged 5 y., 5 m., 12 d.; drowned March 16, 1801; buried on the 18th; [*place not named.*]

Shmidt, George, son of George and Barbara; died May 25, 1801; buried on the 27th.

Hopp, Francis Anthony, son of George and Margaret; aged 2 y., 9 m.; died July 26, 1801; buried on the 28th near Massillum.

Hopp, Magdalen, dau. of the above; aged 5 y., 6 m., 19 d.; died July 28, 1801; buried on the 30th near Massillum.

Adam, Simon, died March 27, 1803.

Frydenberg, Eve, aged 20 y.; died April 29, 1804.

Clark, William, aged 25 y.; died October 1, 1801. [*sic*, but apparently an error for 1804. Then among the burials for 1806, comes the following:]

Gibson, Henry, died February 22, 1804; buried on the 24th.

Shnabel, Catharine, wife of Andrew, died August 18, 1805.

Gehry, Eve, aged 80 y.; died January 15, 1806.

Grett, Magdalen, aged 86 y.; died February 4, 1806.

Käss, Daniel, son of Nicholas and Margaret; aged 5 y.; died March 7, 1806; buried on the 8th.

Egg, Lia, dau. of Joseph and Agatha; one m., one d. old; died March 10, 1806; buried on the 12th.

Kohl, Michael, died April 3, 1806; buried on the 6th in the graveyard near Haycock.

NOTE.—The abbreviations, *y.*, *m.*, *w.*, *d.*, stand for years, months, weeks and days.

Burkard, Martin, died April 11, 1806; buried on the 13th near the church.

Erb, John, son of Peter and Christine, died April 23, 1806; buried on the 24th.

Egg, David, died July 25, 1806, and his twin brother John on the 26th; sons of Peter and Magdalen; buried on the 27th; [*place not named.*]

Welker, Theophilus, aged 89 y.; died August 24, 1806; buried on the 26th.

Obold, John, aged 11 y., 4 m., 2 d.; died August 31, 1806; buried September 1.

Shutt, James, son of Anthony and Catharine; died November 27, 1806; buried on the 28th.

Burkard, Gertrude, aged 66 y.; died December 29, 1806; buried on the 31st.

Arenz, Jacob, aged 69 y., 2m., 1 w.; died January 21, 1807; buried on the 23d.

Martin, John, aged 53 y.; died January 31, 1807; buried at Reading, February 1.

Stoll, Erhard, died [*rest wanting.*]

Stoll, Eve Margaret, wife of above, aged 75 y.; died March 20, 1807; on the 22d, buried in the graveyard near the church.

Walker, Gertrude, aged 51 y.; died May 20, 1807; buried on the 22d.

Queen, Henry, son of Thomas and his wife Mary; aged 3 y.; died June 2, 1807; buried on the 4th.

Reichert, Michael, son of Adam and Eve, aged 25 y.; died September 23, 1807; buried on the 25th.

Shmidt, Philip, aged 61 y.; died March 6, 1808; buried on the 8th.

Grett, John Adam, aged 29 y., 4 ws., 5 d.; died April 3, 1808; buried on the 5th.

Huver, Jonathan, son of Adam and his wife Susanna; aged 4 y., 5½ m.; died May 31, 1808; buried June 2.

Replier, Anna Catharine, dau. of George and his wife Catharine; aged 7 m., 11 d.; died June 11, 1808; buried on the 12th.

Duval, Francis, single, born at Calais [*France*]; died June 30, 1808, at Pottsgrove; buried July 1 near the church.

Wummer, Jacob, son of Adam and his wife Magdalen; aged 10 m., 4 d.; died July 25, 1808; buried on the 27th.

Beaver, Samuel, son of Christopher and his wife Susanna; aged 6 m.; died in the month of August, 1808.

Egg, Paul, son of John and his wife Louisa [*Aloitina*]]; aged 6 y., 9 m., 2 w.; died September 11, 1808; buried on the 13th.

Diederich, Elizabeth, died October 26, 1808; buried on the 28th.

Hopp, Elitta, died December 18, 1808; and Margaret on the 20th, daughters of Andrew and his wife Margaret; buried on the 21st in the same grave.

Kemp, John, aged 76 y., 9 m.; died November 21, 1808; buried in the cemetery on the 23d.

Egg, John, Sr., aged 89 y., 4 m.; died June 9, 1809; buried on the 12th.

Arenz, formerly Egg, Margaret, wife of G. [eorge]; died June 26, 1809; buried on the 28th.

Shnabel, Mary Eve, widow of Andrew, aged 78 y., 5 m.; died August 26, 1809; buried on the 29th.

Burkop, Juliana, wife of John, aged 45 y.; died suddenly December 21, 1809; buried on the 24th.

Gobele, Magdalene, dau. of John and Mary, aged 7 m., 3 w., 3 d.; died April 4, 1810; buried on the 6th.

Sigfrid, Andrew, aged 78 y., 5 m., 4 d.; died June 29, 1810; buried in the graveyard at Reading July 1.

Sebold, John Jacob, son of Peter and his wife Catharine; aged 1 m., 1 w., 1 d.; died July 23, 1810; buried on the 24th.

Grett, Andrew, aged 90 y., 1 w., 3 d.; died January 5, 1811; buried on the 8th.

Arens, Margaret, widow of Jacob, aged 68 y.; died July 6, 1811; buried on the 8th.

Huck, Juliana, widow of Paul; aged 71 y.; died July 9, 1811; buried on the 10th.

Shnabel, Jacob, son of Michael and Margaret, aged 11 m.; died July 10, 1811; buried on the 11th.

Keffer, Barbara, wife of Peter, aged 71 y., 8 m.; died June 20, 1811; buried on the 22d.

Hoff, Magdalene, aged 73 y.; died August 9, 1811; buried on the 11th,

Grett, Andrew, aged 56 y., 2 mo., 15 d.; died October 2, 1811; buried on the 4th.

Mintzer, Joseph, son of Engelbert and Mary, aged 30 y., 10 m., 6 d.; died March 10, 1812; buried on the 12th.

Mattes, Mary, wife of John, aged 49 y.; died April 13, 1812; buried on the 15th.

Kunss, Mary Barbara, wife of John, aged 29 y.; died June 8, 1812; buried on the 10th.

Ilain, Francis Louis, aged 65 y., 1 month less 3 d.; died December 4, 1812; buried on the 6th.

Sweetman, Joseph Richard, son of John and Margaret, aged 23 y., 2 m.; died March 9 [?], 1813; buried on the 12th.

Hauss, John Jacob, son of Jacob and his wife Mary, aged 1 y., 7 m., 3 w., 4 d.; died April 28, 1813; buried on the 30th.

Dollhauer, Mary Barbara, wife of Henry, aged 44 y.; died May 14, 1813; buried on the 16th.

Felix, Nicholas, aged 82 y.; died May 22, 1813; buried at Reading on the 23d.

Becker, Elizabeth, dau. of Jacob and his wife Elizabeth, aged 1 y., 2 m.; died July 7, 1813; buried on the 9th.

Kunz, Mary Barbara, dau. of John and M. [ary] B. [arbara], deceased, aged 1 y., 2 m., 2 w., 6 d.; died August 3, 1813; buried on the 5th.

Budde, Henrietta, dau. of Maurice and his wife Catharine, aged 11 m., 2 w., 1 d.; died September 4, 1813; buried on the 5th.

Dollhauer, Henry, aged 54 y.; died September 6, 1813; buried on the 8th.

Green, Frederick, black or mulatto [*Aethiops, vel mulato (sic)*], son of Abraham and Mary; aged 3 y.; died September 15, 1813; buried on the 17th.

Jones, Anna Maria, aged 60 y., 5 m., 21 d.; died at Pottsgrove November 13, 1813; buried on the 15th.

Kemp, Elizabeth, dau. of John and Barbara, aged 3 m., 17 d.; died December 28, 1813; buried on the 30th. [*Ahead of this in the Register is the following entry:—*]

Keffer, Peter, aged 73 y.; died January 20, 1814; buried at Reading on the 22d.

Egg, Eva, wife of John Egg, Sr.; aged 84 y.; died February 13, 1814; buried on the 15th.

Egg, Anna, dau. of Daniel and his wife M. Margaret; aged 1 y., 1 m., 13 d.; died February 13, 1814; buried on the 15th.

Keffer, Jacob, son of Jacob and Magdalen; aged 13 y.; died March 12, 1814; buried on the 14th.

Keffer, Jacob, Sr., aged 50 y.; died March 16, 1814; buried on the 18th.

Obold, Elizabeth, widow of Joseph Obold and Phil. Shmidt; aged 70 y.; died March 20, 1814; buried on the 22d.

Engel, Catharine, died August 24, 1814; buried at Reading on the 26th.

Herbst, Richard, aged 23 [?] y.; died September 5, 1814; buried at Reading on the 6th.

Shmidt, Philip, aged 45 y.; died October 21, 1814; buried on the 23d.

Cassely, Michael, aged 50 y.; died November 13, 1814; buried on the 15th.

Fortmann, Margaret, wife of C.; died January 31, 1815; buried February 3.

Martin, Catharine, widow of John Henry, aged 66 y.; died April 8, 1815; buried at Reading on the 10th.

Gayner, Elizabeth, widow, aged 91 y., 5 m.; died May 7, 1815; buried at Gohenshoppen on the 9th.

Els. Mary, dau. of Jacob and Mary M., aged 13 y., less 2 w.; died September 2, 1815; buried on the 4th.

Budde, Antoninus, son of M. and Catharine; died September 8, 1815 [burial date not given.]

Käss, David, son of Jacob and Magdalen; [*death date not given;*] buried November 20.

Mattes, John, [*died, or buried*] February 13, 1816.

Grett, Michael, [*died, or buried*] March 6, 1816.

Covely, John, aged 36 y., 1 m., 29 d.; died April 22, 1816.

Walker, Elizabeth, wife of John, aged 21 y., 10 m., less 4 d.; died July 19, 1816; buried on the 21st.

Covely, Elizabeth, wife of Henry, died in child-bed January 18, 1817; buried on the 19th.

Covely, Mary Ann, wife of Daniel, aged 75 y.; died September 22, 1817; buried on the 24th.

Egg, Samuel, son of Peter and Susan; aged 9 m., 3 w.; died December 25, 1817; buried on the 27th.

Shorp, Catharine, dau. of Caspar and Susan Shmid and wife of Anthony Shorp, aged 23 y., 10 m.; died February 14, 1818; buried on the 16th.

Gernand, Mary Magdalen, aged 21 y., 6 m., 14 d.; died February 19, 1818; buried on the 22d.

Reichert, John, son of Anthony and Catharine, aged 23 y., 6 m., 3 w., 3 d.; died February 24, 1818; buried on the 26th.

Dens [?], Conrad, of Baaden, aged 39 y.; died March 2, 1818; buried on the 4th.

Total Deaths from 1801 to 1818 = 97.

AMERICA IN THE CONSISTORIAL CONGREGATION'S "ACTA."

(EIGHTH SERIES.)

(Researches made in the Vatican Archives by the Roman
Correspondent of THE AMERICAN CATHOLIC
HISTORICAL SOCIETY.)

LAST SPANISH-AMERICAN BISHOPS OF THE XVI. CENTURY,
(FROM THE DEATH OF PHILIP II., 1588,
AND OF SIXTUS V., 1590.

URBAN VII. AND GREGORY XIV. (1590-1591).
(Nothing found in the Consistorial Acta).

INNOCENT IX. (1591).

Document consulted: cod. membran. with the title: *Acta sacri Consistorii sub Rmio D. Cardinale Mont alto Vicecancellario a Martino Capelletto conscripta*.—Cited by us: CMMC.

NICARAGUA: POPAYAN.

Consist. of Dec. 9, 1591.

Dominic de Ulloa, bishop of Popayan, translated to Nicaragua (whose bishop Augustine de Coruña, O. S. A., was dead) by presentation of the King of Spain as patron.

Referente Card. Mendoza,—absolutus fuit Dominicus de Ulloa a vinculo quo tenebatur ecclesiae de Nicaragua; et ad praesentationem Regis Catholici translatus fuit ad ecclesiam de Popayan in Indiis Occidentalibus, vacantem per obitum Augustini de Coruna, etc.—CMMC, fol. 26 r. et v.

Cfr. Gams, p. 157-61: (Nicaragua) 1591 e. 21: transl. ad Popayan—Dom. de Ulloa. (Popayan) 1591 fe. 21: Dom. de Ulloa transl. de Nicaragua.

CLEMENT VIII. (1592-1605).

Documents consulted :—Acta | Consistor | ab ann 1592 | ad ann 1605 — | Clem. VIII | Pont. (*up the back of the volume*).—Cited by us; ACVIII. together with the preceding CMMC.

MECHOACAN: RIO DE LA PLATA.

Consist. of Mar. 9, 1592.

Alfonso Guerra, bishop of Rio de la Plata, translated to Mechoacan (whose bishop, John de Medina, was dead), by presentation of the King of Spain as patron.

Referente Card. Derra.—Alfonsus Guerra absolutus fuit a vinculo quo tenebatur ecclesiae del Rio de la Plata; et ad nominationem Regis Catholici translatus fuit ad ecclesiam de Mechoacan in Indiis maris Oceani, vacantem per obitum Joannis de Medina, etc.—CMMC, fol. 31 r. and ACVIII, p. 8-9.

Cfr. Gams, p. 155: 1591 mar. 17. Alfonsus Guerra transl. (*de Mechoacan ad*) Paraguay (*sic*), +1598.

SANTA FE.

Consist. of Apr. 8, 1592.

Pallium to Alfonso (Lopez de Avila), archbishop of S. Fe.

Concedit pallium de corpore B. Petri sumptum Rdo P. D. Alfonso Archiepiscopo S. Fidei, Indianorum maris Oceani, ut etc.—CMMC, p. 31 v.

Cfr. Gams, p. 149: circa 1590: Alf. Lopez de Avila, +1591 (*sic*).

MEXICO.

Consist. of May 22, 1592.

Death of the archbishop, Peter Moya.—New archbishop, Alfonso Fernandez, presented by the King of Spain as patron.

Referente Card. Deza,—ad praesentationem Regis Catholici atque Indianorum Regis, praefectus fuit metropolitanae ecclesiae Mexican. vacanti per obitum Petri Moya, Alfonsus Fernandez, etc.—CMMC., fol. 33 v.—ACVIII. pp. 16-17.

Cfr. Gams, p. 156: 1592 mar. 15: praesent. Alf. Fernandez de Bouilla, non intr., + Limae 1596.

CHIAPA.

Consist. of May 22, 1592.

Death of bishop N . . . New bishop, Andrew de Ubilla, pres. by the King of Spain as patron.

Eodem Card. Deza referente—praefectus fuit ad praeresentationem Regis Catholici atque Indiarum Regis, ecclesiae de Chapa, vacanti per obitum Petri Andreae de Ubilla ; etc.—CMMC, fol. 33 v.

ACVIII, p. 17. Cfr. Gams, p. 142 : 1592 mar. 5 : praesent. Andreas de Ubilla (transl. Mechoacan).

NICARAGUA

Consist. of May 22, 1592.

Vacation through the translation of the bishop, Dominic de Ulloa, to Popayan (see *supra*). New bishop, Jerome de Escobar, presented by the King of Spain as patron.

Eodem Card. Deza referente,—praefectus fuit ad praeresentationem Regis Catholici atque Indiarum Regis, ecclesiae de Nicaragua, vacanti per translationem Dominici de Ulloa ad ecclesiam de Popayan, Hieronymus de Scobar, etc.

CMMC. fol. 33 v.—ACVIII, p. 17.

Cfr. Gams, p. 161 ; 157 :—(Popayan) 1591 feb. 21 : Dom. de Ulloa transl. Nicaguam. (Nicaragua) 1592; Hier. de Escobar O. S. A., + 1592.

GUADALAXARA

Consist. of May 22, 1592.

Death of Bishop Dominic de Ayala. New bishop, Francis Santos Garcia, pres. by King of Spain as patron.

Referente eodem Card. Deza,—ad praeresentationem Regis Catholici et Indiarum Regis, fuit praefectus ecclesiae de Guadalajara, vacanti per obitum Dominici de Aiala, Franciscus Sanctes Garcia, etc.—ACVIII, p. 17.

Cfr. Gams, p. 149 :—1597 jun. 9 : i. p. Franciscus Santos Garcia, + in brevi.

MEXICO

Consist. of June 5, 1592.

Pallium to the archbishop, Alfonso (Fernandez—see *supra*).

Concessit Pallium de corpore B. Petri sumptum, R. P. D. Alfonso Archiepiscopo Mexican., etc.—CMMC, fol. 34 r.—ACVIII, p. 19.

VERA PAZ: CARTAGENA

Consist. of June 12, 1592.

Antonio (de Hervas), bishop of Vera Paz, translated to Cartagena.—New bishop of Vera Paz, John Fernandez, presented by the King of Spain as patron.

Referente Card. Deza,—fuit ad praeresentationem Regis Catholici provisum ecclesiae Verae Pacis, in Indiis existenti, vacanti per trans-

lationem Antonii ad ecclesiam Carthaginensem, de persona Joannis Fernandez, quem etc.—CMMC. fol. 37 v.—ACVIII, p. 20.

Cfr. Gams, p. 151:—Anton. de Hervias transl. Carthagena c. 1590. 1592 mar. 5 (*sic*) el. Jo. Fernandez Rosillo, transl. ad Mechoacan 1605 (episcopatus cessat).

S. DOMINGO Y CONCEPCION: PUERTORICO

Consist. of July 13, 1592.

Bishop Nicholas Ramos translated from Puerto Rico to S. Domingo (whose bishop, Alfonso Lopez de Avila, was translated to Santa Fe), by presentation of the King of Spain as patron.—Pallium granted.

Referente B. Deza,—R. P. D. Nicolaus Ramos absolutus fuit a vinculo quo tenebatur ecclesiae S. Joannis de Portorico in Indiis; et ad praesentationem Regis Catholici translatus fuit ad ecclesiam S. Dominici et Conceptionis de la Vega in insula Hispania [*Hispaniola*] Indiarum occidentalium, vacantem per translationem Alfonsi Lopez de Avila ad ecclesiam metropolitanam S. Fidei; cui ecclesiae S. Dominici et Conceptionis de la Vega ipsum D. Nicolaum in archiepiscopum praefecit etc.—CMMC, fol. 36 v.—37 r.—ACVIII, p. 26-27.

Consist. of July 27, 1592.

Concessit Pallium de corpore B. Petri sumptum R. P. D. Nicolao archiepiscopo S. Dominici et Conceptionis de la Vega in insula Hispania Indiarum etc.—CMMC, p. 37 r.

Cfr. Gams, p. 162:—(P. Rico) 1588: Nicol. Ramos O. S. F. transl. ad S. Domingum 1592. (S. Domingo) 1592: Nicol. Ramos transl. de P. Rico.

QUITO

Consist. of Sept. 7, 1592.

Death of Bishop Anton (de S. Miguel y Solier). New bishop, Louis Lopez, O. S. A., presented by the King of Spain as patron.

Referente Card. Deza,—ad praesentationem Regis Catholici, providit ecclesiae de Quito in Indiis occidentalibus in provincia del Peru, vacanti per obitum Antonii episcopi, de persona fratris Ludovici Lopez O. S. Aug., etc.—CMMC, fol. 37 v.—ACVIII, p. 29.

Cfr. Gams, p. 164:—1593 transl. de Paraguay (*sic*), Ludovicus Lopez de Solis O. S. A., transl. ad Charcas, 1603.

SANTA FE: PANAMA.

Consist. of Apr. 7, 1593.

Bishop Bartholomew (Martinez Menacho) translated from Panama to the metrop. See of Santa Fé (whose archbishop, Alfonso Lopez de Avila, was dead), by presentation of the King of Spain as patron.

Referente Card. Deza,—fuit Bartholomaeus absolutus a vinculo quo tenebatur ecclesiae de Panama, et ad praesentationem Regis Catholici translatus ad metropolitanam ecclesiam S. Fidei in Indiis maris Oceani, vacanti per obitum Alfonsi, etc.—ACVIII, p. 45.

Cfr. Gams, pp. 158, 140: (Panama) 1587: Barth. Martinez Menacho transl. Bogotam 12 jan. 1593. (S. Fé) 1593: Barth. Martinez, non intr., +1594.

PUERTORICO.

Consist. of Oct. 25, 1593.

Vacation by the translation of the bishop, Nicholas (Ramos), to S. Domingo (see *supra*). New bishop, Anton (Calderon), presented by the King of Spain as patron.

Referente Card. Deza,—ad praesentationem Catholici Regis, provisum fuit ecclesiae S. Joannis de Puerto Rico Indiarum maris Oceani, vacanti per translationem Nicolai ad ecclesiam metropolitanam S. Dominici et Conceptionis earumdem Indiarum, de persona Antonii; etc.—ACVIII, p. 57.

Cfr. Gams, p. 162: 1592: Ant. Calderon, transl. Panamam 20 oct. 1597.

S. IAGO DE TUCUMAN.

(Cordoba in Argentine Rep.)

Consist. of Mar. 24, 1594.

Death of Bishop Francis de Victoria, New bishop, Fernando (Trexo de Senabria, O. S. Franc), presented by the King of Spain as patron.

Referente Card. Deza,—fuit ad praesentationem Catholici Regis provisum ecclesiae S. Jacobi in provincia de Tucuman, vacanti per obitum Francisci de Victoria, de persona Ferdinandi; etc.—ACVIII, p. 75.

Cfr. Gams, p. 145: 1592: el. Ferdin. Trexo de Senabria O. S. F., +1614.

CUZCO.

Consist. of June 6, 1594.

Death of Bishop Gregory (de Montalvo). New bishop, Anton (de la Rova), with a pension of 60 ducats: presented by the King of Spain as patron.

Referente Card. Deza,—ad praesentationem Regis Catholici, providit ecclesiae de Cuzco in provinciis del Perù, Indiarum occidentalium, vacanti per obitum Gregorii, de persona Antonii, cum retentione pensionis 60 ducatorum quam obtinuit; etc.—ACVIII, p. 81.

Cfr. Gams, p. 147: 1595 nov. 9: conf. Anton. de la Rova +1606.

RIO DE LA PLATA.

Consist. of June 17, 1594.

Death of Bishop Alfonso de la Cerdá. New bishop, Alfonso Ramírez de Vergera, presented by the King of Spain as patron.

Referente Card. Deza,—ad praesentationem Regis Catholici, providit ecclesiae Civitatis de la Plata, provinciae de las Charcas, in regnis del Perú, Indiarum occidentalium, vacanti per obitum fratris Alfonsi de la Cerdá, de persona Alfonsi Ramírez de Vergara; etc.—ACVIII, pp. 81-82.

Cfr. Gams, p. 160: 1594 jun. 14: praes. Alf. Ramírez de Vergara, +1603.

CORO (VENEZUELA),

Consist. of June 25, 1594.

Death of Bishop John (de Manzanillo). New bishop, Peter Martyr, O. S. Dom., presented by the King of Spain as patron (see Consist. of Nov. 10, 1597).

Referente Card. Deza,—ad praesentationem Regis Catholici, providit ecclesiae de Coro, in provincia de Venezuela, in Indiis occidentalibus vacanti per obitum Joannis, de persona Petri Martyris O. S. Dom.; etc.—ACVIII, p. 83.

Gams, nothing.

ORIGINAL DOCUMENTS RELATING TO THE CIVIL WAR (1863-1867).

EXTRACTS FROM LETTERS OF REV. F. BENAUSSE, S. J.,
PRESIDENT OF ST. CHARLES COLLEGE, GRAND COTEAU,
L.A., TO THE MILITARY AUTHORITIES OF THE
U. S. A., AND THE C. S. A., DURING
THE CIVIL WAR.

FURNISHED BY FRANCIS X. REUSS.

I.

Jan. 22, 1863. To Capt. S. H. Bernas, C. S. A., Alexandria, La.

. . . As to draw (up) a petition to the Governor and have it signed by parents, I have no objection to do so, if necessary; but since your favor reached me, I had a good chance to see Pratt at Opelousas and to speak with him about the whole matter. He thinks that such a petition is not necessary, and that the College will be allowed to continue just as it is. I was much pleased indeed, to see that the ideas of the General on that subject were precisely the same as mine. He also considers the College as doing a public service, and really when the Governor (T. O. Moore) and General (R.) Taylor granted so liberal a permission to procure the necessary provisions to reopen the College, they had no intention to favor a private person only, but to promote public good.

About the Jesuit Brothers, he considers them as well exempted by the Law as the Protestant Ministers of the Gospel (though the General is not a Catholic).

For our Students who are 17 years of age, few in number, who have already commenced this Scholastic year, and who will drill in the Company of the College, he thinks also that they might be detailed to continue their education as it is given in our Institution, and if some other exemptions should be required for the management of the College, it will follow as a consequence of the premises. The favor shown hitherto by the authorities of the State to our College, is an assurance for me, that their views are not likely to be different from those of Gen. Pratt. I know he will patronize our cause at the meeting of the Board, and I think it best, at present, to trust entirely in the justice of the cause, in the power of the advocate and in the good dispositions of the Judges.

II.

March 9, 1863. To Gen. Pratt, C. S. A.

DEAR SIR :—I trust entirely your kindness and respectfully entreat you to use your power in detailing men in favor of our Institution. 1st, in favor of—(the Fathers) that they may continue in their office at the College and in the discharge of their ministerial and religious duties ; 2nd, in favor of — officers of the Faculty and teachers —, of — under officers to continue their services at the College ; 3^d, in favor of the students of 17 years, that they may continue their studies and drill in the Company formed already at the College for the pupils.

III.

April 21, 1863. To Maj. Gen. N. P. Banks, U. S. A., Commanding Dept. of The Gulf.*

SIR :—As President of St. Charles College, I thankfully acknowledge the protection you have extended to our Institution and to the Convent, and you will please accept our best feelings of Gratitude.

Very respectfully, etc.

IV.

April 25, 1863. To Maj. General N. P. Banks, Opelousas.

SIR :—I forward to you a letter from the Convent, by which you will see how much the Ladies have been frightened last night.† In complying with their petition, you will not only console them, but the whole country around will be very grateful to you.‡

Very resp'y., etc.

* The General's headquarters were 3 miles S. W. of St. Charles' College. On that date he sent, unasked, a detachment to the College presenting to the President a safeguard for the personnel and property of the College and Convent, threatening transgressors with court-martial. (The text of this letter and order now not to be found.) The above letter of the President is the immediate answer through the soldiers ; but the next day the President went in person to thank the General at his headquarters at Opelousas.

† Two Union soldiers straggling from the army thought to play a practical joke on the Nuns by stirring up the Convent late at night. A young Religious bravely read to them the document of Gen. Banks, another holding a candle ; whilst a neighbor, being notified, came at once to the rescue. He arrested the soldiers, and brought them with the above letter to Gen. Banks, who had them court-martialled.

‡ The Nuns petitioned for a guard ; two men were sent to the Convent, and two others to the College, but remained only a couple of days, when the Union troops retired in the direction of Port Hudson.

V.

Oct. 17, 1863. To Maj. General Franklin.*

SIR :—As President of the Roman Catholic College at Grand Coteau, and in the name of all the Inmates of that Institution, I return you thanks for the safeguard you have sent us in order to protect our persons and our property. You will please accept the expression of our sincere feeling of gratitude. We pray that God himself may requite your kindness.

Very respectfully, etc.

VI.

June 28, 1864, To Col. E. G. Randolph, Commanding Conscription District of La., Shreveport. Care of Capt. I. Taylor.

SIR :—As President of St. Charles College, I presented to Capt. I. Taylor at Opelousas, a list containing the personal state of the College with regard to the law of conscription, and prayed for a general exemption including some Lay Brothers, and two servants according to the third clause of the tenth section.

As the Captain told me he would refer the matter to you, I take the liberty to submit for your consideration, a few words of explanation.

The Lay Brothers of St. Charles College belong to the religious order of the Jesuits, though they are not priests, they are consecrated to God by the three religious vows of Poverty, Chastity and Obedience as the other religious priests. They have abandoned all their properties to devote themselves entirely with the priests of the same Order to works of piety, aiding them according to their abilities. In the Catholic Church they are called clergymen (*clericū regulares*) ; they are considered as separated from civil society and are strictly forbidden to carry arms under the severest spiritual penalties. In consequence thereof, in every country where the Catholic Religion is admitted with all its rights, they are as well exempted from military service as the Priests of the same Church. In this country, since the commencement of the war, the Lay Brothers of St. Charles College have been exempted from service under that consideration. In 1862, I obtained a declaration signed "Gen. Grivot by Order of Governor Th. D. Moore," stating that they are exempted from military duty *by their avocations*, and last year as the enrolling officer had some objections to exempt them. I had recourse to Gen. Pratt, and received from him and his Adjutant positive assurances that they would not be enrolled. This year I rely entirely on your favorable disposition.

* Gen. Franklin had his headquarters in the same place occupied by Gen. Banks, in April previous. Hearing of the safe conduct granted by the latter, he had it copied and signed it likewise. A few days later a skirmish took place in the neighborhood.

I think they may be considered as included in the 3d clause of section 10, and not only as members of a Religious Order, but also as members necessary for the management of the College (since they are at least as necessary to the College, as the Quartermaster and Commissary Department is to the regular Army), especially in such times, when it would be impossible to maintain a College, as this of St. Charles, in paying salaries to all the teachers and to all the employees. But the Lay Brothers as well as the other Religious, giving their services through charity and disinterestedness, the College can get along as before. As members then necessary to the management of the College, they are to be considered as doing public service as well as the Teachers, who could not teach without them.

I know as a positive fact that the Brothers of Springhill College near Mobile, Ala., have been exempted from military service by President Davis, as I was told, or by some other authority at Richmond. The Brothers of St. Charles College, at Grand Coteau are absolutely in the same position.

Finally, they are all foreigners, having no property or fixed domicile in the Confederate States, and under this consideration their necessary absence from the army is a matter of much less importance. I thought it my duty to expose to you these facts, trusting at the same time that they will meet with your favorable attention. In granting an exemption for the Brothers, I will also beg of you to extend it to the two servants on the list, both foreigners and whose services are also necessary to the College.

VII.

August 1, 1864. To Major E. Surget, A. A. General, District Western Louisiana, Alexandria.

SIR:—For the last two years I have obtained from the military authority permission for myself and agent to go through the Confederate pickets and procure books and other articles for the College. Trusting in the same favorable dispositions, I take the liberty to make the same application this year. Our Session will end on the 18th of the present month. It would be very convenient for me, if I could take some of our pupils to their parents out of our lines and at the same time procure the necessary provisions for the next Session.*

* The permissions were granted. In the preceding years, pupils from New Orleans, Yucatan and Mexico, had been obliged to pass their annual vacations in the College or with private families in the neighborhood. On this occasion one of the members received the first news of his mother's death, which had occurred two and a half years before.

VIII.

January 26, 1865. To Lieut. Jno. M. Taylor, Enrolling Officer (C. S. A.) Opelousas.

SIR:—I have received the exemptions you have procured for us. In the name of all the members of our Institution I thank you for all the trouble you have taken in this affair. I will avail myself of the first opportunity to pay you a visit and thank you personally for your kind dispositions towards us. Meanwhile please accept the expression of my sincere gratitude.

IX.

Feb. 7, 1865. To Capt. Fergus Fuselier, (C. S. A.,) Natchitoches.

SIR:—Your communication dated Natchitoches, Jan. 29, has been received to-day with the enclosed General Order, N. 25, signed by Brig. Gen. Greer.

In answer to request I may say that at present there is no student at St. Charles College between the ages of 17 and 18 years. For those who shall attain the age of 17 during the ensuing year, there are few in number, I think, but I have no certain means to ascertain their age easily. So far the pupils when about to reach the age of 17, were withdrawn by their parents from the College.

X.

March 30, 1865. To Governor Henry W. Allen, Alexandria, Care Hon. Alb. Voorhies, Judge of Supreme Court.

SIR:—As President of St. Charles College, I take the liberty of laying before you my present embarrassment, trusting in your devotedness to the people and your kind dispositions towards our Institution.

I refer to the procuring of provisions, which cannot be procured in the country and which are necessary to the College. Every year since the commencement of the war, liberal permission was granted to me by the military authorities to cross the lines with pupils and return with provisions for the inmates of the Institution. You will find here enclosed the permission given by Maj. Gen. Walker in August last, but then, owing to the difficulties of the times, I could not profit by it.* When I was able to do so in November, the permit was found insufficient, Maj. Gen. Walker having been superseded, I applied to the Assistant Adjutant of Lieut. Gen. Buckner, but the answer was: *The permission cannot be granted*, and in consequence some pupils from the Coast could not come to College and no provisions were obtained. In January I sent an application to Gen. Kirby Smith by a gentleman

* The Lake country through which the agents were to pass, was infested by "Jay-hawkers," mostly deserters from either army.

residing at Shreveport, but I cannot ascertain whether my application has reached him or not, as communications with Shreveport are so difficult. Meanwhile time passes rapidly and I have yet no assurance for the future. Feeling the responsibility of my office, I think it my duty to do all in my power that this Institution may continue doing public service in the education of youth. The Jesuit Fathers and Brothers, entrusted with the management of the College, give their services without salary, through charity and devotedness, and I think it is but justice to procure for them food and clothing, as well as the other provisions necessary for both teachers and pupils, corresponding to the wants of the College. Some of the provisions are already exhausted, and others will soon be needed. You would confer a great favor on St. Charles College, by procuring for its President or agent the same permission as was granted by the Military Authorities from the beginning of the war, that we may at any proper and convenient time, obtain out of the lines the provisions necessary for the Institution.

XI.

October 21, 1865. To Joseph Henry, Secretary of the Smithsonian Institute, Washington, D. C.

SIR:—Your communication dated Washington, May 10, and mailed the 10th inst., reached me yesterday. In answer to it I may say that St. Charles College, during the late war has been favored with the most liberal protection by both Northern and Southern armies as an Institution of learning, so that all our buildings with library, museum and other Collegiate apparatus were left untouched. The number of our students was greatly reduced on account of the perturbation and ruin of the country, but we never ceased the regular course of studies. We are at present, by the blessing of God, in the same state as we were at the outbreak of the war.*

The valuable books of your Institution are eagerly wished for, and we can give the same assurances as before the war for their suitable and permanent preservation.

XII.

January 5, 1867. To Alex. Delmar, Director Bureau of Statistics, Treasury Dept. Washington, D. C.

SIR:—Your communication dated November, 30, 1866, reached me in the latter part of December I send you the synopsis of our College, as it was during the last session of 1866, our condition having been greatly impaired by the late war and the total ruin of the country, which has followed in consequence.

* Except a heavy debt and smaller income.

The annual receipt, we can only report what is paid for tuition and boarding, which with the products of our farm, enables us to support the Students and their Teachers.

There is no salary given to our Teachers, all of them being members of a religious society, the Society of Jesus and being satisfied with a moderate maintenance.

The annual expenditure comprises the boarding of all the inmates, the support of the teachers and the wages of the workmen employed for the service of the College and the cultivating of the farm.

MEM.—In response to the letter dated March 20, 1865, permission was granted; but the provisions procured and brought by way of Red River, together with those for the Sacred Heart Convents of Grand Coteau and Natchitoches, were seized by the Confederate soldiery, and carried to Shreveport. They came to hand after the downfall of the Confederacy, greatly reduced in quantity and quality, and after great difficulties and expenses.

LETTERS BEARING UPON THE FOUNDATION OF THE SISTERS
OF NOTRE DAME DE NAMUR IN AMERICA. TRANSLATED
FROM THE ORIGINAL DOCUMENTS FOR THE AMERICAN
CATHOLIC HISTORICAL SOCIETY BY THE SISTERS
OF NOTRE DAME OF CINCINNATI, OHIO.

In 1839, Bishop Purcell, of Cincinnati, arrived at Namur, motherhouse of the sisters of Notre Dame, while the former boarders were assembled for their annual retreat. Among the young ladies, who assisted at these holy exercises, was Mademoiselle la Baroness de Coppins, whom the worthy prelate desired to see, to give her news of her sister.

We had the honor of receiving, on this occasion, the first visit of this holy bishop, accompanied by Rev. F. Brossac, his former vicar general. His Lordship was very happy to be able to close the exercises of the retreat, and pronounced, on this occasion a discourse which produced the most deep impression.

His Lordship showed himself well satisfied with all that he had occasion to remark during his short sojourn at the motherhouse. He asked Mother Ignatius many questions relative to our institute, and found that our manner of life was precisely the most suitable to his designs for the good of his diocese. Before taking leave, he expressed the desire and the hope of seeing us, one day, in America.

The Divine Master who inspired Mother Ignatius with the ardent zeal for extending His glory in distant countries, wished to conduct Himself this holy enterprise; for, eighteen months later, Bishop Purcell solicited from Mother Ignatius an establishment of her daughters in Cincinnati.

His Lordship charged Mr. Brossac to be his interpreter with our superior general ; and this good priest wrote the following lines from Paris :

" REVEREND MOTHER :—Often times Divine Providence makes us wait for a long time before He manifests His designs, and this in order to try our fidelity and the sincerity of our desires. . . . It is now eighteen months since my very worthy friend, Bishop Purcell, visited your establishment, and at that time, this holy prelate formed, in the secrecy of his heart, the plan of establishing a house of your order in his immense diocese. He spoke to you, on the subject, and you did not seem to discourage his desires. Until now, circumstances did not permit him to make you a positive proposal on the subject. At present the obstacle is removed, and I come on the part and in the name of my worthy friend, to ask, if it will be possible for you to make a foundation of your order in his diocese of Cincinnati, and probably in his episcopal city. I shall not dwell on the good which a house of your order would be capable of procuring in a large city of 45,000 inhabitants, in which there is not a single house of education, even a respectable Protestant one. I shall not say anything of the merit which will accrue to those among your worthy daughters, who will be the first to lend themselves generously to this laudable undertaking, for it is in the Heart of Jesus, that sentiments worthy of such zeal can alone be found. I assure you, that the order, the simplicity and the piety that both I and Bishop Purcell had the occasion of admiring in all the houses of your institute, have inspired His Lordship with the sentiments which I now express."

On receiving the letter, Mother Ignatius, in the effusion of her gratitude, blessed the Author of all good. Nevertheless, she judged it prudent before accepting the proposition, to consult Father Varin, S.J., a devoted friend of our institute, then residing in Paris ; he sent the following reply :

" REVEREND MOTHER :—I believe Divine Providence makes use of everything to open the door of America to you, where I am persuaded you will procure the glory of God and the salvation of a great number of souls."

Mother Ignatius also consulted the bishop of Namur, before taking the final decision. His paternal benevolence in our regard urged him to take all the precautions possible regarding the spiritual and temporal well-being of the sisters, who were destined for the good and great undertaking. Consequently His Lordship begged the bishop of Cincinnati to make, himself, a formal demand for the Sisters of Notre Dame ; begging him at the same time to give some particulars of the circumstances in which the new missionaries would be placed.

Bishop Purcell responded in the following terms :

" MONSEIGNEUR :—The solicitude that Your Lordship has testified in his paternal and enlightened letter of the 24th of April, to secure the happiness and perseverance of all Christian and religious virtues of

those whom your universal and fraternal charity will, in concert with the holy Mother Ignatius, choose for the foreign mission, adds much to the motives I have for thanking Divine Providence who has sent me the almost miraculous means of making the acquaintance of Your Lordship, and of appreciating the immense utility of the Srs. of N. Dame, for the instruction of youth. Behold, Mgr., a very long clause, but thus the heart works when it exerts itself to express profound sentiments of veneration, of anxiety and of religion. I thank you for this pledge of charity all apostolic and I call Heaven to witness that I will respond to it with His Divine Grace, without which I could do nothing. Thus, in order to conform myself to the instructions of Your Lordship, I make here a formal demand for the sisters. The number I cannot specify.

I shall need three different houses; one at Cincinnati, one at Fayetteville, where I will give them one hundred acres of land in perpetuity, and a third at Chillicothe, a beautiful city, well situated, in a healthy and pleasant country. I will lose my life rather than let the sisters suffer from want or any privation, spiritual and temporal, but such inconvenience is hardly possible in a country like ours. As to what concerns a school for poor children, which is the desire of my heart, there will be nothing easier. The Sisters of Charity have already an orphanage where fifty of these little unfortunates are cared for, the sisters having besides a gratuitous school of one hundred little girls. Three other parochial schools would be desirable for the poorer class, which is always the most interesting of our population of Cincinnati. The only embarrassment is to find in the city a suitable house and garden for the sisters. The lots are extremely dear in Cincinnati, and you are aware, Monseigneur, that it was poverty, which obliged me to undertake my voyage to Europe, two years ago. I will help the sisters as much as lies in my power, to make this acquisition, but I beg you to use all possible efforts to furnish the first expenses of the purchase.

This ground will increase in value from day to day, and they will hold the title themselves. I, myself, would borrow, if they could find in Belgium a creditor, who would have the charity for such a work, and as soon as God will give me the means I shall pay him, but I have been occupied until now in founding establishments for His glory, without any other resources than His Divine Providence which has never failed me.

Oh Mary come to our aid, and take under your protection the house and its inmates, who have the honor of enrolling themselves under your standard and bearing your name. Bless all those who generously contribute to this establishment and for the love of Jesus and the salvation of those young souls remove all obstacles.

The clock calls me to the closing of our provincial council, where there is one archbishop and twelve bishops, among whom is Monseigneur

neur de Forbin Janson, bishop of Nancy in France. Never has there been seen in this country such a grand and imposing scene. I beg you to overlook the length and the faults of this letter. May I make a holy alliance with Your Lordship, as with your clergy and your diocese, the vicar general, the canons and all our Brs.

Your unworthy Brother,

J. B. PURCELL,

Bishop of Cincinnati."

After serious deliberations, required by an undertaking of such importance, and above all, after fervent prayers addressed to heaven, in order to know the Divine Will, Mother Ignatius understood that God called her daughters to devote themselves to the salvation of souls in these abandoned regions.

She undertook without delay the task of choosing subjects proper for such a distant and important mission. Eight sisters had the advantage of composing this new colony; the good mother gave them the name of "The Privileged and Happy Ones."

How much Mother Ignatius desired to conduct them, herself, to America and share in their labors! Obedience, however would not permit it, but, she tried to satisfy her maternal tenderness by presiding, herself, over the preparations for this long journey.

The moment of departure was finally decided on. The evening of September third, our eight missionaries left Namur for Antwerp, where they awaited the vessel which was to convey them to their distant home. Although it was the time of the great retreat, a time when the presence of the reverend mother is always indispensable, yet she could not resist the desire of accompanying them at least as far as the shore. She wished to visit, in person, the vessel which was to carry them across the ocean, and she would have remained with them until the final moment of departure, had it not been for the closing of the retreat, which required her presence at the motherhouse.

The separation was keenly felt on both sides and the adieux were spoken midst tears of the most lively sorrow; nevertheless, courage was not wanting as those devoted hearts were happy to offer to the Lord this great sacrifice.

A French priest, F. Rappe, charged himself with the care of the sisters, during that long and painful voyage. Rev. F. Brossac also took the deepest interest in them and rendered an account to Mother Ignatius, how her dear daughters had begun their voyage. Behold, how he expresses himself in two letters of the 9th and the 10th of September:

" We have just left the shore, with the tide, our dear daughters (for they are also, in some manner mine, since they are those of the good bishop) have taken possession of their floating house, with calmness

and intrepidity of true missionaries. A few moments and we were all on our knees, in a little room, prostrate before the Crucifix and invoking, through the intercession of Her, who is truly called, 'Star of the Sea,' the protection of Him, who commands the winds and the waves. Our hearts were, I assure you, in accordance with our voices, in begging a blessing on our admirable missionaries. They did not leave the harbor until the next morning at the low tide. All has gone on admirably, and we have only to bless the Lord for the benedictions and graces that He has granted us. Mr. and Mrs. Boree have been admirable, to the end, displaying great generosity and an indefatigable complacency.

I have written to-day to Bishop Purcell, to apprise him of all, and I have given to F. Rappe, both for himself and the sisters letters which will be useful to them in New York. We have done all in our power to insure the happiness and well-being of those dear children, so we may remain tranquil and feel sure that Providence will supply whatever is wanting to them.

As the wind was calm, in the afternoon, about four o'clock, the pilot at last decided to weigh anchor, and the vessel is abandoned to wind and waves, but above all to Divine Providence, whose arm is not shortened on the broad sea. The bishop of Ghent was on the shore at the moment of the vessel's departure, and our dear daughters, having received his blessing, he remained but a few moments. After this, we were alone with our chaplain and our good Father French—we withdrew to a retired part of the deck, where we fell on our knees, and turning towards the Tower of Notre Dame, recited the *Veni Creator* and the *Sub Tuum*, then we sang with great feeling the verses of the Canticle; 'Je mets ma confiance . . .' In the few words which I addressed to the sisters, I chose for my text the last words of the hymn: 'I would offer my life to gain a soul to God,' and then I gave them my blessing. I have given it, come what may. I bade them a last adieu and I turned my face towards Antwerp, which was a league distant. I followed them with my eyes until the masts were but a speck on the horizon.

Yesterday evening I returned to the ship and presided at the general supper. I chose the places that I thought most convenient for the sisters and Rev. F. Rappe, leaving the others to arrange themselves as they pleased; it was late when I left. This morning at half past five I returned to those worthy children and we conversed, until the afternoon, on subjects from which we could derive spiritual advantage. These dear children had already commenced to work, some were sewing and knitting, others writing and drawing, others again studying, everyone of them calm and peaceful, showing neither enthusiasm nor discouragement. I envied that purity of conscience, that sublimity of sentiment and simplicity of manner so characteristic of those heroines of Faith. God will bless them do not doubt it, my dear mother, and these blessings will reflect upon you and your worthy counsellors. God

will not fail to recompense and protect these young persons so devoted and so generous in His service. I have learned to appreciate the hidden treasures concealed in those eight souls whom Providence has so mercifully chosen for the diocese of my friend, and I thank God for having made me instrumental in bringing about the departure of a colony that inspires me with such ardent hopes . . .”

Sister Louis de Gonzague herself speaks of the journey and arrival at Cincinnati :

“The first night on board the ship was not of the best kind. Rev. F. Brossac who returned about four o’clock told us that a bishop was coming to give us his blessing ; it was the bishop of Ghent. Soon the worthy prelate entered our ship. His Lordship blessed us anew and wished us martyrdom ; this wish rejoiced us ! After having visited our little apartments, Monseigneur left us. At last the vicar general assembled us near the helm ; they had already raised anchor, he recited the ‘Veni Creator,’ repeated the prayers for travelers and invited us to sing the canticle, ‘I place my confidence, O Holy Virgin, in thy assistance.’ He again blessed us, and left us with his eyes filled with tears, we also were moved . . .”

The 18th of October she writes : “ We have been able to satisfy our devotion ; we have all been to Holy Communion. We have the consolation of seeing the lovely shores of the country which is to become ours. As soon as we see the towers of New York, we will sing with all our heart the ‘Te Deum.’ ”

Our dear Sister Louis de Gonzague and her companions arrived in Cincinnati in November, 1840. Monseigneur Purcell gave them a most paternal welcome, and immediately offered them a magnificent enclosure with gardens and park, the building being able to contain, as several persons assured them, two hundred boarders. But, added His Lordship, the establishment is about half a league from the city. Sister Louis de Gonsague earnestly thanked the bishop, but declined the offer, remarking that this establishment could not receive poor children, as it was in the country. “ You will later have a house in Cincinnati,” said His Lordship ; and Sister Louis de Gonzague answered that the rule did not allow us to commence a foundation before having the assurance that there would be facility to have poor children. Monseigneur seemed disconcerted and appeared to suspect a little stubbornness.—“ Monseigneur,” replied the humble superior, “ our mother general has told us to return to Belgium, if we did not find free schools in America ; poor children before all.” This was Sister Louis de Gonzague ; rather leave the undertaking than fail in a point of the rule.

From the beginning, free schools have always been established side by side, with institutions for the education of higher classes. Therefore Sister Louis de Gonzague refused to “ accept the grand property in Brown County.” “ Monseigneur,” said she, “ give us a little house in Cin-

cinnati, and we will devote ourselves with our whole heart." Monseigneur, not having a place prepared, conducted our sisters to the house of the Sisters of Charity, who gave them a very warm welcome and lodged them for six weeks. After these six weeks, during which they pursued the study of the English language, which only one of them knew well, the others could *read* it only, our sisters took lodging in a house, much too small, but they were happy to have it in awaiting a better one.

It was impossible to establish there all the necessary classes; they employed their time in preparing themselves to labor at the work of God as soon as they would be in a condition to give free course to their zeal. Sister Louis de Gonzague thus gave the description of their new dwelling:

There are in all six rooms: a kitchen, which very well recalls the stable of Bethlehem, a refectory for the sisters, a little parlor, a school for pay-scholars, a school for poor children, a room for the chapel, one for the sacristy, two attics, which serve as dormitories for the sisters. Behold all, if you add to it a garden about as large as an apron. A colony of fat rats had taken possession of this house before us; every day they come to inspect the miserable kitchen. We also lodge a great number of mice.

The Lord, pleased with the devotedness and filial confidence of His spouses, did not delay to take away the obstacles which opposed the regular establishment of their schools. Christmas Day, 1840, Sister Louis de Gonzague could announce to our dear Mother Ignatius, that she and her sisters were in a spacious house where they hoped to receive pupils about the middle of January. It is the house now (1900) occupied by the sisters. It was purchased from a Methodist minister for 24,000 Dollars, payments to be made as follows: One fourth cash; this sum the generous Mother Ignatius sent at once. The rest to be paid by installments within four years. These easy terms allowed the community to assume the debt, and thus to be no burden to their Right Reverend friend and the Catholics at large. Numerous buildings have been added as years went on, and the increase of religious, as well as that of pupils required a more spacious dwelling.

The following details about the property may prove interesting to many of our readers:

One of the greatest attractions on Sixth street was Mr. Spencer's garden which contained many rare and valuable plants and trees. The house itself was considered one of the most elegant in the city. Indeed the expense of procuring from Philadelphia materials for its construction, together with the unusual outlay for its interior adornment, had exhausted the financial resources of the first owner who was compelled to sell far below cost. At the time of the arrival of the sisters in America, the worthy minister was quietly resting in the cemetery

behind his garden; but, Mr. Josiah Lawrence, a not less staunch member of the sect possessed the property.

One day, towards the close of November, 1840, the niece of this gentleman returning home from an afternoon's visit, told him that she had gone, in company with a Catholic friend, to the convent of the French sisters on Sycamore street; that they seemed to be very amiable persons, and she much regretted they were so unsuitably lodged. She also informed her uncle that the sisters were very desirous of procuring a more commodious dwelling. At once the old gentleman exclaimed, "They may have mine!" This promptness on his part may appear surprising, but the fact was he had for some time been thinking of disposing of the place.

Some time after the arrival of the Sisters of Notre Dame in Cincinnati, Bishop Purcell wrote to Mother Ignatius:

"I have already delayed too long in answering your welcome and interesting letter of the 31st of last August. I delayed, knowing that your dear daughters (and mine also) had already given you an account of their short and happy voyage across the Atlantic, and the Alleghany Mountains, which form another barrier between them and the beloved motherhouse. Beside not yet knowing if your daughters preferred the country to the city or what sort of a house would best suit them, I postponed writing until some definite arrangements were made, that would give you pleasure, for the future. Let Him do, who does all, says Fenelon, you have done your part and He will perfect it.

The city is in admiration of the wonderful ways of divine Providence that has, as it were conducted your daughters by the hand into the most beautiful and convenient house of the city; a house, which was built by a Methodist minister, who died two years ago, his goods being sold by the sheriff to another Methodist. This last offered to sell it to the sisters at the price for which he bought it. It is a very great sum for poor people, as we are, but in this country, we are accustomed to this, and we find that those who seek in all things the glory of God will attain their end. . . . He allows seven years for the payment at six per cent. I pledging myself for the payment.

Your daughters will never become estranged from their dear motherhouse, as every twenty days they can receive letters from there by the steamer. Indeed, Europe is not further distant from them, than many parts of this large country. I believe you have made an admirable choice for the first foundresses of the house of Cincinnati. They edify me greatly by their piety and solidity. Their holy rule kept as it is, will keep them . . .

Soon we shall be in need of other houses of the Sisters of Notre Dame, so my dear mother, I beg you to form subjects, who will be as pious and as enlightened as angels, it is what we need here.

The health of the community is very good. I offered the holy sacrifice of the Mass for them to-day, at which they sang: 'Yes, I feel it is

the God whom I adore, who has made such sweet tears to flow from my eyes.' My dear mother, have no solicitude for your children. They are almost as strictly enclosed as the Carmelites. It would be impossible to find more recollection, more gravity, more circumspection and, in fine, more love of silence and retreat."

The little community of Cincinnati commenced to increase, two American postulants were received. Sister Louis de Gonzague never wrote to her first superior without expressing to her her profound gratitude for her beautiful mission. "Oh! my dear mother," she wrote, "howam I ever to make you any return for the immense favor which you have granted me in allowing me to come to this country? To show my gratitude for such a grace, I will try to spare myself in nothing, and to prove myself in everything and everywhere, a true child of the institute."

Her zeal rendered her eager for labors and sufferings. Scarcely had she seen disappear the greatest difficulties which always mark commencements, than she would have wished in some way to see them return. She formed the design of going to bear to the savages the knowledge and love of God. She communicated this desire to her sisters. "We speak of going to the savages," she wrote. "I hope that one day this door will be opened to us. We have opened a subscription list and all have signed it, except Sr. M. Pauline, whose name we have placed behind the list; but confused at her laxity, she has earnestly asked to be placed in the rank with the others; which we have granted her after fifteen days of waiting and good sacrifices."

A tone of amiable gaiety reigned in all the letters of our dear sister; she passed over in silence her crosses and sacrifices; Monseigneur himself and F. Rappe wrote of her to our good mother as a soul wholly apostolic and familiarized with sacrifices. They admired Sister Louis de Gonzague as a person well versed in spirituality; they praised her zeal in making the Heart of Jesus known and loved; this was her great devotion, and after that the Immaculate Heart of Mary. In fine, they found her worthy of going to evangelize the savages.

Being installed for some months at Cincinnati, Sr. Louis de Gonzague rendered an account of her occupations to her sisters of Namur: "I have just returned from school, where I teach writing and sewing to the little externs or day-scholars. I teach our poor little children to spell and read, it is all I know how to do at present. I must learn how to have patience. I do what I can to help one or another. I am portress, refectorian, etc., happy to be able to serve as a stophole in the house of the good God." Further on she says: "I do not think there are any true savages in this diocese, but there are savage souls, which is more than would be necessary to inflame the hearts of our sisters in Europe and to engage them to come and join us."

One year after the establishment of our house in Cincinnati, they could remark a total change in the pupils confided to our sisters; every

one was surprised at the progress of these children. Monseigneur could not understand how our dear sisters could, in so short a time gain the esteem and affection of the Americans who were naturally so proud and intractable.

Sister Louis de Gonzague attributed all the success to God; she knew not how to express her gratitude towards this good Father. She wrote to our dear mother in September, 1841:

"Allow me to commence my letter by these words: 'Quid retribuam Domino pro omnibus quae retribuit mihi!' Yes, what shall we render to the Lord for all the graces He has granted us, and in particular for that with which He has favored us at the beginning of this month? Can you guess it, my dear mother? . . . This is it. On the 11th of August, we had the ceremony of the closing of the retreat, just as at Namur, after a good retreat of eight days? . . . "

We have seen how much the zealous superior wished to obtain permission to go to those peoples to whom civilization was quite unknown, in order to teach the children the truths of our holy Religion. She invoked our Venerable Mother Julie, beseeching her to obtain for her, this inestimable favor. At one time she believed she was on the point of being heard. The missionaries established at the Rocky Mountains, testified the desire of seeing the Sisters of Notre Dame take their share in the apostolic labors there. This wish, as we may easily imagine, found an echo in the heart of our good sisters; there was no longer question of anything but the consent of our dear mother. Sister Louis de Gonzague pleaded this cause with the eloquence of a soul all burning with divine charity. "Ah! my dear mother, for this time it is serious. They really desire us a little farther than Cincinnati; they await us at the Rocky Mountains! A house seventy feet long is ready to receive us, if the rev. mother of Namur is willing to allow us to depart. Can you refuse to let your children go to make our good Saviour known and loved by these little savages? There where our house is situated, there are about eighty Catholic families; they speak French there; they have also a species of patois which is not very difficult; English would also be very useful, particularly after a time. Oh! my good and dear mother, this time I hope the door of the savages is going to be open to us. For this mission we must have persons of robust health and at the same time of great courage, endowed with an extraordinary spirit of sacrifice. My iron constitution gives me hope, my dear mother; for the rest you will judge of it. All our little community are in readiness, all would wish to leave immediately in order to help these poor souls."

A short time after, some of our sisters did, in effect, embark for Oregon. The Lord was pleased to employ in this new mission, not those who had already, for His love, crossed the sea and were then in the United States, but a little colony coming from Namur, who were also desirous of devoting themselves to the good of the poor savages.

There was at Cincinnati a mingling of rejoicing and disappointment. We cannot resist the desire of reproducing the interesting lines by which Sister Louis de Gonzague pictured on this occasion, her sentiments and those of her sisters.

"On the feast of the Epiphany we had just inaugurated a king for the Rocky Mountains, and the lot had fallen on Sr. Marie Anna, when, oh! most extraordinary! the astonishing news reached us! Before opening the letter, I offered what it contained to the good God. While I read your first lines, my dear mother, the sisters who did not know what sort of announcement I there received, and who saw me change color, made a thousand conjectures. At last I said to them : 'It is good news, but a heart-break at the same time!' We could not, as usual, go to the chapel to sing Vespers; it was necessary to read, at least a part of Sr. Louisia's letter. Great joy on one side, my dear mother, to learn that the good God had confided this beautiful mission to our institute, but on the other, your understand. . . . Our Vespers were a little savage that day, for I judge the others by myself; I could not master my imagination which constantly carried me towards our privileged sisters and toward their beautiful mission! Poor Sister Xavier was so sure this time of leaving for the mission among the savages, that she was all in perspiration; the evening of the day on which she learned that they were going to go without herself and Sr. Melanie, she made us sing the chant of the dead at Vespers. I admire the charity of Sr. Louisia who does not laugh a little at us, and who had announced that the novitiate for the missions among the savages must be made at Cincinnati. We laugh at it ourselves, but patience, we will go a little later, is it not? my dear mother. . . ."

Sister Louis de Gonzague was filled with the desire of seeing the institute extend itself in America. To be herself the instrument of the mercy of God for these distant peoples, oh! this thought overwhelmed her with happiness, and yet for the prosperity of this beautiful work, she did not hesitate to sacrifice the satisfaction of being employed in it directly. She returned to the motherhouse, Namur, where she died a happy death in 1866.

Sister Louise replaced her in 1845, as superior of the house of Cincinnati, and was the provincial superior of all our houses in America until her death, in 1886.

Some quotations from the letters of Mother Ignatius to her daughters in America, will not be out of place here:

"Namur, December, 1840. Your much loved and long desired letter of October 21, only arrived December 13. Four weeks ago, I heard from the merchants of Antwerp that the ship had arrived at N. York on the 20th, but not receiving word from you, I could hardly credit the news. God be praised that the passage was so quickly and happily made. Our great confidence in His Goodness and the prayers of the

whole institute may have contributed, not a little, to obtain for you this favor. I am so pleased that you were all in such good health when you arrived at N. York. I hope you still enjoy the same at Cincinnati. Tell me every detail. What feeling did you experience in seeing the land since so long the object of your desires? Was there not some disgust, or some other temptation of the same nature? Or, did our Lord fill your soul with sweet consolations? God is faithful; He will not permit that you be tempted above your strength; He will proportion His aid to your need.

Are you already housekeeping? And can you live a little a l'Europeenne? If not, resign yourself to this new sacrifice. I am awaiting a description of your house; of your arrangements; of the work of each. Have you the happiness of possessing the Blessed Sacrament in your midst, or at least, have you the hope of having it soon? I am sure you will have to suffer a little, but the necessary will never be wanting, provided you serve the good God with all your heart!

I hope Sr. Umbeline and Ignatia, who suffered so much during the voyage are entirely well again. Does Sister Xavier learn English? And Sr. Melanie does she become accustomed to the food? You do not tell me, if you have improved in English during the voyage. I wish you to apply yourself to it with great zeal. Write me in the language, if you are already capable, and speak it in order to acquire more fluency. Does our dear Sr. M. Pauline courageously exercise her fingers on the piano for the same end? And Sr. Umbeline with the pencil and brush? Does Sr. Rosine make good bread? Is the water of the country good? How do you procure wherewith to live? Have you already some acquaintances to bring it to you? Go out as little as possible. I think that reserve is necessary in the country where you are; try to render yourself esteemed by the tender interest that you take in the youth confided to you."

"NAMUR, March 1, 1841.

MY DEAR SISTERS:—You are now in full mission, since more than a month. More than once a day, we visit you in the midst of that dear flock which the Sovereign Pastor has confided to your care. What number have you in each class? How many larger children? Be very prudent in admitting persons from 18 to 20 years of age, among the children. Could you not make a separate class when they remain only a few hours a day. I fear that the mixture will do harm to the simple and innocent children. I hope that you are very careful, my dear sisters, to introduce in your classes our method of teaching. What sort of recompenses give the children the most pleasure? pictures, pin-cushions, etc.? Tell me in time, that we may send them to you. Can you procure stuff for habits, like or very nearly like ours? I would not like anything to be changed in our costumes; and while I am on

this chapter, tell me how you manage the household? Does order and cleanliness reign there? Is your manner of living like ours? We are children of the same mother, try to do, as we, in community. Of what does your dinner and supper consist? Can you find butter and milk easily?

How grateful I am to God, that He has preserved you in good health. The letters gave me much pleasure. Express my gratitude to the good Jesuit Fathers, who have shown you so much kindness; tell them of the very great affection we have for their society. If you see Father Rappe, or if you write to him, recommend us to his prayers, tell him of my gratitude for his kindness, and that we pray God to bless in an especial manner the vineyard entrusted to him. Tell all those who are kind to you, for the love of God, how very grateful we are; do not forget the good sexton and Miss Ann, the housekeeper of His Lordship! Are the eyes of the former better? Give each a pretty picture in my name. Apropos of pictures, I send you two beautiful ones for a New Year's gift. Many sisters burn with the desire of joining you, but the moment of Providence has not come I think. Let us wait with peace and confidence.

Four weeks ago, I received a letter from your good and holy bishop which much edified and consoled me. He tells us how much pleased he is with your little community; I hope you will correspond more and more to his desires.

We have learned from our bishop, that since more than a year, our rules have been in the hands of F. Rosaven, S. J., at Rome to be examined; this good father delivered his report to the canon of regulars, who lost sight of our cause, but they promised our ambassador to consider the matter attentively.

Adieu, my dear children, believe in the ever cordial affection of your Mother in Christ,

SISTER IGNATIUS."

"NAMUR, April 28, 1841.

What do you think of the long silence of your mother, my dear children? Do not judge it too severely. Oh! you know that among us the most distant are the object of particular solicitude and consequently the proverb, 'Out of sight, out of mind' does not apply here. I am far from forgetting you, and if you think often of us we in return are oftener with you.

We rejoice at the happy beginning of your little apostolate. How many Catholics have you among your boarders? And among the externs? How much I was touched to hear of the ardent zeal of your holy bishop, who distributes so often the bread of the Divine Word to his flock. What kindness, to your dear children, to come himself to the

monthly distribution. What vigilant care in coming every week to instruct and confess your little poor ! Oh ! my dear Sr. Melanie, apply yourself in earnest to preserve the treasure of grace in the hearts of these poor children and spare no pains in rescuing those who may have had the misfortune to lose it. On Sundays and feasts, we amuse ourselves in fancying that we are in the midst of the dear little flock which you instruct, and we say with St. Ignatius : ' Come, my dear sisters fill all hearts with divine love.'

I learn with great consolation that you are all enjoying such good health ; you must resign yourself with peace and love to sickness, if our Lord wishes to send it to you, but I advise you to take some precautions to prevent it, by refreshing drinks, and other means of the same nature. If, in spite of this, God sends you sickness, receive it gratefully ; for all that comes from His hand is very good. I hope dear Sr. Marie Pauline will not grow thin in waiting her turn. Courage ; and great confidence, my dear children ; God is near, in all your trials, humble yourself before Him and do not fear. Since Sr. Vincent has already told you I was ill, I will only add that until to-day, the fourth of May, our good Master has given me the cross of suffering.

In reading your letters, we admire and bless that Divine Providence which watches so specially over you and assists you in all your needs ; never fear that that good Master will permit you to be in want. He feeds the birds of the air and clothes the lilies of the field ; with how much greater reason will He care for those who seek His divine interests, abandoning all the rest to his good Providence. I hope it will shelter you from the burning heats of summer, and that you will be able to preserve your costume unchanged, keep to it as much as possible. Unless this would incommod you too much. Remember what our much loved and regretted foundress said, on holy poverty in the explanations of the rule : ' As to carpets, if you must have them, let them be common and not such as rich people would have.'

By the letter of your worthy bishop, I see they attach much importance to mathematics ; he asks me for some sisters versed in chemistry, philosophy, astronomy and botany.

I hope you have made the Blessed Virgin loved and honored during the month of May. I do not yet know when the second colony will set out ; I am waiting a good opportunity and would like a priest to be of the party. Sister Kostka is burning with the desire to join you. I think three sisters will be sufficient, one for the house and two for the schools. Your chapel must be very large, since you can accommodate more than one hundred persons. I am glad the number of your poor scholars is greater than that of those who pay ; that conforms to the spirit of our institute ; be kind and charitable to those children, God will reward you some day.

Good-bye, my dear children, I would like to write to each one of you, but my strength does not permit. Your little letters give me so much pleasure.

I remain in Our Lord,

Your affectionate Mother,

SISTER IGNATIUS."

" NAMUR, July 15, 1841.

MY VERY DEAR SISTERS :—I am so very sorry my letters arrive nearly always two months after date. I sent my last by England to the care of Mr. Boree ; will you tell me if you received it in time ?

Your interesting journal of May 7th, came by Havre the 14th of June, and I received your letter containing your good wishes. They arrived a little early, as you see, and for this reason and many others, they were especially dear to me. In reading your letters, I can imagine myself in your midst ; our hearts are united and for the moment, the 2000 leagues cease to be between us. We are intimately connected by the delicious tie of fraternal charity which has for its centre the Adorable Hearts of Jesus and Mary.

Sister Louisia will tell you all the news as well as our affliction, but I would like to tell you of the loss of our dear Sr. des Anges myself. Her death has afflicted me the more as it was so unexpected. At noon, she left the recreation with the sisters, and half an hour later, she was found unconscious and almost without life, struck down by a piece of wood that fell on her head, from St. James' steeple. For several days following this event, I could only think of the verse of David, 'I was silent, O Lord, because You have done it.' Sister Hyacinthe is replacing her for a time.

Sister superior has just returned from a two weeks' journey, with Sr. Marie Theresia, in order to find a suitable house in Brussels. Not finding any large enough, for a moderate price, we have decided to separate the boarders from the other classes and place them in the faubourg with the poor scholars ; the school of Rue de l'Etoile will serve for the externs. We have, at Brussels, thirty boarders, three hundred externs and over two hundred poor children ; beg the Sower of the mustard seed to water the young plants He sends us.

I do not know, my dear children, if I am mistaken, but I fear you might be a little too exacting with your pupils. You have children, who have never been subject to authority, who do not know dependance. Commence by making them love this, in order that they may submit through love and not by force. If you do not gain your scholars by kindness and affability, you will not draw them to Jesus Christ. They will come to school only for the sciences, and will go away if they think they know enough ; but if you profess that devotedness which places their interests above all, if you make yourselves all to all, as the

Apostle Saint Paul says, in order to gain all hearts to Jesus Christ, you would gather great fruit from your labor.

I am much pleased with your progress in English ; and with the good dispositions of your children. Tell them, how their mother in Europe loves them. Oh ! if I could only instruct your dear flock ; God does not wish it and I try to love His good pleasure. I expect an English letter from each of you. I am pleased to hear that Srs. Louise and Ignatia are well again, and that you all enjoy good health. The change of climate causes all these little difficulties. We have not yet had any warm weather, except a few days in May. I am confident our Lord will temper the burning heat of Cincinnati, in order that you may be able to keep your religious costume unchanged. Did I not understand that your children have two months' vacation ? profit of this time to rest and to mend your nets.

Monseigneur of Namur sends you his paternal blessing. Rev. Fathers Colson and Leroy wish to be remembered to you, they often pray for you.

Your Mother,

SISTER IGNATIUS."

A letter of October 15, 1841, says : " If good Father Rappe could understand how hard it is for a mother not to be able to converse with her children, he would pity, rather than blame my forced silence in your regard. For the rest, I overlook his reproaches, because I see in them, but a new proof of his affection for you. I do not wish to lose his favor, therefore I charge you to make my excuses and explain my apparent indifference.

I told sister superior to answer your two last letters. Sister Louisia and all the superiors who had just arrived for the retreat, sent you a few lines. This interesting collection, with some other things left Antwerp on the fifth of September, under the care of two Spanish Jesuits, who were going to New York. I hope it will be forwarded with one containing stuff and letters. Some time ago we sent a packing, by some American missionaries, in this there were some French books ; tell me if you like them for prizes. I think there were also a few recompenses ; are they worth the duty you pay on them ? Madame Kinet has just sent me the paper containing an account of a dispute, in your city, between the whites and the negroes. I am confident that no harm will come to you, since you dwell under the protection of the Most High. This kind of news never alarms me, though I grieve for the injury done to God and our neighbor.

You were the first to come for the vacation. Your letter arrived on the 27th of August, and those of the sisters of our Belgian houses, only on the 30th. What pleasure ! what sweet emotion our two hundred and fifty sisters experienced in reading of the remembrance you have of them ; each wished you could read of their affection for you. They all

repeated with gratitude, 'How sweet it is for sisters to live together! to be separated and yet so united.' I have not forgotten you during vacation. In my general division I have kept a corner for you; but since you have yet so few children, I think eleven sisters are quite sufficient. But, I repeat, you are not forgotten; there are numbers eager to join you when required. Try to increase the number of your boarders, in order that I may send Sr. M. Philippine to help Sister Louise.

I think Bishop Purcell has given up his visit to Europe, as you no longer speak of it, and he did not mention it in his letter which I just received. If the Jesuit Father sent as a deputy to Rome, passes through Belgium, it will be a good occasion to send you a reinforcement of sisters. Sister Kostka is learning English, so as to be able to join you. Srs. Reine and M. Anne do the same. Sr. Marie Aloysia aspires to be one of the missionaries, but there is little hope for her. I am so much consoled by hearing that the parents are pleased with the education you give their children; I hope with God's grace, you will draw some souls into your nets; for this end be animated with great faith, and live the life of Our Lord.

I read the extract of the letter, which your holy bishop wrote you during his absence. It gave me much pleasure, and at the same time made me admire his great humility and fatherly affection; it is very consoling for me to think, I have confided you to such hands. How true is the saying God does not allow Himself to be outdone in generosity; this good Master amply repays the sacrifices you have made for His love. The sisters' letters gave me much pleasure; give a thousand affectionate messages for me to dear Sr. Josephine, Mary and your good postulant. I ask for them the grace of perseverance in the religious life. Remember me to the dear Sisters of Charity; I am delighted you are so united, and that you share your rewards with them. My respectful remembrance to your good bishop, ask him a special blessing for me and all the sisters. I will ask our dear Lord to overwhelm you with spiritual consolations. I can only repeat that my love for you grows and increases in proportion as I see you more devoted to the interests of our divine Master Jesus Christ.

Believe me very sincerely

Your devoted Mother

SISTER IGNATIUS."

"Although always suffering a little, I have been since some weeks a little better than I was last summer, so you see God has heard your prayer and fervent novenas, because I do not ask nor desire to be free from pain, only that I may be able to fulfill my duties. How pleased I am to hear you are so well! I hope the number of your children will greatly increase this year; neglect nothing to make your schools at-

tractive, and above all, ask the Divine Master to give you a good fishery. In awaiting this, remain calm and peaceful under the good dispositions of Providence; working with courage and zeal in the midst of the troubles and weariness, that thus you may taste the maxims of the Gospel.

I asked and obtained, from a relation of mine, the pastor of Notre Dame des Victoires, at Paris, an act of aggregation, to the arch-confraternity of the Holy Heart of Mary, for the whole institute; distant as you are, you still remain members of our large family, you are convinced of this, is it not? We were so moved in reading your letters, at the fatherly care God takes of you in America. Let your confidence increase daily; the past reassures us for the future. Oh! no, my children, you will know neither temporal nor spiritual want as long as you abandon yourselves to the loving care of Providence. 'The Lord is my shepherd,' says the Psalmist, in him I find strength, support, etc. A propos, do you like Psalms? do you appreciate them? I find there my strength and support. This passage, above all!, has become familiar to me in suffering: 'I was silent, and did not open my mouth to complain, because it was Thy will, O Lord!' Oh, no, trials however rude are sent by the hand of a loving father and dictated by a loving heart.

Our house of Ghent has been greatly afflicted: the typhus fever has been raging, three sisters received the last Sacraments, one died; several others are attacked; a few of the boarders were also ill, happily they were at once sent home.

The good you tell me of Father Rappe has touched, but not astonished me; tell him a thousand kind things for me, with the assurance that our prayers, accompany him in his different missions. May all the good missionaries become as many Saint Francis Xaviers! How much good a saint can do! I hope you will become such. Until now, you have not had much intercourse with outsiders, as you have had so few children. Sanctify yourselves, by leading a life hidden in Jesus and Mary at Nazareth.

Father rector at Antwerp told me the American deputy would not pass through Belgium; I trust Providence will send us, in spring, an occasion for missionaries. While waiting, they prepare their nets. Sister M. Philippine applies herself to mathematics, Sister Kostka hopes to be sent first, Sr. M. Anne also petitions for America.

Offer my respects to Monseigneur. I thank him anew for all his care for you. All our sisters send you each an affectionate bonjour, with many loving messages; they have been so pleased with your letters; 'they are relics,' says Sister Julienne.

Adieu, I have only space to assure you that I am very affectionately in our Lord,

Your all devoted Mother

SISTER IGNATIUS."

SELECTIONS FROM THE CORRESPONDENCE
OF THE DECEASED
MATHEW CAREY.

WRITER, PRINTER, PUBLISHER.

NINTH SERIES.

JOHN GOULDING TO MATHEW CAREY.

GEORGETOWN POTOMAK Sept^r 5, 1811.

DEAR SIR:—I have received your esteemed favour of the 2nd instant, and not long after, your inestimable present of the 2 beautiful Testaments. Please to accept my best thanks. I shall cherish a respectful, affection & lasting remembrance in my own breast & in those of others to whom I hope they will become valuable Testaments in every sense of the word. The excellent print, of which I was long & very desirous is particularly gratifying. I did not know of so valuable a book being in existance. I have shewn it to several persons, all as ignorant of that as myself. This is rather an aggravation of my fault & my misfortune in being so contemptably stupid or neglected a dunce. There is a culpable neglect somewhere. Whatever share may fall upon me, nothing in my power shall remain long undone to repair my lapse. I was surprised to find M^r. Patrick Farrell unaquainted with it because he is a great support to St. Patrick's Church in the City and paid 1500 Dol &c 2 or 3 years ago for the education of his niece at M^rs Malon's in your street. Before these things came to my knowledge, I thought he "had no soul."

I have not yet been to the College to shew the Testament, to exult, to scold, and to exert every faculty in my power to sting for the good of the souls guilty of culpable neglect, because a thing of so much value ought to have been known there and from there proclaimed. I wish I may be wrong, and that I may find others, not excepting your good self more in fault than the College in this respect. The boys, and all, are mostly upon visits in the vacation the greater number are gone to a beautiful place belonging to the Clergy about half way to Annapolis. They are to return next week. I long to exhibit this charming book, and to punish some for the good of their souls, for my not knowing of it before now. I can hardly allow myself to believe it to be unknown there. They however have excuses. They got into debt, and there is upwards of 10,000 Dol. due to the [College]. They have not boldness equal to Dr. Milnor. Grounds like his, with his illustrious talents are requisite for supporting such noble courage as he sustains. May God bless &

preserve him, and send he may not think seriously of retreating from the glorious field in which he is so ably occupied, much less into any such as one of the round towers in Kerry, as he spoke of when he was there. But, I cannot express the grounds of my exquisite feelings my warmest thanks for your valuable present, and for how much you can comprise in a few words. It is evident I am not able. The agreeable surprize of this beautiful book, with the very print, I was so anxiously blundering to obtain, not so much for myself as for another, is beyond expression. I have one of the best of your first edition of the bible, printed in '95. I wished for the prints, maps, &c., in your subsequent editions, and here they are, to my very agreeable surprize & great consolation; when too, I was disponding & alarmed with thoughts of my faults & misfortunes to deprive me of hearing from you at the time, Concerning the Testaments heretofore, my impression had reference only to the common kind without prints, maps, &c. I had no notion of this beautiful Edition, Creditable to your splendid printing house, to your City, and to religion itself. I shall hope not to be in the same stupid ignorance for the remainder of my days, upon the productions of that important assemblage of Presses. I did not think I was such a dunce as to be unmindful of such events. This book gives me a lively recollection of many of my silent wishes & prayers for books in my early days, with gratitude and joy for the possession of it. Some of my friends then thought, from their own experience that knowlege was unproductive if not michievous to happiness with the bulk of the oppressed in that country, and that ignorance exclusive of such information as was requisite in trade, was rather the better for the individual. The present you were pleased to make to me becomes the more valuable. There was a boy in them days said to me, as was often the case, "I smell a Papist," instantly I got a finger disjointed. If he or many other such, were to see me looking on that print of Jesus & Mary, the Angels & the Shepherds, I striving to fix my attention &c &c—they could easily bring themselves to swear I was an Ideoleter. It would not probably be so extraordinary nor so very wrong as many of those depositions which have been publicly recorded in that country. Thank God we live to see some of them brought into a proper light, for producing a share of the astonishment due for their ever having been admitted into any light, in those enlightened days of reformation and perfect ability of man. If I have fallen upon anything to produce a laugh with you, it will abate of my anxiety for better expression of my best, honest, open, humble, thanks.

Nothing can sufficiently shew the esteem & respect with which I am always sincerely,

Dear Sir. Your most obed^t Humb^l Serv^t

JOHN GOULDING.

Addressed, MATTHEW CAREY Esqr High Street, Philadelphia.

JOHN GOULDING TO MATHEW CAREY

WASHINGTON CITY, June 16. 1812

DEAR SIR:—After my toilsome journey into the lower counties of Maryland, I returned to this place yesterday. I have got some subscribers for your Doway bible with promises of several more. It was remarked that the price was 8 dollars heretofore. That was also my impression, and from what you said to me here last Spring. I could not account for the matter nor explain. I was disturbed by the coldness or rather repulses unexpectedly I had to endure, until I found there were objections entertained as to the accuracy of the printing in your edition of 1805 of the Doway bible.

Your edition of 1790 is acknowledged correct. That of 1805 is said to contain mistakes in the table of the Gospels, epistles, &c., with a possibility of greater and much more serious errors having happened from the circumstances of other bibles of the same size being in type at the same time & place with this Doway bible.

There has also been expressions of preference in favour of the Dublin or London editions. I was sorry to be unable to controvert a single point for want of the books &c.

The prints were said to be ill done, one of them excepted. Some of these objections bore a serious aspect. It would be easy to compare the tables. I would have done it if I could. A correct table could be prepared, large type annexed to the book. Old creatures like me would not then be tormented with print to them invisible. I have not omitted whatever I could do to remove doubts and objections.

I hasten to submit the whole to you, with a sketch of such handbill as I thought might be necessary and proper for the occasion. I submit to you herewith a plan for a fresh handbill & subscription paper. It seems more full. The former mentioned 11 engravings, there are 13 in the Testament alone. If you approve of this or somewhat of the kind a great many more would certainly be useful, and several of them if not the greater number upon a sheet of paper, calculated to manage the matters with letters, the post office &c.

Writing may contain such as may be proper, concerning the errors &c without farther and perhaps unnecessary notice in print. Until then I deferred going into Virginia. I believe there would be no doubt of success. I might endeavour to obtain the aid of some members of Congress. I will give several of them an opportunity to do so much good as to subscribe themselves. Believe me always sincerely & respectfully Dr Sir your Most Obed^t Hm^l Serv^t.

JOHN GOULDING

WASHINGTON CITY June 1812

John Goulding respectfully informs his friends & the public, that he has made a conditional contract for the few remaining copies of

Mr Carey's edition of the Doway bible, ornamented with engravings viz.—A map of Palestine describing the travels of our Lord and Savior Jesus Christ.

A map of the land of Moriah or Jerusalem & the adjacent country.
The Evangelist St. Matthew.

St. John the Babtist preaching in the wilderness. Jesus Christ curing the centurions servant

The Apostle St. Mark

The apostle St. Luke.

The magi offering gifts to our Savior.

Jesus Christ curing the ten lepers.

The apostle St. John.

Jesus Christ washing the feet of his apostles.

A map of the travels of the apostles, with the voyage of St. Paul to Rome.

St. Peter curing the lame man. He offers them for sale at 9 dollars each, and solicits the patronage of his friends and the public. The names of those Ladies & Gentlemen who subscribe, shall be prefixed as patrons of the undertaking.

From the reasoning of some of those who have subscribed, he is induced to give them & all those who may subscribe, full satisfaction: accordingly he offers the bible gratis with his best thanks, to any person who will point out a single material error in the whole book, or any deviation from the best Doway bible. The notes annexed severally to the text in this edition are peculiarly valuable for sincere research into the truth. Errors in the names of subscribers will be avoided as much as possible. They cannot however be deemed very material errors. None of them shall escape due attention; the names are requested to be written legible enough to preclude mistake. The names of those who have heretofore subscribed or purchased the book shall be inserted if sent forward in time either to Mr. M. Carey Philad. or to John Goulding. Washington. It is proper to remark, that the names of subscribers correctly inserted in each book is of much greater importance than is generally considered. Posterity in numerous instances will entertain a veneration for the book upon observing as its patrons the names of ancestors, relations & friends whom they revered; and must the oftener call to mind with greatful & charitable remembrance in their prayers & other pious acts, to the great relief of many souls in need. Another edition is not probable soon. It is intended to close the subscription by the (15 Augst) in order to have the book completed and prepared for delivery by the (25 Sept^m).

No money is required before then.

I also thought of 2 Nov^r & 12 Dec^r That is proper time and feasts when the subscription might be closed, and is in 40 days thereafter the book ready with you. If this or some such should meet your approba-

tion please to let me know soon, and as soon after as you please to send me plenty of the subscription papers that I may send by post to some persons and places, and go with the remainder to other persons & places.

Upon being asked "when the bible would be printed?" I said it would be ready for delivery in a month after you had the list of subscribers completed. I would if I could give stronger assurances of my confidence in the correctness of the printing than one book gratis. Something may be proper to silence doubt, whatever was the cause. Probably further notice of such doubt, may not be necessary. Should it appear to be otherwise, writing or talking may be most proper for the present.

JOHN GOULDING TO MATHEW CAREY.

HARRISBURG PENNA Feb. 24. 1815.

DEAR SIR :— to provide that a majority of two thirds of Congress shall be necessary to any future declaration of war. Then a war would be fully supported and consequently success the more probable. It may excuse from & avoid entangling foreign alliance. A war would not then be as disastrous as the present might have been were it not for the interposition of superior power, if not indeed of a special interposition of the Divine Almighty power. Nothing less could accomplish what has taken place at New Orleans on the 8th of last month, when the British loss was 2600 men against our loss of 13 !!! The former it appears were composed much of Orangemen. Bishop Du Bourg's mandate to the clergy & faithful at N. Orleans was most excellent timely.

Your most obedt & very huml servant

MATHEW CAREY ESQR

JOHN GOULDING.

JOHN GOULDING TO MATHEW CAREY.

GEorgetown, DISTRICT OF COLUMBIA.

May 16th 1816.

DEAR SIR :— etc.

I believe it was before I had the pleasure to address you last that Mr. Jos^h Milligan in a conversation with him, he authorised me to mention to you, which I then forgot, in the haste, and in the expectation of having an opportunity equally favourable soon after, that he would subscribe for 50 copies I think it was he first mentioned for a fresh edition of your Doway bible. Upon my further explanation of the wants & calls for it generally and in the lower counties of Maryland, he extended his desires for a larger number, and added, that the book-sellers rather

than individual uncertain subscribers were most to be relied on for promoting the grand object. I have been longing to submit this to your consideration.

In all events & cases believe me Dear Sir most sincerely & affectionately.

Your Most obedt. H^l Servt

MR MATHEW CAREY

JOHN GOULDING.

PATRICK CAMPBELL TO MATHEW CAREY.

CHAMBERSBURG Octobr. 26th, 1811.

SIR:—We Receiv'd yours of the 7th Inst., and not having a safe Conveyance to your City we have remitted to your store in Baltimore and to you there or to your young Man, Mr. Wm. Christy . . . etc., etc. We had the pleasure of having your Rt. Rev^d Bishop with us this summer and were very much pleased with him [*torn*] there is now in our Borrow four new and elegant meetinghouses erected the last just finishing—viz.: 1 Presbyterian, 1 Lutheran, 1 Calumist and one Methodist—beside others erected prior and all of Brick—but one which is of stone—our Congregation are nearly as Numerous as the most of them, but alass—*Poorer*. However we have it in Contemplation of Building a Brick Church if Possible—our People have all subscribed thereto as Generously as their abilities would allow and some much greater, but still we came short of a sufficiency—we applied to our Bishop when here & gave us encouragement as much as he could—that we would get assistance for so laudable an undertaking in your city; our Priest very probably will go down about the first week in December to try the Generosity of your Citizens.

We are in hopes we will [*not*] be disappointed and be enabled to shine in as great splendour as theirs, a little will be of infinite service to us and get us rid of a log Tabernacle.

We also hope that you will use your endeavour and influence.

We are sir,

Your Humble Servt,

MR MATHEW CAREY

PAT^E. & LEO. CAMPBELL.

PATRICK CAMPBELL TO MATHEW CAREY.

CHAMBERSBURGH, Nov^r. 2^d, 1811

MR. MATHEW CAREY,

SIR:— . . . Mrs. Capron delivered me your letter, &c. She is well received by our Ladies and have exerted themselves in procuring her a school, which has been done so, far exceeding expectation, there is at present 30 Scholars subscribed for and I make no doubt but that

she will have a great increase before spring. When you receive the money sent you you will please to inform us so.

We are Sir,

Your Humble Servts,

PAT_R. T. CAMPBELL.

PATRICK CAMPBELL TO MATHEW CAREY.

CHAMBERSBURGH Decembr 30th 1811.

MR. MATHEW CAREY,

DEAR SIR :—I take the liberty of Introducing the Revd. N. Zoeckey [Zocchi] to your acquaintance, he is our Parish Priest and has taken a tour to your City by Permission and the encouragement of the Rt. Rev^d. Bishop Eagan in order to Solicit assistance of your well known Benevolent Citizans in order to enable us to Build a Church in this town we being Poor and not able to accomplish it ourselves. Every other Society having elegant Churches but ours. I hope that you will give him every Encouragement and assistance amongst your Friends, &c., I refer you for Particulars to himself.

I am with respect

Dr Sir,

Your most obed^t Humble Serv^t

PAT. CAMPBELL.

PATRICK CAMPBELL TO MATHEW CAREY

CHAMBERSBURGH, Jany 11th 1812.

MR. MATHEW CAREY.

DR. SIR: I have frequently sent down to Baltimore in expectation that the Box & Trunk had arrived but Messrs Henderson & Calhoun has as often wrote me that they have not arriv^d. but that they rec^d. a notice from you of their Shipment &c I rec^d. a letter on thursday last that they then had not come to hand. 'Tis probable that they are in Phila yet.—I would thank you if you would make enquiry respecting them. If they don't soon arrive the almanacks may answer for 100, year ones.—I am sorry that there has been so much unnecessary trouble respecting them &c, &c. I could dispose of Six Coppies of Masillon's Sermons if they could be procured Should you have an opportunity of getting them they could be well packed and sent by the Stage I expect that the Rev^d M. Zoeckey has arrived in your City and that you will use your Interest in his behalf without he gets assistance in your City our designs will prove fruitless— and if he succeeds it will be a means of making a Good Establishment here—

Wishing you & the Family the Every success & Happiness

I am Dr Sir Your Humble Servt.

PAT_R. CAMPBELL.

PATRICK CAMPBELL TO MATHEW CAREY

CHAMBERSBURG Augt. 8th 1812.

MR. MATHEW CAREY.

DR. SIR: * * * * * We are going on Prosperously with our Church, it is 64 by 44 and I expect that it will be one of the most Elegant in this side of Philadelphia is of stone and the front most Elegantly of Range [?] work. Your Bishop treated us scurvily after giving us all the encouragement that could be expected, did nothing—but rather was a hindrance for a Collection in your City. It did not do much more than defray Expences—we are more indebted to Gentlemen of other Persuasions than the Catholicks—with every sentiment of Esteem for you and family. * * * * *

I am D^r Sir, Your Humble Servt.PAT^R CAMPBELL.

1 dozn. of Pocket Bibles.
 1 do. School do. with Psalms.
 1 do. do. without—
 2 dozn. Testaments
 $\frac{1}{2}$ do. Sequel to the E. Reader.
 $\frac{1}{2}$ do. Morse Geograghy, small
 3 large do.
 3 Brooks M. Gayetier
 2 doz. Ink Powder
 6 doz. Sorted Chap Books—newest
 6 doz. Toy Books.
 1 doz. small vade mecum
 2 do. Sincere Christian.
 2 Dowey Bibles plain bound
 6 French Grammers
 6 do. Spelling Books
 1 dozn. Butterworks Copperplates, Small Text.
 1 do. do. large do.
 1 dozn. David. Psalms Pocket small.

PAT^K CAMPBELL.

PATRICK CAMPBELL TO MATHEW CAREY.

CHAMBERSBURGH. Augt 19th 1812.

MR. MATHEW CAREY.

DR. SIR: I recd your favour of the 15th inst. with an Invoice of books forwarded to Baltimore &c. &c. When the Rev^d. N. Zoceky our Priest was in Philadelphia there was a Mr. John Smith who subscribed and promised to forward a *Date Stone* for the front of our Church which

he has not done—a few weeks ago Mr. Zoceky wrote him a letter from this place directed to the care of a Joseph Annt Wigmore, No. 72 Walnut Street requesting Mr. Smith to forward the Stone Enclosing it in a Case to the Care of Messrs. Henderson & Calhoun Baltimore—and that whatever he Charged Extra from what he intended that he should be paid by us—we would request it as a Particular favour if you would make the Suitable enquiry whether it is forwarded and if not to get him to forward it—agreeable to the Patern Sent as we will want it in less than two weeks and will defer that place for it a few Days longer if it is on the way—our Church is in a great forwardness and will be much disapointed if we dont get the Stone—which will occasion to take us some other way to remedy it—your Complying with the above and notifying me as soon as possible will much oblige D^r Sir,

Your. Very Humble Serv^t.

PAT^R CAMPBELL.

PATRICK CAMPBELL TO MATHEW CAREY

CHAMBERSBURGH Sept. 22^d 1812.

Mr. MATHEW CAREY.

DR. SIR :—I rec'd yours of the 3^rd Inst. with the acct. of the Ballance paid for the Date Stone &c. I rec'd. the Stone last week accompanied with the Trunk & Books—the Stone is Elegant and meets our approbation—we expect it will be put in its propper place next week—I am extremly obliged for the trouble you have been at—Enclosed is a Check on the Farmers State Bank of Delaware out of which you will keep the \$15.00 which you paid for the Stone, and the Ballance you will please to pay unto Mr. Anthony Chardon, Paper Hanging manufactory ware house—in Chestnut Street and take his receipt for the same—I expect to have the pleasure of seeing you—this fall as soon as the goods are opened in Market—I am, with respect to M^{rs} Carey & Family.

D^r Sir

Your Humble Serv^t.

PAT^R CAMPBELL.

Post. Note	250 {	Send the one half of this }
Bills of M. Carey pd	<u>15</u> {	note to Mr. Chardon }
	\$135	to be paid to Mr. Cardon

Charge me with the Postage.

JAMES WALLACE TO MATHEW CAREY.

LITERARY INSTITUTION, July 10th 1813.

MR CAREY

SIR :—Having received no farther account of the Treatises on Globes &c. which I have some time ago consigned to you, than that they had

arrived safe &c, you will oblige me by letting me know how they are disposed of. Mr. Forman being as yet to be paid out of the sale of the work (for printing) I am anxious on this account to know the result. There are as yet three or four hundred Copies to be disposed on which I should allow a discount considerably greater than on the last, if you or any other Bookseller in Philadelphia would undertake the Sale and become accountable to Mr. Forman, with whom other works &c might of course be exchanged in Payment &c as I want to dispose of what remains on hands before the end of August. As Mr. Forman in N. York had for some time past the exclusive sale of this work it has therefore been very much retarded, I have lately given about five hundred to two others in N. Y. who according to their acct. will have them sold in a short time.

Your answer to the above as soon as you can make it possible will be rec^d with pleasure by,

Your &c.

JAMES WALLACE

Direct to, Rev^d ANTHONY KOHLMANN,
corner of Murray & Church St.

N. York. for James Wallace Lit. Inst.

ANDREW JACKSON TO MATHEW CAREY.

NASHVILLE August 28th 1815.

SIR:—Your highly esteemed present (the olive Branch & the Naval history of the U. States) were handed me by M^r Cheldress merchant of this place, for which I beg you to accept my thanks.

The "Olive Branch" by unveiling the eyes of many who have been long hoodwinked by the misrepresentations of folly and falsehood, must have a most salutary effect in allaying that factious spirit which threatens so much evil to our happy government.

I take the liberty to enclose you Proposals by Major John Ried, of the U. States army for publishing by subscription a full & correct "history of the late war in the South" and to ask your patronage to this work.

Major Ried accompanied me as aid de camp during the whole campaign in the Creek Nation & in Louisiana, & possesses all the materials for a true narrative of the events as they occurred; while his literary attainments are such as will enable him to work those materials into the proper form.

Will you have the goodness to present the Proposals to the public, and advise me of your opinion as to the success with which they will be probably attended in your City.

It is wished that the subscription be kept open untill further advices are forwarded. Should you think it advisable to have the proposals in some paper in your city. you will please cause it to be done and draw upon Major Reid through me for the amount, which shall be remitted

to you. The major has undertaken this work at the earnest solicitations of the best patriots of our country, who believing such a history necessary have thought him better qualified by his talents and opportunities to do it justice than any other person

I have no doubt the public will be gratified with his performance.

As he designs to have the book printed in Philadelphia or Baltimore he would be glad to know whether you will undertake it *and upon what terms.*

I have the honor to be very respectfully,
Your mo. ob servt

ANDREW JACKSON

Proposal
by G. Dobbin & Murphy, Baltimore.

to publish by Subscription

the

Catholic Scripturist :

or

The Plea

of the

Roman Catholics

shewing

The Scriptures to hold the Roman faith in above forty of the chief controversies now under debate.



"Now I beseech you, Brethren, mark them which cause divisions, and offences contrary to the doctrine which ye have learned and avoid them" --Rom xvi-17

By J. Mumford, P. S. J.

The above work condenses into a short compass, the controversy between the Catholics and the Protestants ; it has long been renowned in Europe, for the brevity and yet conclusiveness of its reasoning. It embraces all those subjects which from the time of Luther to the present day, have been disputed by those who have left the Roman Catholic Church—and by Scripture shews, that the doctrines of the Roman faith are true.

As an edition of it was never published in this country—and as there are but few if any copies of this work in the United States—the Publishers thought that they should serve their Catholic friends by giving them an opportunity to purchase a work which so strongly defends the truth of the Roman faith.

This valuable work shall be printed in one volume, 12mo. on a neat type and good paper, price to subscribers *One Dollar* only, bound, payable on delivery.

JOSEPH EHRENFRIED TO MATHEW CAREY

LANCASTER July 9, 1812.

MR. MATTHEW CAREY.

SIR:—Inclosed you will receive a proposal for printing an interesting essay on divine worship. I would be very much obliged to you, if you would be so kind as to encourage this work by receiving subscriptions. A few weeks ago I have published a work entitled Antichristian and Antisacrat Conspiracy, an extract from the French of the Abbé Barruel, to which is prefixed Jackin & Boaz, or an authentic key to the door of Free Masonry, ancient & modern. This work has been put to press at the request of a number of gentlemen zealous in the cause of religion. You would very much oblige me if you were willing to undertake the sale of this work, in which case you will please to favour me with your commands, as soon as it shall be convenient.

Your most obedient humble servant.

JOS. E. EHRENFRIED.

REV. JOHN TESSIER TO MATHEW CAREY.

BALTIMORE, August. 24. 1812.

SIR:—I am ready to pay you the 12 English testaments, at any time ; yet I must tell you that many and perhaps all of them have been found deficient in the end of St. Mark's gospel and the beginning of St. Luke. I do not know how you could repair the fault, but it is disagreeable for me and those to whom I sold the books, to find in them such a deficiency, the mistake proceeds from the numbers at the top of the page, which are not correct.

If you find any opportunity draw, on me at sight, for the amount of \$13.50 and it shall be paid.

Your obedt. Servant.

JOHN TESSIER.

P. S.—If you see Mr. Samuel cooper before he comes back to the Seminary, you may request him to pay you the Sum, and I shall return it to him.

A. LE BRETON TO MATHEW CAREY.

LANCASTER, April 28th 1814

DEAR SIR:—I am sorry that I cannot Dispose to you any of the Doway bible I have but few left; which I am glad to have however if you are willing to have $\frac{1}{2}$ Dozen of them at 7 Dollars and give me the Philadelphia spelling-books at \$1.50 per Dozen please to let me know. I intend to go in your City in a short time. I am with

Respect

Your Obedt Servt.

A. LE BRETON.

REV. L. BARTH TO MATHEW CAREY

GENTLEMEN :—In answer to your Letter of the 27th ult I have the honour to observe to you that the comitee appointed to Suprentend the free school of St. Mary's Church, consisting of Messrs. Michael Doran and John Maitland, have sufficient power to grant you the use of the school house for the purpose of your Society and I have every reason to believe that they will freely accede to your request.

Wishing you good success to your undertaking I have the honour to be.

Gentlemen,
Your most obedient
and humble Servant.

L. BARTH.

June the 5th 1816.

Addressed.

The REV'D DR CARR.

President of R. Catholik Sunday School.
Society and Rector of
St Augustine's Church.
[Philadelphia]

UNPUBLISHED LETTERS.

FRANCIS COOPER TO HIS SISTERS.

MY DEAR SISTERS, HELEN AND FRANCES :—As I have mentioned the benefit for the orphans was posponed on Sunday last and Signorina promised for the first Sunday in the next month and then proposed for her to be one to go round the church to collect, she asked me my opinion I thought there would be a difficulty for the Ladys to get through the crowed she corrected that by proposing that a gentleman to accompany them and Molly to be one but I could not answer for her I believe her heart would fail and she positively declined but Mrs. Ellen Ireland is quite willing and suppose signorina should single me out for her part as I was wait on her to the church I think all eyes would be on us and dickey would be at a loss weather it was her or me ; I wonder if I should not blush like a blue blanket in a dark entry the Rev^d Mr. Walsh is to preach, if the weather should prove favorable no doubt we should have a full church but I will not warrant the plate full of the yellow boys—

I remain, Yours &c

F. Coo.

FRANCIS COOPER TO HIS PARENTS.

NEW YORK June 24—1831

DEAR FATHER AND MOTHER :—I called this morning at M^r Burn's printing office relative to the Deed for the Orphans and they informed me that he was in Philad^a if so, you will probably be able to see him and get the deed from him, I should not have wrote this, if it was not for the purpose of giving you this information I do not recollect the contents of your last, I am writing this at Bank I was not so unfortunate as not to be able to send you any Cowbay Clams, by Mr. Darby, he arrived here last evening and I had some idea that M^r John Devereaux would have filled my box (that I took the clams) with the best of Egg Harbor Oysters and sent them by him, but as he is a clever fellow I do not despair of his doing the needful yet provided there is no delay in this business and we soon may have another opportunity to exchange he coming to take care of my family 'and for me to go and take care of his, I think he is clever but not quite as clever as his good mother

I remain

FRAN^s COOPER.

P. S. please to say to Mr. D.—to put a little hay or straw in the under & upper part of the box.

FRANCIS COOPER TO HIS PARENTS.

NEW YORK, June 30, 1831

DEAR FATHER AND MOTHER :—I notice the contents of your favour of the 26th as for church news I have none, but with regard to Mr Darby and Frances My acquaintance with him commenced on his renting our house last winter and the accounts I had of him then was very much in his favour and so it has continued from all I know at present & heard and if I had known anything the reverse of that when he went on I should have wrote, he mentioned the subject to me before he went on & I informed him that I was not authorized to say anything on that subject but gave him my idea through religion and in pecuniary considerations and to all of which he appeared to be satisfied he said he was not rich but could afford to give her a comfortable support—

With regard to my opinion if they had asked it before it had gone so far I should have advised them both to wait three or six months before they finally made up their opinion and if then as now and all parties agree all well—

I remain yours

FRAN COOPER.

P. S. do please to say to Mr Devereaux & Helen I give them a great deal of Joy but be sure to send me my *oysters* immediately.

FROM SISTER ROSE WHITE TO REV. MR. DEBARTH.

GENTLEMEN :—I beg leave through Y^r President, to state before you the situation in which this infant establishment is at the end of the year, since our arrival here. I leave to the Ladies and your President, to inform you of the improvement made, both in the clothing and bedding of the children. I am happy to observe, that, owing, to the charitable exertions of benevolent people in this place, I will not be under the necessity of calling upon you for the balance of the \$600 which you had promised to give us for the support of the children, altho the number has exceeded *that*, contemplated at first.

No. 1 will shew the cash received from your funds.

No. 2 will shew the sum rec^d for the two boarders.

No. 3 will shew the donations rec^d. I wish I had measured or weighed the provisions sent, and ascertained their value, in order, that we may judge more exactly, of the amount of our expenses,—and no doubt, many may be exaggerated, such, for example, as what I call a cart load, or a waggon load,—but having no experience of such things in the beginning I simply stated what we received in a general way. Next year I will be more particular.

No. 4 will shew what was taken from the Poor box.

No. 5 will shew donations of money.

The result is, that with the above money and donations we owe *nothing*, and have *nothing* except a few provisions.

I must also mention two cords of wood purchased in March, by one of the Managers & several cords in May purchased by Rev^d Mr Hurly,* the greater part of which we have still.—

While I observe that we can dispense with the payment of the balance of the \$600 promised us, it must be understood, that we cannot relinquish our claim to it in case the charity of the people should slacken which we hope will not be the case, we should be unable to meet our expenses next year out of the \$600 to be paid us annually; but at the same time we can assure you, that we will cheerfully give up said balance or any balance which may be due us next year should we by our exertions and the charity of the people be enabled to go through our necessary expenses with less; happy to contribute by our economy, to the payment of the debt, which lays in your hands.

I think it necessary to state to you that my sickness and that of one of my Sisters, having made it impossible to go through our already very arduous task without hiring a woman, I thought it more economical nay, even necessary to call in the assistance of another Sister who besides supplying the place of one of us when sick *can*, by her work save us many expenditures, which otherwise we should have to incur. Such as sewing, knitting, spinning, &c. But the apparent additional burthen having not required us to call on you for an additional contribution over the \$600. I hope it will meet both with your support and approbation. The funds for bringing her here, and sending the sick one home have been furnished by a charitable friend, and of course did not add to expense of this establishment.

That our exertions may meet your approbation, and be pleasing to our *Lord* is the only wish gentlemen of your humble servant

S. Rose White

Oct^{br}. 8th 1815

REV^D MR. DEBARTHE

President

No. 1

Acct of money rec^d from the Trustees in account of the \$600 promised by the Revd Mr. Hurly to the Superior Rev^d Mr. DuBois, for the support of 15 children

* Rev. Michael Hurley, D. D., O. S. A., rector of St. Augustine's church.

Oct ^{br} 5 Rec ^d	.....	\$90
Nov ^{br} .....	.....	60
1815		
Jan ^y 9 th Rec ^d from Mr O'Leary	.....	50
Feb ^y 3 ^d Rec ^d from Mr O'Leary	.....	50
May 24 th Rec ^d from Rev ^d Mr Hurly	.....	50
Sep ^{tr} 11 th Rec ^d from the Treasurer	.....	50

		\$350

No. 2

Acc^t of money Rec^d for the two boarders. Hetty Carroll came Feby 28, 1815. James Dalton in Dec^{br} 28th 1814

Deb ^r 28 th 1814 Rec ^d from Rev ^d Mr Debart on acct of James Dalton	.....	\$10
March 3 ^d Rec ^d from Mr E ^d Carrell on account Hetty Carroll	.....	10
April Rec ^d from Rev ^d Mr Debart on acct of James Dalton	.....	10

		\$30

No. 3

A List of Donations since the first Monday in Nov^{br} 1814

one box soap 12 ledges

1 Keg coffee, Mr Angue

1 jar of sugar, Mr Angue

1 jar of rice, Mr. Angue

1 barrel of flour, no name

17 bushels of potatoes, Mr Clapper

a small pot of honey, Mrs. Angue

a few pounds of sugar, Mrs. Angue

Cabbage from Mr. Lamia

6 lbs of soap & 6 of candles Mr. Baxter

10 fine bunches of onions, Mrs. Ashly

a fine bag of apples, no name

three fine geese, Mrs. Ashly [Ashley]

a small pig, Miss Cauffman

2 lbs of vermishael, Mrs Montgomery

a few cabbage, turnips & potatoes, Mr. Burres

12 lbs of candles, Mr McQueal

1 bbl Herrings, Mr. Montgomery

2 cod fish, Mrs Ashly

1 cod fish from Mr Crady

2 bags potatoes but one good, bag frosted, Mr. Burres

1 doz heads of cabbage, Mr. Lamia
 13 loaves of bread, Mr. Natro
 3 lbs of chocolate & few of coffee & sugar, Mr. Burres
 Several lbs. of sugar, Mrs. Montgomery
 1 ham, quarter of veal & a large piece of beef, Mrs. Ashly
 13 loaves of bread from Mr. Natro
 12 lbs. of candles, Mr. McQueal
 1 bbl of flour, Miss M. Cauffman
 1 hams & 1 side of bacon, 1 quarter of veal, Mr. Ashly
 3 large shads, M^r. Ashly
 Sprouts, beets & parsnips, Mr. Lamia
 Shad, asparagus, clams & two doz. of eggs, Mrs. Montgomery, also
 some pounds sugar
 1 bbl flour, no name
 1 side of bacon, Mrs. Ashly
 12 loaves bread, Mr. Natro
 1 bbl & half apples, Mrs. Bourger
 A small donation of barley & rice, M^r. Keagh
 Little coffee & sugar, Mr. O'Leary
 A cart of potatoes, Mr. Carmach
 A few lb of coffee, no name
 2 pine apples, cheeses, Mr. Ashly
 12 lbs. coffee, a loaf of sugar, 6 wedges of soap and candles, 1 ham, all
 from Mrs. Ashly
 Many supplies of tea from Mrs. Montgomery
 $\frac{1}{2}$ bush^l dried apples, lady unknown
 18 or 20 lb rice from Mrs. Dumoutet
 basket fruit, Mrs. Ashley
 large basket of cherries, one of strawberries from Mrs. Bourjay
 Cold meat four or five times from Rev^d Mr. Debart
 The same same from Mrs. Ashly

No. 4

Out of the Poor Box.

\$	$6\frac{1}{4}$
----	----------------

1 00

$2\ 52\frac{1}{2}$

$37\frac{1}{2}$

Mrs Smith . . .	5 00
-----------------	------

$\$ 8\ 96\frac{1}{4}$

No. 5

Donations receiv^d in money from different Persons.

Mrs. Charles Carroll	\$ 5.00
Mrs. Charles Carroll to Sister Susan which we gave to the children	20.00
M ^r . Samuel Cooper to buy fruit	1.00
From a poor woman	12½
Rev ^d M ^r . Hurly	1.50
Rev ^d M ^r . DeBarthe	14.00
By S ^r Rose for little services rendered her son while in the city	5.00
M ^r . Ashly to buy fruit at different times	1.50
Rev ^d Mr. Brutee [Bruté]	3.00
Mrs Doyle	1.00
Miss Hookey	3.00
Rev ^d Mr. Hurly	50
A poor woman	50
M ^r Albright	50
Through Rev ^d Mr Debart sent to him in a letter	5.00
A poor woman	50
M ^r . Low	1.00
From a poor sailor in the West Indies	1.50
Through M ^r . Ashly	5.00
Rev ^d Mr. Debart	50

	\$70.12½

BY-PATHS OF HISTORY.

THE ORIGINAL SOURCES OF HISTORY.

"The unhistorical spirit of triumphant Protestantism"—this is a phrase just recently coined, not by a Catholic apologist, but by Mr. Andrew Lang. It forms a logical conclusion, somewhat in the nature of a climax, to the author's review of mediæval Scottish schools and the genuine culture imparted by the Church.

In some respects history is ceasing to be the travesty of fact. A spirit of critical investigation, generous not to Catholicity but to accuracy, is gradually supplanting caricature by portrait, special pleading by judicial fairness. And the greatest factor in producing this desirable change is the study of original sources. The purpose of the present chat on this subject is not to criticise this spirit, but to illustrate some perils lying very near its pathway.

One of these perils is that of hasty *generalization* from a few facts to a general conclusion—a peril not wholly confined to any school of historians, Catholic or Protestant, although mainly operative in the latter, as Mr. Lang's phrase seems to assert, and as the discredit cast upon the "classical" Protestant historians by the critics of to-day seems to prove. An illustrious example of this peril is found in Robertson's "View of the State of Europe." Maitland, in his "Dark Ages," has pretty thoroughly explored and exposed the generalizing habit of Robertson; and we should hesitate to quote a single illustration from Maitland—who is such a classic—were we not amazed at the vogue apparently still enjoyed by Robertson even in the most learned circles. Mr. C. K. Adams, in his "Manual of Historical Literature," recommends Robertson's work to the young student in this wise: "This was, perhaps, the first really philosophical view of the middle ages ever written. In calmness of judgment, in breadth of scholarship, and in comprehensiveness of treatment it still has no superior

among the shorter treatises on the middle ages. . . ." And —*mirabile dictu!*—this work of R. was, until recently—and for all I know is still—recommended by the Bar Association of Philadelphia to the candidates for its examination. No one can read Maitland's *exposé* of R. without positively "roaring" at Mr. Adams' characterization of R.'s book as abounding in "judgment," "scholarship," and (in the proper sense of the word) "comprehensiveness." Read Maitland, from whom I borrow but one illustration.

R. wrote, concerning the period of time from the 7th to the 11th century, that "Persons of the highest rank, and in the most eminent stations, could not read or write." In his extensive Appendix of "Proofs and Illustrations," he comments on this statement :

Innumerable proofs of this might be produced. Many charters granted by persons of the highest rank are preserved, from which it appears that they could not subscribe their name. It was usual for persons who could not write, to make the sign of the cross in confirmation of a charter. Several of these remain, where kings and persons of great eminence affix *signum crucis manu propria pro ignorantie literarum*. Du Cange, voc. Crux, vol. iii, p. 1191. From this is derived the phrase of signing instead of subscribing a paper. In the ninth century, Herbaud Comes Palatii, though supreme judge of the empire by virtue of his office, could not subscribe his name. Nouveau Traité de Diplomatique par deux Benedictins, 4to tom. ii. p. 422.—[Note X, Sect. I. (K).]

On this "breadth of scholarship" Maitland comments as follows :

It is extremely difficult to meet broad general assertions which it is, in the nature of things, impossible to disprove; but we may reasonably call for evidence of their truth, and, if it is not produced, we may be allowed to doubt and to dispute them. If "many charters" are preserved in which "kings and persons of great eminence" avow their ignorance, surely many might be, and, I think, would have been, produced. The ignorance of the dark ages has long been a matter of triumphant retrospect; and such regal curiosities of literature or illiterature, would have been highly interesting to an enlightened public. Perhaps, indeed, "many" instances have been adduced; but I do not remember to have seen, or specifically heard of, more than four. One of them is, I believe, less commonly known; but the other three have been repeatedly paraded in declamations on this subject.

First—WITHRED, King of Kent, who reigned from A. D. 671 to A. D. 725, and one of whose charters is subscribed “Ego Withredus Rex Cantiae omnia supra scripta confirmavi, atque a me dictata propria manu signum Sanctae Crucis pro ignorantia litterarum expressi.”

Secondly—TASSILO, Duke of Bavaria, in the eighth century, subscribed a charter containing a grant to Atto, abbot of Salzburg, “quod manu propria, ut potui, characteres chirographi inchoando depinxi coram judicibus atque optimatibus meis. Signum manus meae propriae Tassilonis,” etc.

Thirdly—HERIBAUD, Comte du Palais under Lewis II., subscribed a charter in A. D. 873, “Signum Heribaldi Comitis Sacri Palatii, qui ibi fui et propter ignorantiam litterarum, signum sanctae crucis feci.” [In a footnote Maitland remarks that “These three instances were given by Mabillon (*De Re Diplom.* pp. 163, 544), and were thence transferred to vol. ii. (not iii.) of the Benedictine edition of Du Cange.]

Fourthly—The authors of the “*Nouveau Traité de Diplomatique*,” after arguing against those who consider such ignorance as incredible, say, “L’usage d’avouer pareille ignorance est attesté par tant de traits historiques, que toutes les chicanes de l’esprit humain ne pourront en obscurcir l’éclat. Il suffira d’enrappeler quelques uns dans les notes.” In a note on this passage they exhibit poor Withred “Roi de Cantorberi,” and the “Comte du Palais,” already mentioned, and add the case of GUI GUERRA, Count of Tuscany, who was reduced to the same necessity, “quia scribere nesciebat,” “Il seroit superflu,” say they, “d’accumuler un plus grand nombre de faits, pour vérifier un usage, dont la certitude est démontrée.” (Tom. ii. p. 426.)

To me it appears that three or four instances, occurring between the eighth and twelfth centuries, are so far from demonstrating a custom, that they do not prove that anything which can properly be called a custom existed; unless, indeed, those writers meant (as perhaps their language elsewhere might almost incline us to believe) that these instances prove the usage of kings and great men, when they could not write, to state that fact on the face of the instrument. There is, however, no need to pursue this point; for, of course, I do not mean to deny that there was, in those days, a much greater ignorance of writing than in ours, and that men of rank were much more frequently unable to write then than they are now. But when Robertson talks of “innumerable proofs,” and tells us that “many” charters are preserved, from which “it appears” that such persons could not sign their names, I feel it right to question his statement. Had he seen the original charters? I very much doubt it. If he had seen them, would it have enabled him to decide the point? I am sure that it would not; and I feel this certainty, not only because I do not give him credit for so much research *in re diplomatica* as that he should bring forward “innumerable proofs”

when Mabillon, and Toussaint and Tassin, gave only four between them, but from the very nature of the case. The fact that a man's name was subscribed to a document by another, was, in those days, no proof that he could not have done it himself; and though, in the present day, we should hardly give any one credit for being able to write if we found that he had only made his mark, yet we must not entirely judge of other ages by our own.

In proof of this last contention, Maitland cites from Mabillon four reasons why charters were frequently signed by proxy: 1st, inability to write; 2ndly, physical inability (blindness, disease, old-age); 3rdly, an affection of dignity; 4thly, a custom growing out of the third reason, "and extending so far as that by the eleventh century it had become almost universal. In imitation of their superiors, almost all persons—all at least who could pretend to any kind of distinction or title—preferred having their names written by the notary, (who could say of them what it might have seemed ostentatious to say of themselves,) and then adding, or sometimes omitting to add, their mark—that is, the sign of the cross made with their own hands. It will be obvious, therefore, that it does not 'appear' in all cases, even from the original document, whether the parties could write their names. Indeed, if it did not suppose an almost incredible degree of ignorance, one would be tempted to think that Heribaud's affixing the sign of the cross, '*pro ignorantia litterarum*,' had led Robertson to infer, that all persons who made the sign of the cross on such occasions did it for the same reasons; for he says, it was usual 'for persons who could not write to make the sign of the cross in confirmation of a charter.' No doubt; but it was also usual for those who *could* write. The sign of the cross was, in fact, 'the confirmation and the signature,' and the subscriber, in thus making the sign of his holy religion, was considered as taking an oath. He was, in fact, said *manu jurare*; and, for greater solemnity, the cross was sometimes made with the consecrated wine."

From the fact that some persons in the early middle ages could not *write*, it does not follow that, as Robertson says, they could not *read*. "Well, then," continues Maitland, "surely two instances in the eighth century, one in the ninth,

and one in the twelfth, of men of rank who could not *write*—it does not appear, and really does not follow, that they could not *read*—form too slender a ground for such broad assertions as Robertson has ventured to make respecting the state of letters."

From the eighth century to the twelfth is a long distance in time; and from Kent to Bavaria is a long distance in space. On four instances within these large limits of space and time, Robertson builds up his scholarly, judicial and comprehensive statement that "*innumerable proofs*" might be adduced to show that "persons of the highest rank, and in the most eminent stations could not *read* or *write*."

Generalization is the philosophy of Robertsonian rhetoric. But it is, as I have said, not confined to any school of historians, but affects, unless care be exercised, many of our passing judgments of men and things. A very ludicrous instance of this—an instance not without its pathetic implications in pedagogy—occurred in a certain school in Brooklyn, two years ago. A teacher desired to give her class some idea of the people of Italy. Her own ideas on the subject were evidently formed on some—not all—specimens of the immigrant class here. Her mind leaped from the particular to the general, in this fashion :

ITALY.

Location—Italy is a peninsula in the southern part of Europe.

Size—About one-half as large as Germany.

Government—Limited monarchy.

Ruler—King or Queen; present ruler King Humbert.

Religion—Christian.

Language—Italian.

PEOPLE.

Manners—Not educated, not clean in person, fond of jewelry and bright colors. Brigands and crosses seen everywhere.

DRESS.

Shepherds wear pointed hats, trimmed with gay cord and tassels and peacock feathers.

It should not have required much observation, on the teacher's part, to have safeguarded herself from such a generalization as to "Manners." Not all Italians, even in America,

are day-laborers, organ-grinders, or peanut-vendors. As a matter of fact, it was the daughter of an Italian banker who brought the ludicrous characterization of her people home to her father. She had self-respect enough to be in tears over the indignity offered by the teacher. But what shall we say to this : "Brigands and crosses seen everywhere?" This is finer than anything Dickens ever achieved in his "Pictures from Italy" or in his "American Notes." What a queer place Italy must be in the mines of the young hopefuls whose reading is thus synthesized! "Brigands, shepherds, crosses"—I marvel much that she left out the organ-grinders and peanut-vendors and day-laborers. But I suppose they have no days in that benighted land.

The lesson in geography, as given above, may seem to have been extracted from the Humor Column of some pedagogical journal. I found it, however, in my clippings with a penciled memorandum : "*N. Y. Sun* (Evening Ed.?), 7/15/'98." It is not a joke, but a news item, as the complete clipping will sufficiently evidence :

ITALIANS INDIGNANT.

A PUBLIC SCHOOL LESSON REFLECTING ON THE "MANNERS" OF THEIR PEOPLE.

Some of the leading Italian residents in Brooklyn have been much worked up over this lesson in geography, which one of the teachers in Public School No. 2, at Fourth avenue and Forty-sixth street, wrote on the blackboard one day shortly before vacation for the instruction of her class :

There were several Italian boys and girls in the school, and all of them took offence at the description of the "manners" of their people. Some of them carried verbatim copies of the lesson home to their parents, and the result was a general protest. Elvira Garofolo, a daughter of D. Garofolo, an Italian banker, was a member of the class for whose edification the lesson was displayed. She was in tears when she got home that afternoon, and her father was informed of the incident. Mr. Garofolo, after securing an exact copy of the lesson, consulted with some other Italians, and in a few days a committee, of which Prof. S. Marchisis was Chairman, was appointed to investigate the matter. In due time the committee drew up a protest and forwarded it to the School Board of the borough of Brooklyn, and the latter body referred it to the local committee of School 2. In the protest the com-

mittee characterizes the lesson as a "serious grievance," by which "the feelings of Italians have been outraged." Continuing, the committee says:

"Up to this time nothing has been done to atone for the wrong which our people have suffered. We therefore submit the matter at this stage to your board, believing that the conscientious persons who compose that body will give us a just hearing and needed redress.

"Without giving too much scope to our feelings in the matter, we cannot help saying that calumny aimed at the people of Italy is unworthy of a Brooklyn school and inimical to that sense of equality and protection which pervades the American mind and heart. When the teacher put that lesson on the blackboard she struck at a land which should be sacred against invidious or sinister attack—the land of Dante, Columbus, Vittoria Colonna, Catharine of Sienna and Leo X.

"All that we demand is an impartial investigation. We feel sure that your board will answer our expectations and remove a galling insult offered to a friendly and distinguished nation."

Principal Haskell of the school told the committee that the teacher had no intention to reflect on the manners of Italians in general, but referred to the colonies of poor Italians scattered in the large cities and in the agricultural districts. This explanation did not satisfy the committee and it was decided to make an appeal to the School Board.

Macaulay said of some distinguished personage's style of argumentation, that he consumed more time in illustrating a truism than most people would use in demonstrating a paradox. That hasty generalization is perilous, is certainly a truism; and more time should not, perhaps, be wasted upon its illustration. Still, there is another kind of philosophy in the old truism that *Repetita juvant*. And where Dryden's literal rendering of Juvenal, "Look round the world," might not attract notice, Dr. Johnson's pompous elaboration of the phrase into

"Let observation, with extensive view,
Survey mankind from China to Peru"

has at least attracted the attention of obloquy and laughter. The mighty Coleridge condescends to a rebuke of its "mere bombast and tautology, as much as to say, 'Let observation with extensive observation observe extensively.'"

"*Nunquam nimis dicitur quod nunquam satis discitur*" says Seneca. And the perilous habit of generalization is not con-

fined to "the man in the street"; not even to the teacher in the school; but finds its victims among those learned men whose very vocation as "historians" should be a perpetual barrier to its intrusion. If the professed historian is so often victimized by this tendency to generalize a few facts into a comprehensive or universal statement, how easily may not the ordinary reader—lazy-minded and indolent, for the most part—be led either into the fault of constructing, or into the snare of adopting, a hasty generalization?

I have found the newspaper editorial fruitful of the generalizing tendency. I give an illustration from the *Public Ledger* (2/3/99) :

The assassination of an unoffending citizen because he looked like President Loubet will probably cure the French President of his fondness for going about unattended. It is dangerous for any man of mark to do so in France, where passions are easily roused and human life is held cheap. It was a lunatic that killed M. Tourret, at least the Paris police have given out that story, but there may be other lunatics at large, and M. Loubet will consult wisdom by accepting something of a guard when he goes abroad. Meanwhile the occurrence is likely to make him more popular than ever for the time being.

I know of few countries less open to this friendly hint than France. It is dangerous, says the writer, for any man of mark to go unattended there. Why? Because a lunatic killed some one who was *not* a man of mark! The proper inference would have been, that it was dangerous for a certain man whom some lunatic considered—Heaven knows why—to be the President, to go about unattended while a lunatic desired—Heaven knows for what lunatic reason—to kill the President. A fine generalization, surely; from a lunatic to a nation. There would have been some little point to the advice, thus proffered to a great and sensitive nation, if the murderer had been sane. "Put yourself in his place," with the hero of Reade's novel, and think how grateful you would feel to the *Figaro* for its sympathy when President Garfield was shot, if it had counseled you similarly: "It is dangerous for any man of mark to go unattended in America, where passions are easily roused and human life is held cheap. It is

not lunatics who assail men of mark there, but fanatical partisans, like Wilkes Booth ; or disappointed office-seekers, like Guiteau."

I am trying to guard myself against a hasty generalization when I say that in my opinion, there are not many civilized nations where life is held so cheap as in America.

Do we so easily forget our labor riots, our election riots, our lynchings, our Kentucky vendettas, our moonshiners, our train-wreckers and mail-robbers, our desperadoes of every description ? "O wad some power the giftie gie us ! " And yet we do not travel in either town or country as though we momently looked for Dick Turpins behind every bush or around every corner. Practical conditions of life, perpetual experience of personal safety, keeps us free from absurd generalizations or panicky fears. But if we had read in some Parisian paper of a lawlessness like to that which has been existing for the last year here in Philadelphia—of the unexpiated murders, robberies, burglaries ; of the flourishing dens of vice of all manners and degrees ; of ballot-box frauds ; of perjuries ; of municipal corruption ; of trusts and strikes ; and of railroad, trolley, "elevator" and other accidents really too numerous to mention ; of counterfeitors and legal conspirators ; of disorder Varsity men and bonfires and night dances in indecent apparel—if all this and much more were paraded before our eyes in one reputable journal (not given to sensational statements, but singularly guarded in its utterance) should we not be ready to consider Paris a rather unsafe place to inhabit ? But all this has taken place in our own slow, dear old Quaker City, so restful, even in contemplation, to its friends in New York who, trusting the *Sun*, believe with a fervent faith that grass is growing between the bricks of "West Walnut St.", and that nurses give their charges the freedom of the Public Buildings and its vast encompassing stretches of greensward.

If some one in the year of Grace 3,000 were to string together, in one volume, clippings from the daily papers of a single American city of a single day, his readers would surely fancy us barbarians. A little philosophizing, a little general-

izing, and these Original Sources would certainly present to their eyes a civilization not apparently far removed in type from that which an unthinking reader of to-day will construe from his volumes of Mediæval Original Sources, although the illustrations of Mediæval History cover a thousand years and the whole continent of Europe.

The fewer the records, the freer, as a rule, is the generalization. The "philosophic" historian of the Robertsonian type synthesizes the millennium and the continent of Europe, and gives us a "View of the Progress of Civilization"; and a critical historian of the Adams type finds language too poor a medium of his rapturous endorsement.

A humorous—not a farcical)—illustration comes to mind as I write thus. I suppose that every visitor to London Town is impressed hugely by the constant tide and surge of humanity along the Strand. Doubtless, too, everyone has often let the tide surge by while he contemplated the striking pile of buildings called the *Inns of Court*. In such a street, life must feel itself under what the Duke of Argyll has characterized as "The Reign of Law." Not only do the buildings consecrate to Law frown down like a battlemented fortress on the tidal street; not only are helmeted guardians of the peace to be seen at every crossing; but even the bewigged and begowned vindicators of the Law flit to and fro from the Inns of Court to the Inns of Bar—if I may be allowed the pleasantry—for ministrations to the lowlier needs of life. Passing along this Strand, I had been powerfully impressed with all these phenomena—with the constant interplay of Life and Law. My surprise—my amazement, rather—may be guessed, when, gazing idly over a newspaper a few moments later, I came across the following (*London Daily News*, 7/1/’99) :

"A Master of the Queen's Bench Division has been hustled and robbed of his watch, in broad daylight, near Somerset House. A young man made a grab at it; the Master made a grab at the young man; other men made grabs at the Master; and, when it was all over, the watch and the gang were both missing. It is a bold proceeding for a thoroughfare flowing with the full tide of human life. If it had but happened a century ago, it would have served our literary optimists in many a brilliant passage on the improvement of manners. We should have

been told how London at this time was infested with bands of street robbers, and how—so bold had they become by impunity—they once attacked a legal dignitary of high standing within a stone's throw of the very Courts in which he sat to administer justice. There is nothing for it, in the circumstances, but to make a present of the incident to the historians of the next century."

The more true scholarship is expended on Original Sources, the better. The Middle Ages may no longer be painted under the similitude of a Demon or of an Angel. A Frederick II. did not constitute a universal type—neither did a St. Bernard. Jousting was not all of life—neither was holy contemplation. But in welcoming anything that shall bring those ages nearer to our comprehension, in all their complexity of movement, in all their occasional defeats and substantial progress—we should be protected not only from a hasty generalization, but as well from unfair deductions from the facts unearthed by the patient delver. This subject may form the text of our next chat on "Original Sources."

OVERBROOK SEMINARY.

H. T. HENRY.

NOTES AND QUERIES.

ELIZABETH R. BLIGHT—It is with deep sorrow that we record the death of Miss Elizabeth R. Blight, a fellow member and an active co-laborer.

Miss Blight was a member of the Board of Directors and a member of the House Committee in both of which positions she was most zealous in the interest of the Society. Besides having been a hard worker she was always a liberal contributor to any special funds that might have to be raised, and she was particularly solicitous about the Building Fund which is destined to pay off the mortgage against the Society's property. Consistently with her actions during life she bequeathed \$5,000 to the Society out of her estate, thus continuing her activity and influence for all time to come. She is the first person, so far as we know, to have made a bequest to the Society, thus showing that more than all others who have gone before, she realized the full meaning of the Society's undertakings and destiny in the hands of Providence. During her life she frequently expressed surprise that so few Catholics appreciated the importance of the work of the American Catholic Historical Society, and exclaimed that if only wealthy Catholics would give the aid that they might give, what grand and great results in the way of Catholic education and the spreading of Catholic thought might be brought about.

Miss Blight was of a quiet and amiable disposition, one who attracted more by the sterling worth of her character than by social qualities. She was modest and retiring almost to a fault, but ever gave constant and deep thought to whatever concerned the welfare of Mother Church or had to do with the spreading of the truth. She was a convert to Catholicism, yet put to shame many who have been born in the Faith by the strong faith which actuated her entire life. In her premature death the Society has lost a warm and useful friend. Our consolation lies in the hope that her good example may, in a small measure, continue the beneficent influence which her own life exercised.

L. F. F.

Historical Picture Gallery.



+ Joannes Ep. Buffalensis

RT. REV. JOHN TIMON, D. D., C. M.,
First Bishop of Buffalo, N. Y. Born February 12, 1797; ordained June, 1825;
consecrated October 17, 1847; died April 16, 1867.

Historical Picture Gallery.



*Yours truly
+ S.H. Rosecrans*

RT. REV. SYLVESTER H. ROSECRANS, D. D.,

First Bishop of Columbus, Ohio. Born February 5, 1827; ordained July 16, 1855
consecrated March 25, 1862; died October 21, 1878.

Historical Picture Gallery.



H. D. Juncker

RT. REV. HENRY D. JUNCKER, D. D.,

First Bishop of Alton, Ill. Born August 22, 1809; ordained March 16, 1834;
consecrated April 26, 1857; died October 2, 1868.

Historical Picture Gallery.



+ Aug. M. A. de Nesq,

Rt. REV. AUGUSTIN M. A. BLANCHET, D. D.,
First Bishop of Nesqually. Born August 22, 1797; ordained June 3, 1821; conse-
crated September 27, 1846; resigned February, 1879; died February 25, 1887.

Historical Picture Gallery.



+ Mr. Marty, D.D., O.S.B.

Bp. of Sioux Falls.

RT. REV. MARTIN MARTY, D. D., O. S. B.,

Bishop of Sioux Falls, S. Dak. Born January 11, 1834; ordained September 14, 1856;
consecrated February 1, 1880; transferred to St. Cloud, Minn., January 21, 1895;
died September 19, 1896.

Historical Picture Gallery.



Peter Richard Kenrick,
Bishop

MOST REV. PETER RICHARD KENRICK, D. D.,
Second Bishop of St. Louis, Mo. Born August 17, 1806; ordained March 6, 1832;
consecrated November 30, 1841; promoted Archbishop July 20, 1847;
died March 4, 1896.

Historical Picture Gallery.



+ Aug: M: Bp of Natchitoches

RT. REV. AUGUSTUS M. MARTIN, D. D.,
First Bishop of Natchitoches, La. Born February 2, 1803; ordained 1828;
consecrated November 30, 1853; died September 29, 1875.

Historical Picture Gallery.



Printed in West.
& C. H. Burgess
Bp. of Det.

RT. REV. CASPAR HENRY BORGESS, D. D.,
Third Bishop of Detroit, Mich. Born August 1, 1824; ordained December 8, 1849;
d April 24, 1870; resigned April 16, 1888; died May 3, 1890.

Historical Picture Gallery.

T 1 P 237

fig 1.



P. Giffert ft.

BASILIAN NUN OF THE WEST, WITHOUT COWL.

Historical Picture Gallery.

T. I. P. 237.

fig. II.



P. Giffert ft.

BASILIAN NUN OF THE WEST, WITH COWL.

Historical Picture Gallery.

T. I. P. 238.



P. Giffert ft.

ACEMETAN, OR STUDITE, MONK.

Historical Picture Gallery.

T. 1. P. 242.



P. Giffert ft.

ACEMETAN, OR STUDITE, NUN.

Historical Picture Gallery.

T. L. P. 243.



P. Giffert ft

ARMENIAN OR BARTHOLOMITE MONK, OF GENOA.

Historical Picture Gallery.

T. I. P. 250.
fig. I.



KNIGHT GRAND CROSS OF THE ORDER OF CONSTANTINE.

Historical Picture Gallery.

T. I. P. 250.
fig. II.



Thomassin F.

KNIGHT OF JUSTICE OF THE ORDER OF CONSTANTINE.

Historical Picture Gallery.

T. I. P. 252

fig. I.



KNIGHT ECCLESIASTICAL OF THE ORDER OF CONSTANTINE.

You can aid the American Catholic Historical Society in its work



LA SALLE COLLEGE

Broad and Stiles Streets

PHILADELPHIA

A Day College for Young Men and Boys, incorporated with the same powers to confer degrees upon its pupils that other colleges have. Conducted by the Brothers of the Christian Schools

Collegiate, Academic and Primary Departments. English, the Modern Languages, Science and Business

ENGLISH. La Salle College aims at developing Literary Culture through a thorough mastery of the English Language.

MODERN LANGUAGES. German and French are given especial attention throughout the College and Academic Departments.

MATHEMATICS AND SCIENCE are systematically pursued throughout the College Course.

BUSINESS. Young men desiring to equip themselves for commerce are afforded a thoroughly practical training in business. A fully equipped Bureau of Commerce is attached to this Department.

COMPLETE GYMNASIUM.

Terms Reasonable. Send for Catalogue or Call

BROTHER WOLFRED, F. S. C., President

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

THE CATHOLIC MILITARY SCHOOL

1415 LOCUST STREET, PHILADELPHIA

A school for Catholic boys who are prepared for the various branches of a University course. Daily study hour and drill.

ARNOLD VAN DYKE POWER

FRANK R. WATSON,

ARCHITECT

1208 CHESTNUT ST., PHILADELPHIA

St. John's Church, Rectory and School, Phila.

St. Philip de Neri, Phila.

Convent School, Villa Maria, West Chester.

Chapel Holy Child, Convent H. C. J., Sharon Hill, Pa.

Epiphany Church, Rectory and School, Phila.

Church Rectory and School, St. Anthony de Padua, Phila.

St. Patrick's School, Norristown

St. Stephen's Church, School and Convent, Phila.

SOME REFERENCES

TELEPHONE...



Records of the American Catholic Historical Society

For sale by the Society.

VOL. I. 1884-1886.

PRICE, \$5.00

CONTENTS.

Importance of Catholic Historical Studies, V. Rev. Dr. T. C. Middle ton. Origin of Historical Societies, Mons. Robert Seton, D. D. The Sisters of Jesus and Mary, Francis X. Reuss. William Penn, the friend of Catholics, Martin I. J. Griffin. French Refugee Trappists in the United States, Dr. Lawrence F. Flick. Catholicity in the Three Lower Counties, Charles H. A. Esling. Catholicity in the Public Institutions of Boston, Rev. James J. Bric, S. J. The Pioneer French in the Valley of the Ohio, Rev. A. A. Lambing, A. M. Memoir of V. Rev. Michael Hurley, D. D., O. S. A., Thompson Westcott. The Ursuline Nuns in America (The Prize Essay). Register of Baptisms of St. Joseph's Church, Phila., 1758-1775. Various Registers of St. Augustine's Church, Philadelphia. Extracts from Register of St. Peter's Church, Wilmington, Del. Extracts from Register of Peter's Church, Baltimore, Md. Extracts from Register of St. Patrick's Church, Baltimore, Md.

VOL. II. 1886-1888.

PRICE, \$2.00.

CONTENTS.

Sketch of the Abenaquis Mission. Rev. James J. Bric, S. J. The Early Registers of the Catholic Church in Pennsylvania, Philip S. P. Conner. Rev. Louis Barth, Rev. Jules C. Foin. The Centenary of the Adoption of the Constitution of the United States, Rev. Ignatius J. Horstmann, D. D. (Address). Our Nation's Glory, Poem by Miss Eleanor C. Donnelly. Thomas Fitzsimons, Pennsylvania's Catholic Signer of the Constitution, Martin I. J. Griffin. Catholic Choirs and Choir Music in Philadelphia, Michael H. Cross. Catholicity in Southeastern (Lee County), Iowa, Rev. John F. Kempker. Sketches of Catholicity in Texas. V. Rev. C. Jaillet, V. G. Father Louis della Vagna, H. F. McIntosh. The Origin of the Flathead Mission, Major Edmond Mallet, I.L.B. History of the Church of Our Lady of Perpetual Succor, Boston, Rev. Charles W. Currier, C. SS. R. List of Baptisms of St. Joseph's Church, Philadelphia, 1776-1781. Father Farmer's Marriage Register, 1758-1786. Father Schneider's Goshenhoppen Registers, 1741-1764.

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

St. Joseph's Academy

FOR YOUNG LADIES.



This Institution is pleasantly situated in a healthy and picturesque part of Frederick County, half a mile from Emmitsburg and two miles from Mount St. Mary's College.

Letters of inquiry directed to the

MOTHER SUPERIOR.

CONDUCTED BY
THE SISTERS OF CHARITY.

NEAR EMMITSBURG, MD.

ACADEMY OF *NOTRE DAME*

West Rittenhouse Square,
PHILADELPHIA.

Nineteenth St. below
Walnut.

THIS well-known establishment, intended both for Boarders and Day Scholars, possesses every attraction, being located in the most delightful section of the city—opposite West Rittenhouse Square. The Course of Studies is thorough, embracing all the branches requisite for a solid and refined education. A Partial Course may be taken by young ladies unable to follow the regular classes. The forty-first year of the Academy opens **September 13th**. For further particulars apply to the Sister Superior at the Academy.

Why do Homeless Boys Become Criminals?

Because they are without good example or a kind hand to guide them.

Prevention is better than cure, and our work is to prevent crime.

Remove the friendless boys from dangerous surroundings, and you will have no need of Reformatories.

Our work is one of common humanity and as such should appeal to all men.

Everyone can help in this glorious crusade. Join our Association.

Membership 25 cents a year.

During 1900 as a souvenir of the Jubilee we will present to our solicitors (to be used as a brooch or locket) an exquisite miniature, delicately colored and framed in gold, of our Divine Saviour.

For particulars send for our messenger.

St. Joseph's House for Homeless Boys,

727, 729, 731, 733 and 735 Pine Street.

REV. D. J. FITZGIBBON, C. S. Sp., Director

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

Mount St. Joseph's Academy

For Young Ladies
CHESTNUT HILL, PHILA.

Under the care of the Sisters of St. Joseph. The course of instruction is thorough and comprehensive—exceptional facilities for special students.

Also at the same place,

ST. JOSEPH'S SEMINARY FOR BOYS

to the age of eleven years.

For Catalogue giving full details apply to

THE MOTHER SUPERIOR.

GEORGETOWN UNIVERSITY

WASHINGTON, D. C.

Under the direction of the Fathers of the Society of Jesus. One hundred and twenty-five Instructors and six hundred and thirty-four Students

THE COLLEGE

The Graduate Department offers to Graduate Students higher courses in Philosophy, History of Philosophy, Political Economy, Biology, General Literature and Philology, English Literature, German Literature, French Literature, Constitutional History, Elementary Law, Theory of Music, Chemistry, Mathematics, Mechanical Drawing and Descriptive Geometry.

The Collegiate Department. Four years' course in Classics, Mathematics, English, Natural Sciences, Philosophy, etc.

The Preparatory Department. Three years' course, preparatory to college. THE MEDICAL DEPARTMENT possesses a numerous faculty of exceptional eminence, a building recently enlarged and supplied with every convenience for laboratory work in Anatomy, Chemistry, Physiology, Bacteriology, etc. A hospital is now in full operation.

THE LAW DEPARTMENT has a faculty composed of jurists of national reputation. It utilizes to the full the advantages which make the National Capital the greatest centre of legal learning in the United States.

THE ASTRONOMICAL OBSERVATORY. The staff of the observatory are chiefly engaged in original observation and research; but special students will be taken if qualified.

REV. JOHN D. WHITNEY, S. J., PRESIDENT

Academy of the Society of the Holy Child Jesus

A. M. D. G.



St. Leonard's House, 3833 Chestnut St., West Philadelphia.

The Course of Instruction comprises all the usual branches of a sound English Education, in which French, the rudiments of Latin, and Elementary Drawing are included.

Lessons in Vocal and Instrumental Music, Drawing, Painting and Fancy Needlework will be given to Young Ladies who may not desire to follow the School Classes.

The Scholastic Year is divided into two sessions of five months each, beginning the 15th of September and the first Monday of February.

This Institution is principally intended for day scholars but a limited number of boarders will be received.

Boys under thirteen years of age will be received at the Convent. While attending the Classes they are requested to wear the uniform.

For Particulars apply at the Convent, 3833 Chestnut Street.

Church and School Supplies



of every description, School Desks, Maps, Charts, Globes, Pads, Writing Fluid, Pens, Pencils, Slates, Pen and Pencil Tablets, Drawing Books, Composition Books, Pew, Baptismal, Marriage and Death Registers, Communion Cards.

GEO. W. GIBBONS

School Furnisher, Printer, Engraver

906 Filbert St., Philadelphia

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

Convent of the Holy Child Jesus

A. M. D. G.

SHARON HILL, DELAWARE CO., PA.

Mother House, Mayfield, Sussex, England

The Course of Studies in the highest schools of the Society of the Holy Child Jesus in England and America, comprises all the branches of a solid English education, in which Latin, French or German, Drawing, and every kind of Needlework are included.

RECORDS

of the

American Catholic Historical Society.

For Sale by the Society,

713 and 715 Spruce Street, Philadelphia, Pa.

FULL SET, \$22.00.

SINGLE VOL. \$2.00, EXCEPT VOLS. I. and V.

VOL. V. 1894.

SOLD WITH FULL SET ONLY.

CONTENTS.

Annual Address of the President, Lawrence F. Flick, M. D. V. Rev. Patrick Reilly, V. G., Delaware, Prof. Edward Roth. Interments in St. Mary's Burying Ground, Philadelphia, 1788-1800, V. Rev. Thos. C. Middleton, D. D., O. S. A. Certain Churches in the West, Edward J. Nolan, M. D. Brief Sketch of the Life of Eusebio Guiteras, Laura Guiteras. Rudo Ensayo, Translated by Eusebio Guiteras. Rudo Ensayo, Preface by Lawrence F. Flick, M. D. Biographical Sketch of Hon. Jas. Campbell, by John M. Campbell. The Catholic Church at Lancaster, Pa., S. M. Sener. Pew Registers of St. Mary's Church, Philadelphia, 1787-1791, V. Rev. Thos. C. Middleton, D. D., O. S. A. The Papago Indians and their Church, Lawrence F. Flick, M. D. Philadelphia's First Nun, Sara Trainer Smith. Index to American Historical Society's Records, Vol. V.

F. McMANUS, JR. & CO.

PRINTERS, LITHOGRAPHERS, BLANK BOOK MAKERS

and COMMERCIAL STATIONERS,

Nos. 19 and 21 North Sixth Street,

PHILADELPHIA.

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

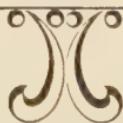
CASTNER, CURRAN & BULLITT

Sole Agents for the



CELEBRATED POCOHONTAS
SMOKELESS
SEMI-BITUMINOUS

Coal



MAIN OFFICE

328 Chestnut Street

PHILADELPHIA, PA.

BRANCH OFFICES:

1 Broadway, New York.

70 Kilby Street, Boston, Mass.

Citizen's Bank Building, Norfolk, Va.

Neave Building, Cincinnati, Ohio.

Terry Building, Roanoke, Va.

Old Colony Building, Chicago, Ill.

4 Fenchurch Avenue, London, England.

You can aid the American Catholic Historical Society in its work

The

St. Joseph's College

In the City of Philadelphia.

St. Joseph's College is conducted by the Fathers of the Society of Jesus. Its higher classes correspond to the undergraduate classes of our American Universities, and it is empowered to confer the usual degrees.

St. Joseph's College has the unique distinction of placing a classical and scientific education within the reach of every worthy Philadelphia boy. This it does by making its tuition entirely free of charge, whilst deriving its support from the moderate but sufficient means which a kind Providence has provided. This system is a decided advance in the domain of higher education, and scores of young men, representing the best classes of our Catholic population, are availing themselves of its advantages.

Information may be obtained by application to REV. CORNELIUS GILLESPIE, S. J., Seventeenth and Stiles Streets. The corporate title of the College is

The St. Joseph's College

In the City of Philadelphia.

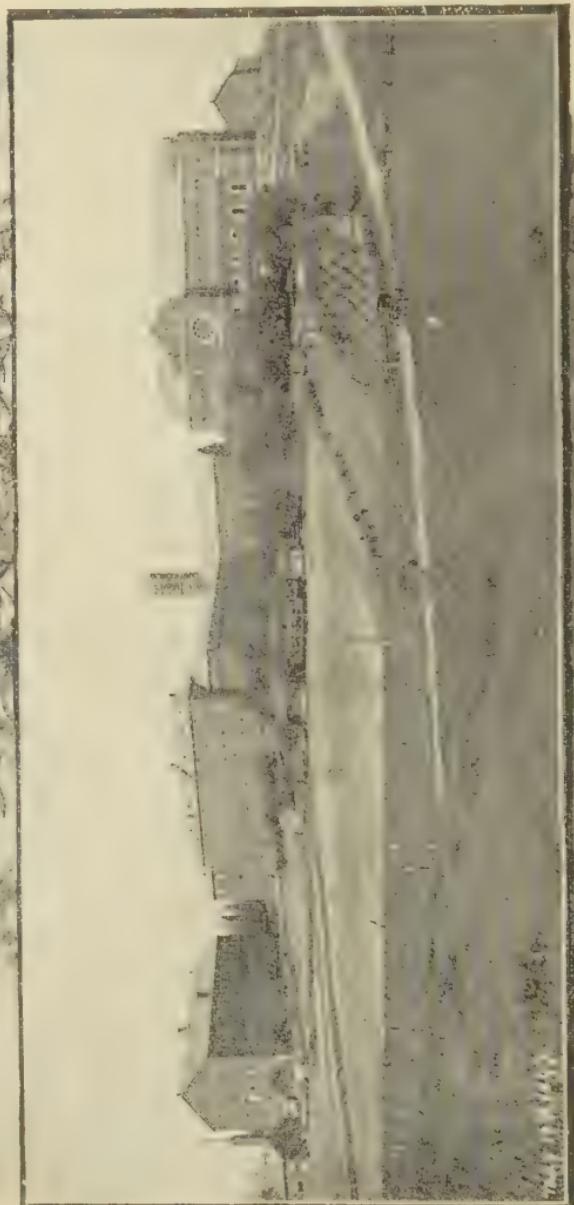
By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

St. Vincent's College and Theological Seminar

Beatty P. O., Westmoreland Co., Pa.

This Institution was founded in the year 1846, by Rt. Rev. Boniface Wimmer, O.S.B., incorporated with powers to confer degrees by an Act of the Legislature on 28th day of April, 1870. It is conducted by the Benedictine Fathers.



The location of this College is very healthy; the buildings are large, airy and commodious, heated by steam and well lighted by electric lights. There are three distinct courses of study—the Ecclesiastical, the Classical and the Commercial. In all these, special attention is given to Religious instruction and a thorough Catholic training.

The students are divided, according to their ages, into three classes, each of which has its own study hall and dormitory, and is in charge of two Prefects.

Charges, \$200.00 a year, payable in advance.

For further information or Catalogue apply to

REV. GERMAIN BALL, O.S.B., Director

By purchasing from Advertisers in the Records.

ST. VINCENT'S COLLEGE, WESTMORELAND CO., PENNA.



Records
of the
**American Catholic
Historical Society
of
Philadelphia**

Published Quarterly by the Society

715 SPRUCE STREET, PHILADELPHIA

(Copyrighted, 1900)

\$2.00 PER YEAR

SINGLE NUMBER, 50 CENTS

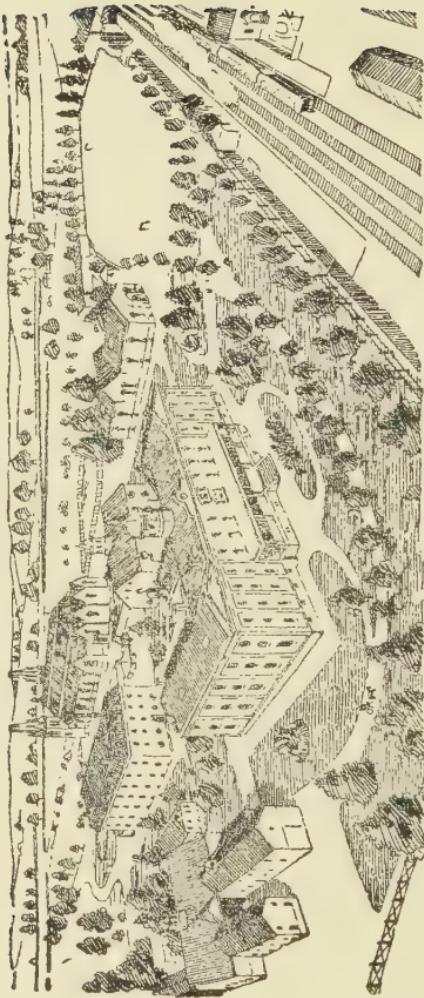
TABLE OF CONTENTS

	PAGE
Sketch of the Life of Philip Francis Scanlan, 1794-1880, by Mary Angela Spellissy.....	385
Diary of Archbishop Maréchal, 1818-1825.....	417
America in the Consistorial Congregation's "Acta," (Ninth Series).....	455
By-Paths of History, by Rev. Hugh T. Henry.....	461

ILLUSTRATIONS

Garden of Santa Barbara Mission, California (frontispiece).....	
Philip Francis Scanlan	416
Rev. Daniel J. MacGoldrick.....	481
Rt. Rev. Wm. O'Hara, D. D.....	482
Most Rev. John Hennessy, D. D.....	483
Rt. Rev. Joseph P. Machebeuf, D. D.....	484
Rt. Rev. James Augustine Healy, D. D.....	485
Rev. Michael Joseph Collins, O. S. A.....	486
Rt. Rev. Bernard O'Reilly, D. D.....	487
Most Rev. Martin John Spalding, D. D.....	488
Illustrations of Religious Garbs.....	489-496
Index of Vol. xi.....	497

AUGUSTINIAN COLLEGE OF VILLANOVA



NEW AUGUSTINIAN COLLEGE, at Villanova, Pa.

Within the ensuing year we expect to have the above new building completed. It will contain lecture rooms, well equipped physical and chemical laboratories, a large gymnasium and many private rooms for students of the advanced classes.

Athletics of all kinds are encouraged. Send for a prospectus.

TERMS MODERATE REV. L. A. DELUREY, O.S.A., President

COURSES
CLASSICAL
SCIENTIFIC
COMMERCIAL

Twelve miles
from Philadelphia, Pa.

You can aid the American Catholic Historical Society in its work

The Beneficial Saving Fund Society

 OF PHILADELPHIA,

1200 and 1202 Chestnut Street.

INCORPORATED = APRIL 20 = = 1853.

Charter Perpetual.

OPEN FOR THE TRANSACTION OF BUSINESS

9 A. M. to 7 P. M. on Mondays and Thursdays.

9 A. M. to 3 P. M. on Tuesdays, Wednesdays and Fridays.

9 A. M. to 1 P. M. on Saturdays.

RALPH F. CULLINAN, President.

IGNATIUS J. DOHAN, Vice-President and Treasurer.

ANDREW J. KEEGAN, Assistant Treasurer.

BOARD OF MANAGERS.

Francis J. Crilly,
Henry T. Coleman, LL.D.,
Daniel Donovan,
Alfred J. Murphy,
Jeremiah J. Sullivan,
Ralph F. Cullinan,
Ignatius J. Dohan,
Charles A. McManus,

Arthur Hagen,
B. N. Farren,
Cockcroft Thomas,
James J. Gillin,
Charles J. Gallagher,
Michael Daily,
Michael P. Heraty,
John T. Dohan,
Lorenzo M. Kieffer,

John A. Leslie,
John A. Dougherty,
Walter George Smith,
Philip F. Heraty,
Anthony A. Hirst,
Peter S. Dooner,
I. J. Horstmann,
Geo. W. Norris.

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

THE LARGEST ENGRAVING HOUSE IN PHILADELPHIA



147-149-151 NTH TENTH ST.

THE LARGEST
PLANT
REPRESENTING
THE
BEST
ACHIEVEMENTS

OUR ARTISTIC
GROWTH
IS IN KEEPING
WITH THE
DEMANDS
OF THE TIME

THE LATEST
PROCESSES
ENABLE US TO
PRODUCE THE
MOST LASTING
WORK BECAUSE
WE CONTROL
THE BEST

THE HIGHEST
DEVELOPMENT
OF THE
ENGRavers ART
IS FOUND
AT OUR
ESTABLISHMENT

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

TELEPHONE CONNECTION.



The Mack Paving Company

Contractors

Belgian Block Pavements

W. Va. Vitrified Brick Pavements

512-516 FIDELITY BUILDING

Philadelphia

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

MICHAEL
O'ROURKE

General
Contractor

OFFICES :

314 Fidelity Bldg., Lehigh Ave.
and Belgrade St.
Aramingo, Canal and Richmond Sts.

TELEPHONE NUMBERS:

1-27-21
5-22-01
5-22-15



From a photograph by Samuel J. Castner.
GARDEN OF SANTA BARBARA MISSION, CALIFORNIA.

SKETCH OF THE LIFE OF PHILIP FRANCIS SCANLAN. (1794—1880.)

A PIONEER OF CATHOLICITY IN NEW ENGLAND, MICHIGAN
AND NEW JERSEY.*

BY MARY ANGELA SPELLISSY.

Standing by the deathbed of the 19th century, surveying the past, forecasting the future, noting the spiritual advantages, that we enjoy, contrasting our religious rights and privileges with the privations of our forefathers, the thinker is led to inquire,—“To what causes are we indebted for the triumph of the Catholic Religion in this country?”

To answer this pertinent question is the *raison d'être* of THE AMERICAN CATHOLIC HISTORICAL SOCIETY at whose request the following sketch of Philip Francis Scanlan is written. Though meagre in such personal details as usually form much of the matter of a biography, his life has been so fruitful in its influence on the various communities in which it was passed that, for the edification of his successors it appears advisable to place on record the acts of this Apostle and Patriot.

It was at the close of the “Century of Gloom,” May 12, 1794, that Philip Francis Scanlan was born in the city of Dublin, in Ireland. Pius VI sat in the chair of St. Peter; George III ruled over England; while Dr. Troy, archbishop of Dublin, governed the Catholic church in his diocese. At St. Omers, Daniel O’Connell, a youth of nineteen, was fitting himself, by hard study for the future, unconscious of his great

* The biographical details relating to the subject of this Memoir are based mainly on family papers in possession of the writer.

mission, and James Warren Doyle, known later as the inspired "J. K. L." of letters, was playing in Ross a sturdy boy of eight years.*

Through an unfortunate accident by which the greater part of Mr. Scanlan's journals and papers were destroyed, there is but little data from which to draw the details of his early life. It is known that he was fond of serving Mass. When advanced in years he alluded with delight to the many eloquent orators to whom he had listened. The names of Dr. Troy, the Augustinian Father Gahan, Dr. Murray, and other famous ecclesiastics sprang to his lips as, with beaming countenance he reviewed the galaxy of noted clerics, who dwelt in Dublin at that era. Philip's home was probably not far from the Castle as he recalled running to Thomas street on the morning after Emmet's execution. He remembered, too, pushing aside with his childish foot some straw that lay upon the pave, curious to discover what it might conceal—the body of the martyr having just been removed. No doubt the little truant had followed his companions, who, noticing a commotion, ran to inquire the cause; Mr. Scanlan remembered the soldiers, driving the children from the spot.

To properly appreciate the character of a man one must consider the influences, which have contributed to make him what he is. For that reason it appears advisable to give some attention to the environment of Philip's boyhood. Dublin had long been the centre, the heart of suffering Ireland, pulsing in anguish for her tortured children. Philip, living in the midst of this busy city, overheard much of what was going on; his mother's sister was blind, Philip was her reader. One can easily imagine the interest and the horror with which the lad recounted to his afflicted relative the passing events, which were doubtless supplemented by explanatory comments from "Aunt Mary." Born in 1738, she knew her native land, which six centuries of persecution had reduced to the abjection of "the most afflicted among nations." She was therefore well informed in the history of her time and prepared to give the boy many a side-light on the character of the prominent

*Doctor Doyle, O. S. A., was bishop of Kildare and Leighlin from 1819 to 1834.

men of the day. The youth was healthy and fond of out-door exercise; he inhaled in copious draughts the tonic air fresh from the lovely bay of Dublin; but he also drank in eagerly the knowledge of his Creator, and early learned to recognize his responsibility as His creature. In the history of his native land Philip read of a people loyal to the one true Church, the Divine Founder of which was crucified by the very creatures for whom he gave a suffering life of thirty-three years, crowned by an ignominious death. The Irish people animated by a lively faith drew closer to their God as the malice of men waxed more cruel. In consequence of the beginning of the American War in 1775, the English Parliament at once resolved to relieve Ireland of some of her commercial disabilities. The American struggle for independence found a lively echo in Ireland and 1798 witnessed the horrors of the insurrection and the massacre of thousands. The groans of the tortured Irish ascended from Dublin close by the home of the blue-eyed boy, wherein he dwelt with his widowed mother and sightless aunt. From Mr. Scanlan's reminiscences it would appear that he frequently served Mass in the neighboring churches and that he was not a stranger to the Franciscans. This order having its members in many parts of the world, besides being loyal to holy Church, regarded with interest all that concerned her history, and strove to preserve her traditions. Two of their order, the brothers O' Cleary, in the XVII century, devoted themselves to the task of collecting from everywhere the literature of Ireland, which was fast perishing, the rage of their enemies having been as violently directed against their books as against their houses and their churches. The brothers O' Cleary associated with themselves two companions and their united literary work became known as *Annals of the Four Masters*. We can imagine that Philip gleaned much information from the Franciscan Fathers of his own day. The quays bordering the Liffey were rich in shops attractive to the antiquarian, old-book stalls tempted the student. Philip became a book-worm. Books his necessity. We see him at nineteen—ardent, impetuous, an enthusiastic lover of creed and country. It

was probably about this time that the little family left Dublin for Manchester in England.

An old family register contains the record of the marriage of Philip Francis Scanlan and Ann Theresa McDonald, on August 22, 1819, in the latter city. At that era Catholics were obliged to present themselves for civil marriage, the sacramental rite administered by a priest not being recognized by the law of the land. The deaths of Mr. Scanlan's mother and the saintly and venerable "Aunt Mary" were followed by those of Mr. Scanlan's parents. Four Children were born, and after a brief existence sped in their baptismal innocence back to their Creator. Thus the home of the young husband and wife made desolate, they welcomed the invitations received from their friends abroad, who wrote frequently, bidding them "Come to America."

Accordingly Philip and Ann Scanlan sailed from England in February, 1825, and after weary weeks upon the waste of waters landed in Boston, in New England, where they rested before proceeding to their destination—Dover—in New Hampshire. Mr. Scanlan bore with him a letter from his parish priest, introducing him in terms of affectionate esteem to their new pastor. It was addressed to "The Catholic Priest of Boston." In 1823, the retirement of Bishop Cheverus—compelled by ill-health—left the affairs of the diocese of Boston, to the care of an administrator, Rev. William Taylor. In 1825, Rev. Benedict Joseph Fenwick was consecrated bishop of Boston, the diocese then comprehending all the New England States—the Catholics whereof resided principally in Boston. For the labors of this extensive charge, the new bishop found himself with a staff of three priests, only one of them residing in Boston. The spiritual destitution of the Irish Catholic emigrants in New England at this period was appalling. Accustomed "at home" to the opportunity of hearing Mass at least on Sundays and holidays, he now found himself not only deprived of the Holy Sacrifice but so remote from a priest that he might not hope for the Sacraments, even should he find himself in danger of death. The first record of the presence of Irish Catholics in Dover, N. H., tells that four of

them—Messrs. Ashcroft, O'Neil, Burns and Linton, sailed on the ship "St. Patrick," from Liverpool, and after seven weeks arrived in Boston, whence they proceeded to Dover. These were followed, in 1821, by a few of their relatives. This handful of exiles were accustomed to assemble on Sundays for public prayer, meeting in the house of one or other of their company. Soon after Mr. Scanlan's arrival in 1825, he wrote to the bishop, representing the need of a priest. It would appear that Mr. Scanlan addressed his appeal to Bishop Cheverus. At this time Rev. Wm. Taylor was probably still administrator of the diocese of Boston. In Mr. Scanlan's portfolio the first of a series of letters relating to the Catholic colony of Dover, is from Rev. Virgil Barber, the writing whereof is beautifully distinct as if penned but yesterday. The sheet on which it was written, is so folded as to form the envelope of the missive.

FATHER BARBER TO PHILIP F. SCANLAN.

"CLAREMONT, N. H.
"DEC. 22, 1825.

" VERY DEAR SIR,

" I returned a few days ago from a journey to Washington City where I have been absent from two to three months. On reaching home, I received your letter dated the 19th of October last. It gives me great pleasure to find by it that you are a true Irish Catholic, steadfast to your religion be you where you may. The grace of Almighty God does great things for you. Whenever it is in my power, I will make you a visit; but at present the little parish here, after so long an absence has great claims upon me. In the meanwhile, write to our new and excellent Bishop, for assistance. I have no doubt he will do everything in his power for you. Assure your dear family & all the good Catholics there, how tenderly I shall always bear them in my best recollections.

" And believe me,

" Very dear Sir,

" Your very humble Servant,

" VIRGIL H. BARBER S. J."

Mr. Scanlan received Father Barber's letter on St. Stephen's day. No doubt the postponement of his heart's desire saddened his spirit. There was no prospect of Mass, no priest to be had, he felt himself a stranger in a strange land.

One of his neighbors meeting him on that day queried "Where were you yesterday, Mr. Scanlan?" "Keeping Christmas." "Christmas? What's Christmas?"*

One can imagine the shock to the faithful Catholic heart, which had been rejoiced by the feast and by the private celebration of it. No doubt the exiles had assembled to hear the Mass-prayers read by one of their number, and together they had, in union with the Angels at Bethlehem, sung "Gloria in excelsis Deo," and, for the time their hearts were uplifted with the thought that as "Christ came to Bethlehem surely He will come in His own good time to Dover"—and, close on this mood, comes good Father Barber's letter, and the question "What's Christmas?"

But as the world waited long for the Messias and waited not in vain, so in His own good time came "Christ to Dover."

Before me is the outline of Mr. Scanlan's letter to his bishop. Seventy-three years have passed since it was written, but each letter is legible as though fresh from the pen of the fervent writer.

PHILIP F. SCANLAN TO BISHOP FENWICK.

"DOVER NEW HAMPSHIRE.

"FEBRUARY 1st 1826

"MY LORD

"A few Catholics, natives of unhappy Ireland, are driven to this remote part of the Land of Freedom to seek that subsistence denied them in their own distracted Country. They have found that protection which they sought, but alas! they find themselves in want of the invaluable consolations of their holy religion.

"Permit me my Lord to state our case, We are in number about twenty in this neighborhood.—A few of us met together, almost by chance and as a beginning entered a few resolutions and appointed a day to meet the remainder, which meeting took place on the 29th ult. when we agreed to raise the sum of \$20.00 instantly, to be given to the first clergyman who should visit us. The meeting was then inclined to raise a fund for the same purpose but it was concluded better to await your Lordship's advice. To state the distressed situation we are in, as regards our spiritual welfare is far beyond my poor ability. Some who

* It will be remembered that the New Englanders in appointing Thanksgiving Day substituted that annual holiday for the Christians' Christmas. The Divinity of Christ was not acknowledged by Congregationalists.

are joined by the law of the Country are not yet bound by the sacrament of Matrimony. Children are yet unbaptized. The great majority [of the Catholics] out of the pale of the Church; the remainder on the verge, we have no sacraments no sacrifice, and when sickness approaches, how frightful is our situation. We feel it most keenly my Lord, but still hope much from that charity which induced you to abandon this world's allurements, to preach salvation to sinners, and forsake your native state and the bosom of your family, when the service of your Master called you to the City of Boston. My Lord I will add another and a more pleasant inducement. From the favorable disposition of the inhabitants, we feel confident that if a Gentleman of moderate abilities as a preacher would visit us, that our numbers would be increased from the ranks of our separated brethren, as some of the most respectable have expressed themselves not only favorably, but determinately, on the subject, this has occurred through some books they have been reading, particularly Milner's End of Controversy, Cudden's Catholic Miscellany for 1823 and 4 and some other books. The Hon. J. Wheeler has declared himself convinced of the truth of the Catholic religion, and, through his discourse Dr Dow, the oldest Physician of this place, read Milner &c and was so satisfied with them that he mentioned them in the circle of his acquaintance with so much warmth that it induced Reverend Mr. Clary the Congregational Minister to borrow it, and since then it has gone further among them, now my Lord we beg your Lordship to have pity on us and if in your power you will not let the holy season of Lent pass over without rendering us some assistance, we do not even know the regulations for that holy season, some of us being not quite a year in this country. I know not how to conclude, I would fain add some more reasons to induce your Lordship to a speedy visit, but hoping that the above are strong enough, I shall take my leave, begging your Lordships blessing for me and my fellow sufferers, and begging your Lordship will remember us at the Holy Sacrifice of the Altar.

“I remain Your Lordship's
“Most Humble and Obedient Servant
“On the part of the
“Catholics of Dover

“PHILIP F. SCANLAN.”

“P. S.

“We beg your Lordship will acknowledge the receipt of this as soon as convenient—On my own part dare I trouble your Lordship, to let me know how I could get Milner's ‘Letters to a Prebendary,’ ‘Cobbett's History of the Reformation,’ ‘Dr. England's Miscellany’ and a ‘Laity's

Directory or Church Calendar' for this country, or to whom I should address myself for them in Boston——for cash?——"

A side-note which was doubtless embodied in the copy sent to Bishop Fenwick reads thus

"We do not intend that the Gentleman who visits us shall be at any expense as we have sufficient for his journey already in hand—There is one of our number now sick as though with a fever."

Bishop Fenwick's reply is as follows :

BISHOP FENWICK'S CIRCULAR.

" BOSTON, Feb. 27, 1826.

" MY DEAR BRETHREN IN CHRIST:

" Your esteemed favor of the 6th inst., came to hand in due time and since in consequence of the frequent absence of my Brother Labourer on sick calls in distant parts of the Country that it entirely escaped my attention altho' I had determined to answer it immediately.

" No one feels your forlorn situation more than I whose duty it is to apply a remedy to it as soon as it is in my power, I did indeed hope to have had it in my power before this to visit the nearer parts of my diocese but in this as in many other points I have been disappointed in consequence of the Clergyman's not arriving to supply my place in this town whom I had expected. Rest assured however that I shall visit you shortly if not during the Lent at least immediately after or in case of impossibility on my part I shall not fail to send you some one who will answer every purpose. It gives me pleasure to learn the favorable impressions the reading of some of our books has produced, on the minds of some of the intelligent individuals and among you who belong not to our communion God grant that his work may be soon perfected & that they may be brought speedily to the true fold of Christ. Situated as you at present are I would recommend to you to assemble every Sunday in some room and there let one of you whom you yourselves may please to name for that purpose read aloud morning prayers, & also prayers at Mass and after this a Sermon from some printed approved collection. By doing this you will serve God in the best manner you are capable of doing under existing circumstances & I have no doubt you will thereby draw a blessing upon yourselves & your families. Use your best endeavors to abstain during this holy penitential time not only from meats interdicted by the laws of the Church but especially from sin; be punctual in the discharge of your private duties to God and to your neighbor, cultivate peace and charity and let your light so shine before men (that is before your protestant

brethren) that they seeing your good works may also be led to glorify your Father who is in heaven May Al God shower down His blessing upon you all.

"I remain with sentiments of esteem
"Your Obt. Servant in Christ

"† BENEDICT BP. OF BN."

"BOSTON, Feb. 27, 1826."

Depressing indeed as was the bishop's letter to the Dover Catholics, they lost all hope of ever seeing a priest amongst them.

In Mr. Scanlan's prayer-book register we find recorded the birth of a son, "5th child of Philip and Ann Scanlan, born in "New Hampshire, Jan. 31, 1826." To which Mr. Scanlan adds a note:—

"Thermometer 20 degrees below zero." The five children born in England had passed from earth (as said) soon after baptism; the father and mother yearned for this sacrament to admit to Holy Mother Church the child granted to them in their exile. Eleven months had passed since they sailed from England. But time is measured not by moments, but by experiences, yet moments must have seemed long months to the little band of Irish Catholic exiles.

Mr. Scanlan's position was singularly lonely, like the scriptural sparrow he dwelt alone on the house-top. In the community about him there was probably not one mind capable of sympathizing fully in the spirit that stirred within him. Although remote from his native land he kept himself informed of political events.

From 1810 to 1829, the clamor for Emancipation was incessant. The Catholic Association, embracing men of all classes of society, labored fervently for the rights of the Irish Catholic at home. At the seat of government Dr. Doyle and O'Connell were struggling like giants against the hydra-headed monster, religious bigotry. The contest for religious freedom waxed fast and furious. To all this Mr. Scanlan was an attentive observer. When he left Dublin for Manchester, and when he sailed from England to distant America, he carried with him

a heart loyal to his Faith, loyal to his country. So interwoven are the two causes that they appear but one.

Day by day the Irish Catholics of those days walked, as did the Israelites, beneath the "pillar of cloud." They lived by faith, and purified by pain and poverty they led ascetic lives, animated by the spirit of Christ, and thus with mental vision unclogged by luxury, they were able to discern the things worth while unto Eternity. We return to Mr. Scanlan in his Dover home and comprehend better his isolation.

Mr. Scanlan led his own life apart. The leisure he could spare from family matters, he gave to reading; postage was high in those days; but the treasured periodicals from "Home" came faithfully across the waters, bringing, as did the dove to Noah, the hope of a day near at hand when the turbulent waters would subside and deliver the prisoners of the Ark from bondage. Thus passed the first long, cold, winter in New England. A letter from Bishop Fenwick bearing date July — is an evidence that Mr. Scanlan had again written to his bishop.

BISHOP FENWICK TO PHILIP F. SCANLAN.

"BOSTON, July 11, 1826.

"DEAR SIR

"I am extremely sorry to have disappointed you but it was unavoidable. When I wrote you last I was in daily expectation of a Rev. Gentleman who I thought would be able to pass a few days at Dover for the benefit of the good Catholics there; or at least by staying there would have enabled me to pay you visit. But Providence has disposed things otherwise. He arrived here indeed but was unwilling to remain even long enough to enable me to carry my desire into effect. He returned last week with the intention of going to Ireland. Thus am I again left alone with only one Priest to assist me to do the immense duty of this place. I know not therefore precisely when I shall be able to see you; but of this you may be sure that I shall seize with pleasure the very first opportunity of which I shall give you and your other Brethren due notice. In the meantime I hope and trust you will not discontinue the religious practices enjoined you in my last—for though you are now without altar sacrifice & ministry you ought not to be without religion. You have all your respective duties to pay to God & you have it in your power to pay them. God does not require of you what you cannot do but He will require what you can do. You can

pray daily. You can assemble on a Sunday and offer up joint prayers to your common Father and read for an hour some good book—You can if you please, refrain from sin on all days but especially on the Lord's day. Be charitable to and love one another and give good example to all. By doing this you will draw the blessing of God upon you & will prepare yourselves to receive the greater fruit of the Holy Sacra- ments when an opportunity is afforded you.

"Accept my dear Sir my best wishes for your happiness and prosperity

"Yr ob't Serv't

"† BENEDICT BP. OF BOSTON.

This discouraging letter determined many of the Dover Catholics to leave a land so uncongenial. One more effort was resolved upon, and Philip Scanlan and his beloved friend, William McDavitt were appointed to wait on Bishop Fenwick, in Boston.

The bishop proved to the committee conclusively that with only one priest to assist him in Massachusetts it was impossible to comply with their request; he advised them to write to Father Barber of Claremont, N. H. This Mr. Scanlan did then and there, the Bishop countersigning his appeal. Father Barber's reply afforded no ray of hope; after a little more correspondence, however he promised that he would come, but could specify no date.

From the portfolio before me I take the following letter :

FATHER BARBER TO PHILIP F. SCANLAN.

"CLAREMONT, Oct. 13 1826

"My dear Sir

"I have just returned from a journey to Canada & found your letter in the Post Office My answer to your request is that I will be with you at Dover through the goodness of God, on Sunday the 22nd of the present month

"Very respectfully

"My dear Sir

"Your Ob'dt Servant

"VIRGIL H. BARBER"

The above is addressed on the back to "Mr. Philip F. Scanlan," Dover, N. H. In the following November, 1826, a ministerial looking stranger alighted from the coach in Dover, and inquired for Philip Scanlan's house. Finding it he sought entrance but was received with scant courtesy by Mrs. Scanlan who wondered why a minister should inquire for her husband. As soon however as the stranger told Mrs. Scanlan that he was "Father Barber," he was carried bodily into the sitting-room where several of the Catholics of Dover were assembled. The chronicler of this story adds that

"the crowd stayed all night. Early the next day Mr. Scanlan took his honored guest to drive in spite of cold drizzling rain; calling at the homes and workshops of his Catholic acquaintances in the surrounding districts and villages, informing them that, in the Court House, on the following Sunday, would be celebrated the first Mass in Dover. Besides the Catholics present at this first Mass there were quite a number of citizens of other denominations, attracted there probably by curiosity. They were amazed at the artistic execution of music by the choir, for there were many good musicians among the Catholics of Dover in those days. Father Barber commenced to preach his sermon on the gospel but observing that the congregation was so large he judged that the Catholic flock had a large accession from other denominations and considered it advisable to speak of some of the practices of the church most misrepresented. He selected confession, worship shown to Saints and angels, etc., etc. His sermon was so pleasing to his Protestant listeners that at the conclusion of the Mass they formally invited him to give a lecture in the afternoon with which request he complied and had a full house.

"Opposite the Court House stood the Congregational meeting-house and the usual Sunday afternoon service took place in it at the same time that Father Barber was to give his lecture but the congregation there was so thin that the minister asked what had become of his people. The deacon replied that they had gone across the way to hear Father Barber lecture. 'In that case' said he 'We'd all better go'—The people were much captivated by Father Barber's sound logic and reasoning and there is no doubt that could he have stayed any length of time in Dover he would have made many Converts."

From the obituary notice of Mr. Scanlan I take the following quotation:

"The following anecdote of the Barber family was told the writer by Mr. Scanlan who had it from Rev. Virgil H. Barber, S. J., when he

visited him in Dover, N. H., on the occasion of the first Mass in that place. As the writer has never seen it in print it may be interesting to some readers. The Rev. Daniel Barber, father to the Rev. Virgil Barber, whilst visiting Boston with his wife, heard that a Catholic priest [*this was probably in 1818, Father Cheverus, later Bishop of Boston*] resided in Boston. He resolved to call on him which he did in company with his wife. The priest received his visitors graciously and obliged them to remain and dine with him. During the repast Rev. Mr. Barber thought he would improve the occasion by trying to convert his Reverend Host, who adroitly evading a controversy, succeeded in loaning his guest a few books that he might peruse them at leisure, stating that they would explain the doctrines of the Catholic Church more clearly than could be done in a brief conversation, in which one's attention was apt to be distracted. Rev. Mr. Barber had the books on his table when his son Virgil, then an Episcopalian minister, visited his parents. Discovering the books he inquired with some warmth, 'Father where did you get those books?' 'From a Catholic priest in Boston. Take them with you my son and refute them if you can.'

"The young minister took the books; when next he visited his parents he was a Catholic priest. Prior to his ordination to the priesthood his wife Jerusha became Sister Augustine of the Visitation Order; their three daughters Ursuline Nuns; their son Samuel a Jesuit. Rev. Daniel Barber's wife was the "first convert at Claremont, N. H."

Mrs. Scanlan often recalled the visits of Mr. Daniel Barber, who was advanced in years but robust. He had received deacon's orders and "went about doing good;" he loved to rise in the early hours to chant Matins. We find the following letter in Mr. Scanlan's portfolio:

DANIEL BARBER TO THOMAS MILLS.

"BOSTON January 7, 1831

"MY DEAR FRIEND

"I herewith [send?] to your care 24 numbers of My Own Times, I wish that you and my good Friend Mr Scanlan to offer them for sale at twelve and a half cents each. I likewise send two more—one to your good Lady—the other to Mrs. Scaulan which they are requested to accept as a (token) of my respect and best wishes. I arrived here the day I left your very pleasant and agreeable family and I find myself here in a very agreeable situation.

"Please to accept for yourself and family the best wishes of your friend and very humble servant

"DANIEL BARBER."

"Mr. Mills

"The above is addressed to"

"Mr. Thomas Mills

"Webster St No 33

"Lowell

"Mass."

In the diary of Bishop Fenwick for 1827 we find the following entry : *

"Jan. 15. The Reverend Mr. Mahoney arrives from Salem—informs the Bishop that according to his directions he repaired on the 1st of the year to Dover to afford the Catholics there an opportunity of performing their duties—that in consequence of the snow-storm but few assembled in the court house which had been allowed him." "On that visit Father Mahoney appointed the third Sunday of the following month for a meeting in which action should be taken on the question 'of building a church.'"

The Dover congregation grew apace. The New England manufacturers of cottons found it necessary to secure skilled labor from the old world, and these first emigrants saw in this need their own opportunity. The increase in emigration made a church more imperative. At last the shepherd saw a prospect of visiting his distant flock; the following letter tells the story :

BISHOP FENWICK TO PHILIP F. SCANLAN.

"BOSTON, March 7, 1827.

"DEAR SIR:

"The regulations for Lent this year are the following, which I pray you to have the goodness to communicate to the other Catholics: Fleshmeat is allowed on all Sundays throughout Lent without any restriction as to number of times; ^{2^{bdly} Fleshmeat is allowed once in the day only on Mondays Tuesdays and Thursdays. The last week of Lent is excepted that is no flesh meat is allowed during the last week of Lent. I shall visit you either the last of the spring or the beginning of the summer—The precise time I shall give you, later due notice of. My stay among you cannot be long as I shall be obliged to visit the state of Maine after. I trust however that I shall remain long enough among you to afford you all an opportunity of approaching the sacraments. I have no Priest to send you You must therefore pray that the Lord of the Vineyard will speedily send proper Laborers into his field}

"I remain &c

"† BENEDICT BP OF BN"

* From *The Sacred Heart Review*.

As one reads the above the precision appears to express coldness, but having often heard Mr. Scanlan refer to the geniality of Bishop Fenwick, I read (between the lines) that he suffered keenly from his inability to grant to the prayers of the infant church at Dover a priest after his own heart and we are reminded of his own words (in a letter to his brother in 1823)—“If the same progress continue which I have seen made, before many years it will so turn out that he who names a Bishop names a martyr.”

“Keener than serpent’s tooth is the ingratitude of a thankless child.” Many a superior has seen verified in his own experience this quotation. There were apostles, there were giants, in those days but there were then as now, many calling themselves Christians, who were neither apostles, nor giants, and such were a great hindrance to the progress of religion.

Bishop Fenwick’s next letter is as follows :

BISHOP FENWICK TO PHILIP F. SCANLAN.

BOSTON, June 4th, 1827

“DR SIR

“I have received your favor of the 30th ult. and take the liberty to inform you that I shall visit Dover in the course of the next month or very early in August, if God should spare my life and health. As I propose to take the steamboat direct to Eastport from this in the last week of June, it will be only on my return from that town by land that I shall be able to visit Dover. It is impossible for me now to state how long I shall be detained at Eastport, Bangor, Whitefield, Saco and other places I shall pass through in my journey therefore cannot state precisely when I shall reach Dover. Of this I shall be able to give you more certain information after I have arrived at Whitefield”—————“From the tenor of your letter I am led to conclude that you are making a collection among yourselves to defray my expenses while visiting your section of the Diocese. I hope this is not the case, for I shall put you to no expense: whatever little charges may attend my short stay among you, these *I shall defray myself*. I shall require nothing of you but peace union & charity among yourselves & an edifying deportment towards your neighbors any pecuniary compensation I shall disclaim and shall accept of none. If any be offered it shall be left as the foundation of your future church which I still hope to see rise. My visit among you is not for the purpose of making a display but purposely and

solely to enable you, who are Catholics to comply with your Christian duties and to give you an opportunity of making your Easter Communions. If on my arrival I find that you avail yourselves of the opportunity of fulfilling this all important duty I shall think the trouble of my journey fully compensated and I shall have every hope that things will go on well. But if few or none attend to their confessions, on my departure from Dover I shall be induced to conclude that I might as well have remained at home.

“I remain with sentiments of regard

“Yr obt Serv’t in Xt

“† BENEDICT BP. OF BOSTON.”

Two months later Mr. Scanlan received the subjoined :

BISHOP FENWICK TO PHILIP F. SCANLAN.

“PORTLAND [Me.] Aug. 10, 1827

“DR SIR

“I take the liberty of informing you of my arrival in Portland where I shall remain until next Monday. On that day I shall set out for Saco, and hope to be able some time in the course of next week to reach Dover, unless something which I do not at the present moment foresee retard my departure. Have the goodness to mention the same to the Catholics in and about Dover and believe me to remain

“Your very obt. servt

“† B. FENWICK BISHOP OF BOSTON”

The following is from Bishop Fenwick’s diary for 1827 :

“Aug. 16. At ten o’clock set out for Dover. Arrived at 6 o’clock P. M. Took lodgings at a respectable hotel not being acquainted with a single individual in the town, nor knowing where to find any of the few Catholics residing in it.

“Aug. 17th. After breakfast took a walk in the hope of finding some Catholic to whom I might communicate the news of my arrival. Could find none they were all engaged in the extensive factory of this town. Returned to the hotel and addressed a note to Mr Scanlan, a Catholic with whom I corresponded without being personally acquainted. In a couple of hours he called on me. Made him many inquiries.”

The following also is from the diary for 1827 :

“Aug. 17.—Had scarcely dined (in Dover) when—(Mr. Scanlan ?) returned with a chaise inviting me to take a ride to the Great Falls to see the factories there, observing that there were a great many Catholics employed in them.”

Rev. Michael Healy must have said Mass here while in charge of Dover (November 30th, to July, 1831,) for in a letter to Philip Scanlan,* who had moved from Dover to Lowell, and thence to Great Falls, we find these words: "Please give my respects to every member of my little flock." This letter was written by way of reply to a communication from Mr. Scanlan, to Father Healy, wherein he inquires as to the advisability of "moving to some place where his children might attend a Catholic school."

Turning again to *The Sacred Heart Review* we read that

"At ten o'clock on Sunday morning, Aug. 19, 1827, forty or fifty catholics assembled at Mr. Burn's house. The Bishop saying Mass and confirming two persons.† He also sang vespers that day and recommended the beginning of a fund to purchase a church lot. Immediately after this visit, Rev. Charles D. Ffrench who had come to the Diocese from New Brunswick, and who had been stationed at Eastport, Maine, was made resident pastor of Portland, with Dover as a mission. Father Ffrench started on a collecting tour soon afterwards, realizing \$2,926 of which sum he set apart \$800 for a church in Dover. The corner-stone of St. Aloysius Church was laid May 17, 1828."

On the 11th day of January, 1828, Father Ffrench had bought of the Dover Manufacturing Company the lot whereon the present church stands; and on the 17th of May following (as said); he laid the corner stone of the first Catholic church in Dover.

Toward the end of the same year Father Ffrench went away again to collect money; but in a letter written at Boston,

* This letter of Rev. Michael Healy, dated "Boston, March 27, 1833," is written in delicate characters, the capitals being formed of flourishes so dainty that they look as if a hair had fallen on the page in curves. As the letter is entirely personal, we respect its privacy and refrain from adding it to those copied.

† Who these two persons were is not known to the writer, but it is quite possible that they were the Misses Young, daughters of Squire Peter Young, of Acton in Maine.—These two young ladies were received into the Catholic Church and became members of the Dover congregation whilst their brother Josue at the time being connected with a newspaper in Portland, was there received into the Church, and became later on first Catholic bishop of Erie, in Pennsylvania. The younger sister, Mehitable devoted herself to teaching the catechism to her younger brother Edmund and beguiled the way by an appetizing reward,—for each chapter faithfully recited, the youth received a mug full of nuts. The beloved Father Edmund Young, S. J., was fond of relating this instance of his sister's sagacity; he died at Santa Clara College in California—Father Edmund declared that to Mr. Scanlan the Young family owed their knowledge of the Church, into which the four brothers and six sisters were received, and in which they reared their sons and daughters.

January 8, 1829, and addressed to Mr. Scanlan he complained of ill success.

Here is the original from Mr. Scanlan's portfolio. It is written in a beautifully clear bold hand :

FATHER FFRENCH TO PHILIP F. SCANLAN.

"MY DEAR SIR :—

"I did expect to hear how far Mr. Woodman has advanced on the second job I have been much disappointed as to my travelling speculations, there are nothing but outcries on every quarter, Churches in debt, no permission for foreign Collectors or Intruders; well confined to Boston and its vicinities my views are much crippled. I am getting a little. Tell Woodman *go on*. The Books are written for, I expect to be the Bearer of them myself. Health and benediction to all the Christian family to the individuals of which Please to make known my kindest salutatories and many wishful returns of this pious season.

"Yours &c.

"CHARLES FFRENCH."

Except the letter from Mr. Daniel Barber of January 7, 1831, there are no letters relating to Dover church in Mr. Scanlan's portfolio after January 8, 1829, until March 26, 1831. *The Sacred Heart Review* tells us that "Services were held in St. Aloysius' church a number of times before its completion, the solemn dedication taking place Sept. 26, 1830."

On that occasion

"The Dublin Band, composed of foreigners, played, and the choir was assisted by Mrs. Richards, Moses Fiske and William Plummer, all of whom became converts. The church had a seating capacity of 650, and was universally praised by the architectural critics of that time. In the account of this dedication taken from '*The Jesuit*,' of Boston, (in its issue of October 2, 1830,) we are told that 'Father Ffrench sang a Solemn High Mass and that Bishop Fenwick preached and that the choir was conducted by Mr. Ainsworth who is entitled to much praise for his exertions on this occasion.'"

Before me lies a part of the programme on a scrap of paper from Mr. Scanlan's portfolio. A note in pencil gives the date "Sep. 26, 1830"; there is no heading, it begins abruptly, as follows :

"At half-past ten precisely Mr. Dean begins his favorite anthem, accompaniment, instruments, &c.

On the minister occupying Desk Mrs. Scanlan will sing a short piece.

Then morning prayer, when concluded and when minister proceeds to the Sacristy, Mr. Dean will sing a short piece and continue until Priest descends the Altar to commence the Sacrifice.

When Priest begins Introibo Mrs. Scanlan sings one Kyrie one Christe one Kyrie then follows part of Gloria in excelsis.

During Epistle and Gospel Mr. Dean will sing a short piece.

Part of Creed sung by Mrs. Scanlan.*

No more is readable, the corner being torn off. This was doubtless a day of joy to the Irish exiles. Mrs. Scanlan often reverted with pleasure to the choir rehearsals and to the number and excellence of the performers, who composed the orchestra. Some of the men had been, like herself, members of Catholic choirs in England, at a time when the rule was enforced that no singer was admitted to membership in the choir who *was not a practical Catholic*. The choir supplemented the ceremonies of the sanctuary, and "Sang their hearts in their voices." *The Sacred Heart Review* continues :

"Father Ffrench's administrations being constantly required in the State of Maine Rev. Michael Healy was sent from Boston Nov. 26, 1830, to take charge of St. Aloysius' Church; but he was recalled in July of the next year. Rev. Patrick Flood, Father Ffrench's assistant, in Portland, coming occasionally for some months thereafter."

The next letter in Mr. Scanlan's collection is from Bishop Fenwick.

BISHOP FENWICK TO PHILIP F. SCANLAN.

" BOSTON, March 26, 1831.

" DR SIR :

" I received a few days ago your kind communication. I see no impropriety in the Catholic school in your town receiving aid from the school fund, especially if the Catholics of Lowell have contributed their portion by the payment of taxes or otherwise towards the support of said fund. Common justice would entitle them to something out of it, for the payment of their Master. But I really do not understand how in this liberal country it can be made a condition to their receiving any-

* The phraseology of this "note" leads one to judge that the writer was not Catholic.

thing that they the Catholics shall be in that case debarred from having a Catholic teacher learning out of Catholic books & being taught the Catechism of the Catholic Church we can never accept such terms. I have no partiality for Mr. —— further than I think him a conscientious, good moral man. As to his qualifications as a Teacher I have not much to say. I am aware they are not very great but are they not sufficient as yet for those little children he has the care of? However if the good Catholics of Lowell have an objection to him I shall not wish to retain him. But it is all important that the individual whom they may select to replace him be one qualified to instruct children in the principles of their religion for I would not give a straw for that species of education which is not accompanied with & based upon religion

"I remain

"Yr Obt Servt

"† B. Bp. BN."

The above was addressed to Mr. Scanlan in Lowell, Mass., to which town he probably removed in 1830 or 31.

At the time the above was written Mr. Scanlan's eldest child was but four or five years old. One who was well acquainted with the home-life of the Scanlan household (at a later period) has written that :

"Therein was observed parental vigilance, austere, yet tender, which shut out from the home, evil companions and all books save those which had been subjected to severe scrutiny. The mother taught the children, while very young, instant obedience, perfect truthfulness, unselfishness, perfect courtesy to all, but especially towards each other. She was their faithful teacher in the elements of religious knowledge and in all primary studies. She also taught them to see in the starry sky the glory of God and in the fragrant flowers His handiwork. Her melodious voice sang for them snatches of fine old church music as she busily moved among them. As the children grew older, and the mother's health declined the father devoted to them all his leisure, assisting them in the preparation of school exercises. Every evening when these were finished a book on some subject of general interest was read aloud, the book passing from hand to hand. All the party, parents, children, and young visitors, discussed the same.

"The friends and visitors of that home formed a delightful group ; high souled, pure hearted people all instinctively choosing the good and true and the beautiful in life. Together they read, talked, laughed or sang. When sorrow came they grieved together but not as those without hope for they all believed that God chasteneth those whom He loveth. 'What have I done that's worth the doing? What have I

learned that's worth the knowing ?' were questions often suggested in that household at the close of the day—No procrastination was allowed—No daily newspapers were read by the children ; but useful instructive and entertaining books and periodicals abounded everywhere, in order that the children might taste and feel the abiding charm of intellectual pursuits which would be to them a shield against the frivolity of the world and a potent aid to the deathless soul in its perilous life-long fight against evil.

" ' Holy man is it not a fearful thing to have a soul ?' was the question of Undine. Thus felt the parents of this household as day by day they reverently taught those young souls to love God supremely and their neighbor as themselves."

Mrs. Scanlan has been heard to say that all of her children could read before they went to school and that none of her children attended school before they were six years old. The interest shown by Mr. Scanlan in the question of a fitting school and teachers for the Catholic children was doubtless not prompted by self-interest alone, but because he realized the existing necessity and longed to secure that necessary aid to Religion, a good school.

A new reverend correspondent now appears from Mr. Scanlan's collection, who in his methodical manner has noted on the back of the letter :

" Rec'd this letter of the Very Rev'd Dr O. Flaherty on 12th March, 1832. Mem. he came and preached in Dover and Gt [Great] Falls accompanied by Rev'd C. Ffrench."

The Sacred Heart Review has the following item about Dover Church :

" Oct. 7, 1831.—An attempt was made to burn the church; but the fire was discovered before it had made much headway. A vigilance committee was then formed consisting of the Catholic young men of the town who took turns for more than two years in watching the sacred edifice. A second attempt to destroy the church was made in the following spring time, one of the incendiaries being captured by James McGee, Sr. The culprit escaped in some unaccountable way; and shortly afterward Mr. McGee was waylaid and beaten. Moses Hussey, the ring-leader of this assault, was sentenced to a term of 5 yrs. And the church was not attacked thereafter."

FATHER O'FLAHERTY TO PHILIP F. SCANLAN.

"BOSTON, Saturday, 1½ o'clock, P. M.

"MY DEAR SIR:

"Some weeks have elapsed since I threatened you and my other friends in Dover with a visit. I am determined God-willing to carry said threat into full execution on Saturday next 16th inst. when you may expect me. I have reason to believe that the Rev. Mr Ffrench will also attend. I need not mention to you what pleasure it will afford me to spend an hour or two in your agreeable company and in that of friends Hughes, McDevitt and others who have souls to feel for the Irish exiles in a foreign land as well as for the Irish Patriots whom a kind destiny has encircled with comfort, family and friends at the fireside of their sires in the Green Isle of the Ocean. You may expect if God spares my life on the above mentioned day.

"Excuse the laconic character of my communication—The confessional calls me—

"Until Saturday next Farewell

"God bless you and yours

"With friendly consideration

"Yours Truly,

"J. J. O'FLAHERTY."

The Sacred Heart Review relates that

"on September 21, 1832, the Dover Catholics wrote to the bishop for a resident priest fifty persons signing the letter and pledging \$450 towards a pastor's support. The bishop, unable to accede to their request made arrangements whereby they might be attended for the greater part of the year; and on the very day of the mailing of the bishop's reply, Fathers Ffrench and McNamee started for Portland and stopped off at Dover, where according to Bishop Fenwick's diary he had spent a month. Father McNamee gave a good part of the early months of 1833 to the Dover Catholics going to Bangor in the course of the summer.

"Sept. 13, 1833, the bishop arrived in town, saying Mass here on the following Sunday and five days later he appointed Rev. Constantine Lee, resident pastor."

Addressed to Mr. Scanlan as usual is Bishop Fenwick's next letter; it succeeds the above and is as follows :

BISHOP FENWICK TO THE CATHOLICS OF DOVER.

"BOSTON, Sep. 19, 1833.

"To the Catholic Congregation of Dover, N. H., and its vicinity.

"MY BELOVED BRETHREN :

"I send the Rev.^d Mr. Lee to you to be your Pastor. He is a gentleman in whom I have every confidence and one calculated by his talent

and experience to promote the welfare of your church. I therefore recommend him to you and hope that you will see to his being provided for in a proper manner. One thing I wish above all others to be impressed upon you— Let there be union among you. This is all important. Your own happiness as well as the respectability of your Church among your neighbors depend upon it."

"In consequence of the Sisters' fair it has been impossible for me to procure the vestments & other things necessary for your church for which you have advanced money. I hope however to be soon able to get them made. May the Almighty bless and protect you all—and bring you hereafter to His Heavenly Kingdom.

"I remain &c.

"† BENEDICT BP. BN."

One letter only from Rev. Constantine Lee is contained in Mr. Scanlan's collection, viz.:

FATHER LEE TO PHILIP F. SCANLAN.

"BOSTON, Dec. 15th, 1833.

"MY DEAR SIR :

"I had many things to arrange with the Bishop here. The Bishop objects to my celebrating Mass in a Protestant Kirk. He said through a particular dispensation I might celebrate Mass in your house and preach in the Kirk—but advised me to celebrate Mass in my own Church and go to the great Falls afterwards and preach there according to Mr. Burns suggestion. I came to the conclusion to officiate in Dover and to preach at Great Falls on Christmas night at 8 o'clock when all the good Folks in your quarter can then attend without interfering with their business. I think after mature deliberation it is the best arrangement. I will endeavor to be in Dover on Wednesday night and as the Bishop obliges me to remain amongst you I shall do all in my power to please you. I am sure I can feel pleasure in living amongst the great majority of the people but unity is my great object.

"With best respects to Mrs. Scanlan and kind compliments to my friends in the Falls, I am my dear Sir,

"Yours truly,

"CONSTANTINE LEE."

The last letter of Bishop Fenwick is before me, thus :

BISHOP FENWICK TO PHILIP F. SCANLAN.

"BOSTON, April 24th 1834

"MY BELOVED BRETHREN IN XT.

"It having become necessary for the good of religion that I should withdraw the Rev'd Mr. Lee your present pastor from Dover in order to

station him where he can be more useful and of far greater service to the Church of our common Master J. C. Our Lord and Saviour I have deemed it proper to signify this to you and at the same time to assure you that nothing but the necessity of the case and the great want of a priest of his prudence piety and zeal who can be better spared could compel me to remove him from you at this time to occupy a particular station. I need not inform you that in withdrawing him I shall not leave you orphans. No his place among you shall soon be filled by another who will prove himself as anxious for your improvement as attentive to your spiritual wants and as devoted to your service as the Pastor you have had.

" May the blessing of our Lord attend all and each of you through life persevering in His holy service and exhibiting yourselves on every occasion true and worthy members of his holy Church.

"BENEDICT BP BN."

(*The Sacred Heart Review* says that Rev. Constantine Lee was transferred to Providence, R. I.)

Church history in Dover* has outgrown the limit of this article. Churches dot the surrounding country. Schools abound for the children of both sexes, with nuns and brothers as teachers. One paragraph from the excellent history in *The Sacred Heart Review* closes Mr. Scanlan's connection with that district after stating proudly that "Dover Church has no debt," and having sketched the development of Catholicity in the vicinity, the writer continues as follows :

"The touching loyalty of the early Catholics of Dover, who thought seriously of returning to Ireland because of the poverty of their religious resources, has been repaid in our day; and it should be a labor of love for the members of St. Mary's parish to keep alive the memory of Dover's energetic worker in the cause of truth Philip Scanlan."

From Dover, New Hampshire, to the town of Monroe in Michigan, is a long journey even in these days of luxurious traveling, but, in 1836, Mr. and Mrs. Scanlan with their three

* In Dr. Shea's history of New England missions are frequent references to the persons and places named in this Memoir—among them the Mass-hall at Dover; Bishop Fenwick's saying Mass at Mr. Burn's, where (the Doctor says) about fifty Catholics used to assemble; and the Bishop's promise to send Dover a priest as soon as his means would allow. Dover church was a neat Gothic building of fifty feet in length and thirty-six in width. (Shea's *History of the Catholic Church*, (N. Y., 1890,) iii, 152, 465.) But the reader should consult the Index at the end of that *History*, if desirous of ampler information on Dover church.—(NOTE by T. C. M. of the COM. OF HIST. RESEARCH.)

children must have found much discomfort. It was probably in 1836 that they went West ; it is probable too that Mr. Scanlan hoped to find a Catholic atmosphere wherein he could rear his children in the spirit of their Faith amidst a people who, like the Irish,* were Catholic by inheritance. Two of the Irish colony, Mr. Stewart and Mr. Quinn, with their families preceded him and were constantly urging him to join them. He found on arriving a large brick church shaped like a barn. The pastor was a Frenchman speaking very imperfect English. The English-speaking members of his congregation were in the minority ; they attended Mass on Sundays at eight o'clock at which hour the pastor always preached. At half-past ten he offered the Holy Sacrifice for the French families, who came swarming in from the prairies in little springless carts drawn by lively ponies, small but strong.

The mother, holding the baby, sat in a chair, which occupied the middle of the cart. The children stood around her holding on to a railing which enabled them to keep an upright position and also kept them from falling out.

The half past ten o'clock Mass was always served by a venerable Frenchman, who, sang the *Gloria*, *Credo* and *Sanctus* in the old Gregorian chant—and finally made the collection. The rain came through the roof and the snows of winter fell on the fingers of the officiating priest ; the cold never shortened his sermons ; he preached usually one hour. A daughter of Mr. Scanlan's remembers her father brushing the snow from her cloak before sending her to wait in the house of Dr. Adams until the sermon was ended, Mr. Scanlan remaining to enjoy the sermon. The pastor spoke his native language well. Mr. Scanlan and family attended the Mass for the English-speaking congregation, but he availed himself frequently of the privilege of listening to the French discourse. Mr. Scanlan had an aptitude for acquiring a knowledge of language, he read in French, Italian and Spanish, all acquired without a teacher. One gloomy afternoon when it was too cold to snow, Father Carabin called at

* Monroe contained a French population.

Mr. Scanlan's comfortable home; he was returning from sick call eight miles out on the prairie; he had walked there and back; his patched boots were very thin and his flimsy coat was drawn together here and there with black thread by his own unskillful fingers; one of these "darns" had given way. This coat was buttoned up to his chin and Mrs. Scanlan could see no wristbands; evidently he wore no shirt; he wore no overcoat. He was smiling cordially, but Mrs. Scanlan saw that he looked ready to faint. She brought her husband's wrapper and asked the exhausted priest to put it on while she repaired the rent in his coat. A word to the cook brought speedily a tray furnished with a comfortable meal. When the priest departed Mrs. Scanlan had the satisfaction of seeing some color in his pale cheeks and his lips were less blue. When Mr. Scanlan came home in the evening he was informed that the pastor was starving and freezing. Without waiting for his supper Mr. Scanlan, taking with him a parcel containing all sorts of necessaries, including bed-clothing, which his wife had ready for him, drove quickly in his double sleigh across the river. Father Carabin sat in his desolate room, without fire, or food; wrapped in his one poor blanket, he was reading his office, by the light of a short bit of candle.

With all possible haste Mr. Scanlan unloaded his treasures to light a fire was indeed a labor of love. Speedily the hamper were unpacked, the visitor remaining to dine with the priest. Ways and means were discussed during the meal. That same night there was held an impromptu meeting which resulted in a council of the Catholics of both nationalities. At once it was decided that the French build a new church. The English speaking members of the congregation to have the old building repaired for their own occupancy.

An amateur choir was formed within the latter congregation, Mrs. Scanlan bringing to the service her soulful soprano trained in an English choir. From that gloomy winter day hunger and wretchedness were strangers to the faithful Father Carabin, who had all the comforts of life "forever after." In Monroe (as it had ever been with him) Mr. Scan-

ian became very soon a popular man, his unswerving integrity, hearty kindness, enthusiastic support of right and justice, joined to a disposition eminently social, caused him to be so much in demand that he had little or no leisure for the enjoyment of his beloved books and but little time to bestow on the training of the hearts and minds of his children. He craved for them Catholic schools, Catholic associates, yearning with the desire that they might early learn to feel at home in the household of the Faith, and that by all ways directly and indirectly they might be led onward and upward through a holy life to a happy death. With this end in view he visited several points in the Middle States and finally chose Philadelphia as his abiding place. On the announcement of his intention after his return to Monroe there was a general outcry, "Don't go, Don't go"; he was nominated for the office of mayor with a guarantee of his certain election; and inducements of all kinds were held out to win his consent to the wishes of his friends, but, declining all persuasion, which proofs of friendship he cordially appreciated, he remained unmoved in the resolution that mature deliberation had brought him to form.

One man was heard to ask, "And what will become of the poor devils, who come in fasting from the prairie to their duty and you'll not be waiting outside the church to send them to your house to breakfast?" "Yes" (writes one who knew him well), "I have often seen the big table surrounded by men and women, old and young, who had traveled miles on Sunday morning to receive the Sacraments and who would have been obliged to travel back again in heat or cold, faint and fasting, but for his neighborly kindness."

In January, 1840, Mr. Scanlan removed to Philadelphia and, in South Second street opened a book-store; later he removed to North Sixth street near Cherry; and published from Commerce street two little books entitled *Holy Communion*, and *The Christian Sacrifice Illustrated*. The latter represented the celebrant in the different parts of the Mass, each page giving the prayer applicable to the action represented. The Epistles and Gospels were added. During this time he acted as agent

for *The Catholic Herald*, then in charge of Mr. Fithian. This latter interest was to his apostolic soul a labor of love; to promote the circulation of this paper he traveled in Pennsylvania, Delaware and Maryland, striving ever to bring to the knowledge of the Faith those, who were in ignorance of it, and to stimulate careless Catholics to return to the practice of its precepts. On one of his journeys he took with him a collection of Catholic books and, leaving the train, secured a covered conveyance, into which he carefully packed his treasures, happy to introduce these dearly beloved friends, into districts so sadly destitute of Faith in the one true Church. The journey was pleasant to one fresh from the turmoil of the city; approaching a stream, which flowed between him and his destination he found it more formidable than he had anticipated but trusting the assurance of the townsfolk that the stream was not deep, he proceeded to cross; shallow at the bank for a few feet Mr. Scanlan saw, with much concern that each step of the horse sank the wagon deeper; the water rose to the axle then to the bottom of the wagon; a swift current threatened to carry with it the poor horse, that toiled painfully through the foaming waters; Mr. Scanlan was about to abandon his charge, and strive to save himself, but just as he prepared to spring from the wagon, he observed that the waters rose no higher; this gave him confidence and a few steps further brought him out of danger and safe to shore. Many were the pleasant acquaintances formed in these excursions and only at judgment-day shall the harvest of the good seed then sown be made manifest.

Mr. Scanlan found in Philadelphia the schools he had so long desired for his children; he enjoyed also greatly the privileges of Holy Mass each day, and the presence of Our Lord Jesus in the Holy Eucharist; but, as if Divine Providence bade His faithful servant to labor again in the erection of the material church, Mr. Scanlan was compelled by the universal stagnation in trade to close his business in Philadelphia. After some vicissitudes he settled in Gloucester in New Jersey, a manufacturing town on the Delaware, three miles

below Philadelphia. Although the ferry-boat made regular trips to "the city" the excursion thither consumed more time and money to taking them to Mass on Sundays than the Gloucester Catholics could devote. This condition of things furnished to Mr. Scanlan the opportunity for further missionary work. In a short time he secured the attendance of a priest, at Gloucester, Rev. E. Q. S. Waldron, who came occasionally to say Mass in the public school-house there. The vestments were kept in Mr. Scanlan's home, where also confessions were heard on Saturday evening and Sunday morning.

Many a soul was brought back to the way of the commandments. Many of those men and women were but newly launched into a strange condition of things in which they found that unfamiliar standards prevailed; "Paddy" and "Papist" were the epithets frequently hurled at them and, in consequence, deprived of priest and altar, removed from the faithful guardianship of parents and deprived of the restraining influence of public opinion as entertained "at home," where "the neighbors" were reared in the Faith for generations, the young exiles abandoned both Faith and practice and went, with the current of worldliness, drifting in crowds out from Mother Church. Father Waldron, a convert and secretary of Bishop Kenrick, was of Puritan stock; his family belonged to New England; his countenance was grave and ascetic, and his manner austere. On a few occasions he preached in the town-hall on Sunday evenings. Anti-Catholic spirit was rampant in the town and violence to the speaker was threatened but beyond an insignificant display of rowdiness no attack ever was made on him. Very fortunately for the would-be aggressors, as there were in the community many who would have shown themselves defenders of the Faith when brawn was required, Father Waldron expressed some disappointment that he had not been found worthy of martyrdom. The writer remembers well the prayer with which Father Waldron prefaced his evening addresses. In awe-inspiring tones he began: "In the name of the Father, and

of the Son, and of the Holy Ghost, Amen. O my God, I believe in Thee, Do Thou strengthen my Faith." Fervently he continued to the end of the inspiring Universal Prayer. Every one in the hall knew of the violence threatened and every member of the congregation was prepared to give his life for the Faith he professed. Between them and the early Christians was much in common. The building of Gloucester church was but a repetition of the experience at Dover except that progress was more rapid. Mr. Scanlan visited the bishop, secured the priest, and the church was begun.*

To-day Gloucester has its beautiful church and schools, and its societies for the young people of both sexes. Mr. Scanlan returned to Philadelphia in 1851. As before, his own library formed the nucleus of the stock with which he resumed the book-business. He began each day by hearing Mass. Neither winter's cold, nor torrid heat, interrupted his attendance at "Old" St. Joseph's. High Mass and Vespers on Sundays found him in his place. Rapidly sped the years filled with dutiful service to God and Man.

The year 1869 brought the happy occasion of his "Golden Wedding" day, which he celebrated with his wife in the family-circle, which on that occasion included the good Fathers from the Gesu, their parish church—then called "New" St. Joseph's. Fond friends were also of the party and letters, accompanying gifts from the loving absent children, left nothing to be desired. While the year 1872 brought to Mr. Scanlan the fulfillment of a desire long entertained by him to revisit his native land. Sixty years had passed since the young man Philip had gone out from his native city. Eagerly he revisited the once familiar spots, seeking in vain for some of his cherished friends of long ago. Fortune favored him at last; quite accidentally he met one with whom he had "gone to school." Rejoiced at the opportunity to make inquiries concerning his former companions he put many a question, but, alas, chilling disappointment was the result. Dead or in exile,

* On Sunday, September 24, 1848, Bishop Kenrick, of Philadelphia, blessed the corner stone of St. Mary's church in Gloucester, N. J., and preached the sermon.—(NOTE by T. C. M. of the COM. OF HIST. RESEARCH.)

were the loved ones whom he had hoped to meet—sixty years bring many changes—he soon discovered that he was more “at home” in America, and after an absence of two years he returned to Philadelphia and to the parish of the Gesu. Life passed pleasantly in the routine he formed for it ; his day began with attendance at the first Mass, which was said at 5.30 or at 6 o’clock. Friendly visits, prompted by solicitude for the welfare of his friends were his recreation ; to the sick he was particularly attentive. At home the library was his Paradise ; therein he reveled in the companionship of his favorite authors.

The curtain rises on the last scene in the earthly course of this faithful Christian. As he took a volume from the book-case in his library, one evening he was attacked by paralysis. From that time his activity was gone, and for two years and four months he led, in patience, a dying life. Uncomplaining and with gentle dignity he passed his time seated, each day, erect in his chair, with ever a smile for his friendly visitors, who came frequently to cheer the monotony of his life. On the 21st of April, 1880, after receiving the last sacrament of Holy Church, God called him home to pass from his earthly purgatory to Joys Eternal.*

Eighty-six years of labor in the Vineyard, he gave loyally to his Creator. During his life he had witnessed many changes in the ecclesiastical and secular worlds. Men—pontiffs, rulers, had lived their lives and passed to Eternity, while each year seemed but to deepen the trust of this venerable Christian in the Faith of his fathers.

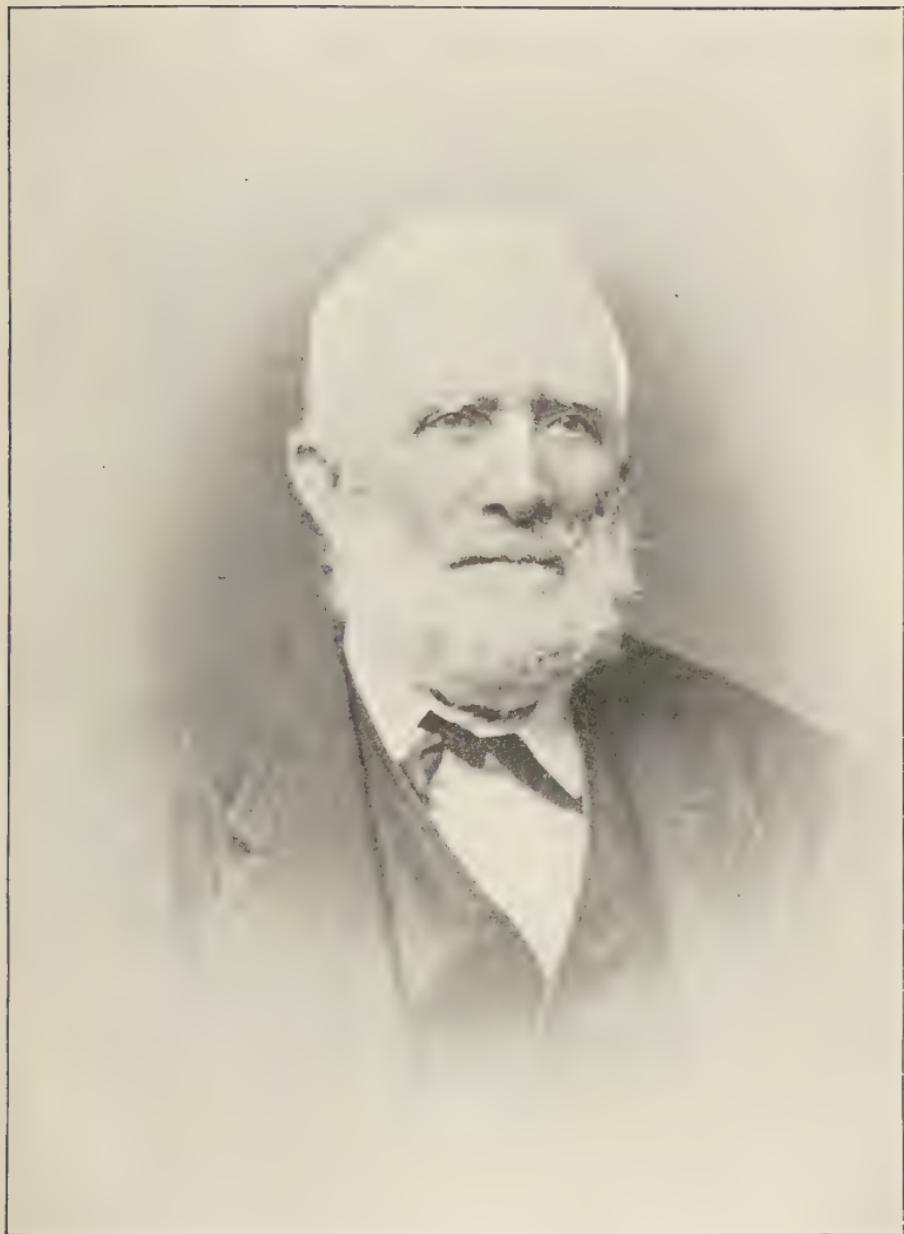
Two stanzas,—we give the opening and closing lines,—from the *In Memoriam* ode on Philip Francis Scanlan by Miss Harriet M. Skidmore, of San Francisco, may fittingly end this sketch, which for the writer has been a labor of love, a filial duty.†

* The remains of Philip Francis Scanlan and his wife Ann Theresa, who died February 17, 1884, at the age of eighty-four years, were interred at Cathedral Cemetery in Philadelphia.

† Mrs. Spellissy was the twelfth child of Philip F. Scanlan and his wife Ann T McDonald.—(Note by T. C. M. of the COM. of HIST. RESEARCH.)

" He pledged his life to the cause of truth,
In the earliest dawn of his guileless Youth
His way was traced o'er the Heavenward road
While the light of the springtime o'er him glowed ;
And strength and vigor were won the while
From the grace fraught air of his holy Isle.
.....

" Veteran, sheathe thy sword for aye !
Ended now the mystic fray
Lo ! the dawn of triumph's day !
Thine the meed of endless rest ;
At the Banquet of the blest
Be thy Monarch's honored guest."



PHILIP FRANCIS SCANLAN,
Born May 12, 1794; died April 21, 1880.

DIARY OF ARCHBISHOP MARÉCHAL 1818-1825.

COPIED FROM THE ORIGINAL IN TWO SMALL VOLUMES,
NOW IN BISHOP'S MEMORIAL HALL, NOTRE DAME, INDIANA.

NOTE.—Archbishop Maréchal's paper, equal perhaps in value to the antiquarian and statistician with the *Diurnal* of his illustrious fellow-prelate, the learned and statesmanlike Bishop England, of Charleston, which was published some years ago by this SOCIETY, (RECORDS for 1895,) is replete with details of varied interest and worth. Among other points of value (in this Maréchal *Diary*) are: his itinerary in visitations throughout his diocese; names of places he visited and lodged at, with descriptions of some of the churches and missions therein; confirmation-and ordination-lists; names of the most prominent Catholic families and landowners; besides several local descriptions of old-time Mass-stations in Maryland and parts of Virginia.

These records of Archbishop Maréchal, which however I am of opinion, have not rightly been entitled "Diary," but more properly should be styled a Visitation-Register, are rich indeed in names of missionaries, priests, sisters, (in Georgetown and Emmitsburg,) seminarians and laymen.

Herein too,—we may add,—the Archbishop has made a diagram of Trinity church-land, another of Frederick, while (in the second part of his "Diary,") it appears that he had in view the collection of materials needed for a history of the Church, that had been entrusted to his care in this quarter of the Divine Vineyard. The original MS. of this "Diary" of the Archbishop is preserved among the archives of Notre Dame University, in Indiana. (—T. C. M. of the COM. OF HIST. RESEARCH.)

1818.

On the 31st of March, 1818, set out of Baltimore to begin the visit of my diocese accompanied by the Rd. Whitfield. On the same day I arrived at the Visitation where I was received with great respect and attention.

Next day I visited Rd. Mr. Matthews, Mr. R. Walsh junior . . . Mr. Brent & Miss Betsy Carroll . . . went a moment to congress then sitting . . . in the afternoon I went to the College.

Mr. Butler applied to me for ordin . . . examined him . . . tolerable in divinity . . . very weak

in Latin hesitating in speaking has something singular Doubts about the solidity of his judgment.

VISITANDINES.

Had several conversations with the Revd Mother & other members of the Community. Great piety of all

Long conversations about their spiritual & temporal affairs

. . . . all in good order tried to obviate some difficulties existing between the community & the Revd Mr. F. Neale The Council must determine the building to be erected & know the expenses before undertaking any. Heard the Confessions of the Counsellors

. . . appointed Rd. Mr Kohlmann spiritual Father gave the habit to M. Joanna Barry, now Sister Maria Joanna

On the 6th P. M. set off for Alex. . . . Supr. of the Visit. gave me George to accompany me in St. Mary's & Charles Counties.

TRINITY CHURCH

House belonging
to R. F. Neale

1st Street

20 ft.	Church 60 ft.	20 ft.	about 120 ft.
180 ft.	Bt. by Mr Doyle who left it Bt. by Mr F. Neale who left it in trust to Abp. Carroll. He sold the pews to the College for the exp. of the education of his son.		
Bt. by the Revd. Mr. F. Neale on fee sim- ple for the use of the Church			Bt. again by Mr. F. Neale with his own money, with the positive inten- tion that he shd. serve the church.

1818 GEORGETOWN, TRINITY CHURCH.

On Sunday 5 April, I gave confirmation to about 180 persons. I adminstd. the sacrament after the 1st gospel. Every one had his ticket & came to the rails with great order & decency Music good Mass was celebrated with deacon and subdeacon & other officers from the noviceship of the Jesuits. Dined at the college. The refectory full with Fathers, novices & brothers, fine sight.

GEORGETOWN.

Left Balto. & arrived at G. T. on the 14th. Dined at the College, Baron Sayll, T. Mosher &c. Left G. T. on the 21st.

ST. PATRICK'S, WASHINGTON.

Visited Rd. Mr Mathews according to what he told me the house and the church was left in trust to Abp. Carroll the house of the Jesuits, advanced about 6 ft on the lot.

There is a whole square likewise in trust to Abp. Carroll ; the foundation of a church is laid. It is worth \$15 or \$20,000.

Besides there is a small chapel & a pretty lot given by Mr J. Barry to the church The remains of the family are deposited under the altar. The whole has been bought by Mr. R. Barry. Moreover there is a house and lot situated about $\frac{1}{4}$ a mile from the chapel where the priest might reside. Who is the owner of it and what are his intentions, I do not know.

ALEXANDRIA.

Got to Aa on the 6th in the evening. Met there Rd. Mr. De Teux & Van Quickenborne. Next morning at 10 o'clock mass was sung. Confd about 80 persons.

St. Mary's church, the large presbytery, the lot besides an old church, & one acre of ground belong legally to Rd Mr. F. Neale.

Trustees Messrs. White, Robinson, Rochford, Simpson,

Murphy, Boarmen.* Rent of the pews \$571 Sunday collection \$100. The greatest part of the house if rented might yield \$150 about. Rd. Mr. Neale & trustees wish a school to be kept in it.

The church lot & half of the house were bought from the Methodists for the sum of 900 & 800. The ground, half of the house & the steeple have been raised or bought by Rd. Mr. Neale out of various legacies.

Gave two fine pairs of beads to Mr. & Mrs. Boarman.

Took a walk accompanied by 4 trustees—Mrs. Beverly—ciborium.

1818

MOUNT CARMEL.

At 9 o'clock A. M. on the 8th April we left Alexa. crossed the river through very bad roads & continual rain. Dined at Pscataway† at Mr. Hardy's Cathol. arrived at about 6 P. M. at Mount Carmel received with great attention & respect by Rd. Ch. Neale & Revd. Mother.

Next morning after breakfast presided at the election of the prioress, subprioress, & two discreets. The election was conducted with great prudence & unanimity.

Clare Joseph of the Sacred Heart of J. was chosen prioress, Mary Aloysia of the B. Trinity subprioress, Joliana‡ of the Bd. Sacr. & Angela of the Theresa discreets.

After dinner made the visit of the interior of the convent. Was received by the Mother & the nuns in full dress, conducted processional to the choir, the nuns singing psalms. Sat on a throne well ornamented, with a picture of St. Ambrose. Rd. Mr. Neale sung a Te Deum with the nuns & several oremus. Next every nun came one after another knelt before me, kissed my hand in sign of obedience, which being ended I was led into the various parts of the house . . . all poor . . . but extremely neat & decent. A glass of wine was served to every nun, who drank my health

*Boarman.

†The archbishop's fashion of abbreviating Piscataway.—T. C. M.

‡Juliana.

Two nuns were excludes from voting. One whose head is not very sound & the other on account of some faults against the rules.

On the 10th gave confn to Sister Maria Joseph, before named Ambrosia. Rd. Mr begged me to send her crucifixes of lead.

The convent consists in a great number of small frame houses connected by wooden galleries. The whole is extremely irregular. The interior is very clean but poor. The enclosure is strictly observed. The nuns have about a 1000 acres of land with negroes, stock, a water mill, &c., &c. The chapel small & mean. The vestments & linen most clean, some elegant & rich.

ST. THOMAS' MANNOR.

Arrived on the 10th P. M. found Rd. Messrs Epinette, Carey, & Ryan. Rd. Mr. Edelen accompanied us. Settled the plan of my visit.

The church is handsome and extremely clean. It was built by Rev. Mr. Sewall,* who on that account contracted a debt of about \$3000. On a corner stone to the north are engraved the following words: "Hunc lapidem primarium Ecclesiae Deo & Sto. Ignatio sacrae Joannes Episcopus Baltimorensis die 7^o Aug. 1798 posuit."

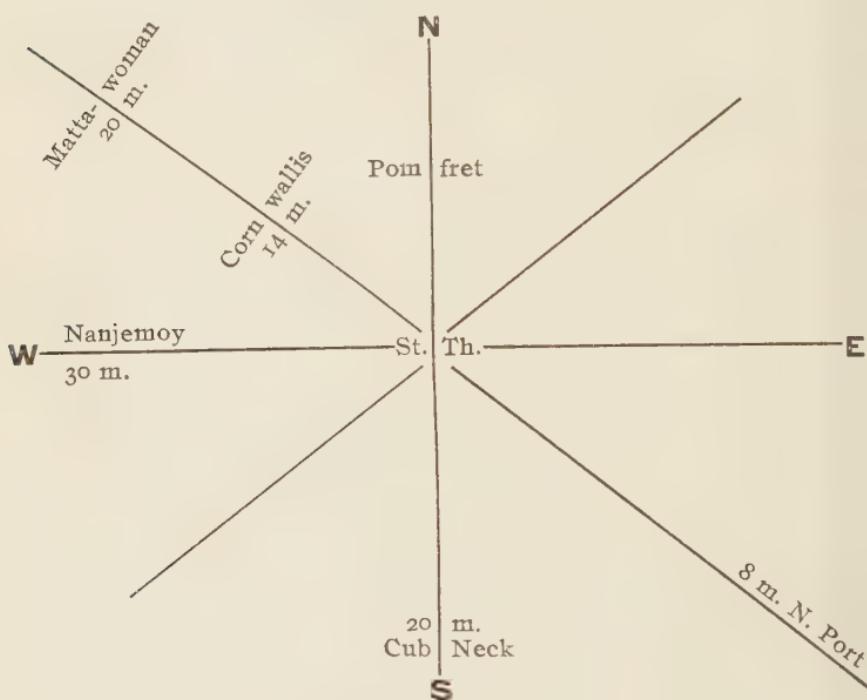
The dwelling house is large and regularly built. It is the work of Rd. Mr. Hunter, who was accused by other Jesuits, before his general, to have raised a sort of palace unbecoming a religious. He sent to Rome the dimensions of the house & an accurate description of it. The general did not blame at all his task. (1760)

It is kept in bad order and wants repairs. There are about 3000 acres of land in the manor, but badly cultivated. Hence it runs in debt. There is a windmill on the point projecting from the land. On the 16th I administered confirm. to about 170 persons. Many have very slender knowledge of religion. On the 15th went to dine at Mrs. Mitchel. Paid a visit to Mr. Jenkins.

* Father Charles Sewall's name; elsewhere found written "Swall."—T. C. M.

MISSIONS PENDING ON ST. THOMAS'.

Places.	Mission.	C. Popul.	Dist.
St. Thomas,	Rd. F. Neale,	800	
Pomfret,		500	10
Cornwallis Neck,	Walsh	400	14
Nanjemoy,		100	25
Newport,		800	10
Cub Neck,	Sacchi,	250	20



NEWPORT.

Set off from St. Thomas' on the 16th at 8 o'clock arrived at Newport about 10. I alighted at a small house near the church. There I dressed. Revd. Mr. Carey with the whole congregation came up to my lodging, singing Psalms. Cross & chandeliers &c. I said mass. Next R. Mr. Carey gave confirmation to about 33 persons. Rd. Whitfield preached. Dined at Mr. Piles, nephew of late Rd. Mr. Piles: with Mr. & Mrs. Digs, Misses Betsey Brant and his sister. Left Mr. Piles on 17th after breakfast.

The church of Newport is a frame building erected about 15 years ago. Revd. Mr. Carey bought about 200 acres of land next to the church. The congregation paid better than half the money. Rd. Mr. Carey has the legal title. The church was extremely neat & ornamented with extraordinary taste—throne handsome, &c. Frank St. Joseph & Newtown Monolly St. John & Aloysius Devos Medley's Neck & S. Heart.

NEWTOWN.

Arrived on the 17th at 2 P. M. I met there Revd. Edlen,* Young, & Franklin. The house has been considerably improved. It is large and well disposed. To the old church which is of wood have been added a brick sacristy behind the altar & a brick additional part to the front. There are pews in it.

N. B.—Granted to Rd. Mr. Young power to hear confessions in his travels, & in extraordinary cases, where no other priest can be had, but not to form a congregation at Geesberry. On the 19th gave confirmation to about 80 persons.

On the 21st left Newtown at 8 o'cl. A. M. Arrived at 10 at St Joseph's. There I confirmed about 150 persons. The church is in good order. People pious but want instructions. N. B. All the graveyards are not fenced in (indecent).

Went to dinner at Mrs. Jackson's. Came back to Newtown in the afternoon. Saw St. Aloysius chapel, a wooden building, large, and in tolerable order. Visited the day before Medley's chapel, col. brick building, but which threatens ruin . . . interdicted & deservedly. Granted at St. Joseph's a dispensation in 2do gradu affinitatis.

On the 22d dined at Mr Manning. On the 20th at Mr. Fords.

N. B. They say that Newtown was given to the church by Mr. William Brittain.

On the 23d left Newtown at 8 A. M. Arrived at St. John's at half past 10. Gave confirmation to 61 persons. Went to dinner to Mr. Seems.

The church is formed of two framed houses brought

* Edelen.

together, old and badly joined. It is the work of Mr. Walton, who destined it principally for the use of negroes.

Went from St John to St. Nicholas, lodged at Mr. Holton's. Next day, 24th, said mass in the church and breakfasted at Mr. Coombs. Two gentlemen accompanied us to St. Inigo's.

Met there Rd. Mr. Carbary & Baxter after dinner visited the church, handsome & clean. Plantation extensive, land fertile but kept in bad order.

On the 26th gave confirm. to 81 persons, Mr. Baxter preached. Great piety of the congr. Met me out of the church. Dined with Rd. Mr. Edelen, R. Neale, Smith, Coombs, &c.

On the 27th went to dine at Mr. Smith's. We met there Messrs Williams, Ducanson, &c. Rode to Point Lookout. Amiable politeness of Mr. Smith's family.

On the 28th set off from Mr. Smith at about 8 o'clock for St. Nicholas, alighted at Mr. Coombs. Procession of the people which came to meet me singing.

Confirmed 54 pers. Distinguished piety of the congregation. Messrs. Whitfield & Baxter preached. The church is neat. It belongs to the congregation together with the house where Rd. Mr. Deroset lived. The whole frame.

After service went to dine at Mr. Jarboe's. From thence we went to Mr. Holton's.

(N. B. Send a copy of powers to Rd. Mr. Carbary.)

On the 29th at 8 A. M. we started for Newtown where we dined.

On the 30th set off for the Sacred Heart. Broke the gears (?) in very muddy place. Alighted at Mr. Plowden's about 11 o'clock. Dressed & went up to the church where I was met by Rd. Mr. Young, at the head of his congregation. Church a wooden frame, clean and well decorated. It could not contain the multitude. Great piety of the people. Revd. Mr. Whitfield preached. Gave confirmation to about 70 persons. Went to dinner to Mr. Booth's. Great company. Bap^d the child of Mr. Walker whose mother is a Protestant.

Crossed the bay after dinner with Mr. Lancaster, and landed on the Cub Neck. Water was low; a strong black man carried me in his arms as if I were a child.

CUB NECK.

This tract of land was bought by Mr. Neale, Capt. of a privateer who having taken a galleon in which were a great quantity of dollars cut in many pieces called Cubs. With the money he bought the tract of land & called it Cub Neck. On the 1st May proceeded about 10 A. M. to the chapel which is a frame building, where Rd. Mr. Carey met me at the head of his congr. Gave confirmation to 54 persons. The church was well ornamented. Mr. Carey bought about 60 acres of ground annexed to the chapel. Dined at Mr. Lancaster's, who made me a present of a writing desk. Saw there Mr. Jinkins,* father of Felix, Freder, & Wm. Jinkins of Balto.

Started at about 4 & arrived at St. Thom. at $7\frac{1}{2}$ where Mr. L'Epinette was alone. The next day 2d May we went after breakfast to Mrs. Mitchel's.

On the 3rd we rode to the church in the carriage of a very hospitable lady with her daughter.

The abundant rain falling kept many from coming to church. However we confirmed 65 persons. Dined at Mr. Jinkins' & returned to Mrs. Mitchel with Revd. Mr. Ryan.

4th. Said mass at Mrs. Mitchel's & confirmed 13 persons. Set off after dinner & got at Mr. Reeve's Upper Zacchia.

5th. Went down to Lower Zacchia. Stopped & dined at Mr. Sampson's with Dr. Queen, Mr. Edelen, & confirmed on that day & next morning 145 persons.

On the 6th dined at Mr. Boarman, father of Mrs. Lancaster. After dinner returned at Mr. Reeves'. Then sick. The Caths. of Lower Zacchia appear to me well instructed. The church decent but the grave yard without fence. The house & about 40 acres of land annexed to it, have been rented by the trustees for the yearly rent of \$60.

Rev. Mr. Angier boards with Mr. Reeve. Confirmed in Upper Zacchia 73. Granted a dispensation in 2do gradu consang. to the Revd. Mr. Angier between two black people.

Rev. Mr. Angier testified to me his wish that Piscataway & Mattawoman should be united under one pastor.

On the 5th after confirmation set out for Mellwood.

* But, as elsewhere, ought to have been written Jenkins.—T. C. M.

WASHINGTON.

I arrived on the 9th late at night at Mrs. Digg's & after having travelled with difficulty on account of bad roads. Revd. Mr. Vergnes had nothing ready. Miserable state of the chapel. In the afternoon of the 10th we returned at Washington. Paid a visit to F. ambassador.

On the 10th day of Pentecost confirmed about 300 persons, gave mission to Rd. Mr. Monelly.

On the 11th admitted confirm. in the chapel of the college to about 50 persons. High mass, good singing, everything edifying.

On the 12 May went to Roqueville. Confirmed 144. The church is not finished. It will be neat & amply large. 4 acres of ground annexed to it. The whole under Trustees incorporated.

Dined at Mr. Adams & returned in the afternoon to G Tn. On 13th confirmed in the chap. of the Visitandines 5 sisters & 5 young ladies.

On the 14th made the ceremony of Profession & taking the habit, viz. Profess. Eliz. Greenwell. Habit Mary Neale, Mary de Sales ; Marg. Cooper, Mary Gertrude ; Sarah Cooper, Ambrosia.

Heavy rain kept me from going to the White Marsh on the 16. Set off from Georgetown on the 17th, got to Bladensburg. Slept at Mrs. Fitzgerald's. Arrived to Baltimore on the 18th at 3 P. M.

1818

NORFOLK.

Started from Balto. for Norfolk on the 11th June in the steamboat with Rd. Mr. Whitfield ; arrived the next day at 11 o'cl. & went to take up my lodging at the Rd. Mr. Lucas.

Received & paid many visits. On Sunday Rd. Mr. Wh. preached. On Monday gave confirmation to about 80. Want to pay a visit to Com. Cassin.

Dined on Tuesday at Mr. Walter Herron's with Generals Taylor, Cox, Dr. Brownsters, &c., &c.

On Friday went to dine with the Prest. of the U. S. at the Exchange.

Dined on Wednesday at Commr. Cassin's with Mr. S. Herron, Thomas Morand, Capt. Henry, &c., &c., Mrs. Cassin, her nieces & grandchildren.

Dined on Thursday at Mr. Eug. Higgin's with F. Herron, T. Herron, Reilly, McGuire, John Morand, & Mulholland, &c., &c. Dined on Friday at Mr Lucas'. Sent a card of invitation to all the pew holders of R. C. church. The next day I proposed to the gentleman whether they choose better to remain in the &c., &c. Fernandez, Reilly, O'Connor &c., &c. spoke on irreligious language. On the election of new trustees, 31 for it, 2 noes, 3 protested against the meeting, 1 did not vote, 14 absent, out of which 6 are supposed yes, 3 noes, 5 doubtful, 5 dead or gone away. Total 55 pew holders. Those who protested against the meeting withdrew before it ended.

Dined on Sunday at Mr. Daufosay's with Mr. & Mrs. Morrison (?) Dr. Galvin, Bochart, &c., &c., &c.

Left Norfolk on the 22d viz. Monday at 9 o'clock A. M.

1824.

Sailed for Norfolk on the 29 April in the St. Br. Virginia. Arrived on 30 at 9 o'clock. Took up my lodgings at Mr. Eug. Higgins'. His extreme politeness & this of his amiable family.

2d May. I preached on Xt. piety in men.

3d May. Visited Mr. Mulholland, Mr. Dausossy, Briette, Lacy, Chacon, &c., &c.

4th Dined at Mr. Walter Herron. Visited his ropewalk, tanyard, gardens—all very extensive, indeed.

5th. Confirmed 11 persons. Dr Kelly having conf. all the young children 8 or 9 years old before his departure.

Revd. Messrs Delany & Hore pious & good. French people falls off. Church neat & decent. Dined at Mr. Chacon Sp. Consul. 6th started for Balto., arrd. on 7th.

1818

On Monday 17th August I set out from Baltimore accompanied by Mr. Chance. Arrived the same day at Georgetown.

Tuesday 18th I paid a visit to the French ambassador, Mr. Mathews, &c.

Thursday dined at the college. Mr. B. Fenwick & Wallace ready to go to Ch^u Granted to Rd. Mr. Flin to say mass during two months.

Friday 21st officiated at the monastery. Preached on Sr. Chantal.

Saturday saw Mr Malev^e and determined 1st the limits of his congⁿ. & this of the Revd. Mr. Redmond. 2d the order of my intended visit as follows :

1818

Confirmation on the

Sept. 6th	1st Sunday	Barnstown
8	Tuesday	Carrollton
13	2nd Sunday	Freder Town
15	Tuesday	Mary ^a Track
17	Thursday	Martinsburg
20	3rd Sunday	Hagerstown [Emmitsburg]
27	4th Sunday	Taneytown
30	Wednesday	Winchester

On Monday Dd. at the ambass^d of H. M. S. C. (Mr de Newville).

On 25th gave the habit to Miss Sophia King who took the name of Sister Simplicia. Bap^d Miss Grey. Heard all the confessions of the nuns. Preached on the occasion of the ceremony and on Sundays.

Rd. F. Neale arrived from St. Thomas. Saw Rd. Aregrer, Ryan, Young, &c., &c.

2nd Sept. Granted a dispensation to Mr. Aregrer in behalf of Mr. Groynn & Mrs. Boone, first cousins ; enjoined a fine of \$50 towards the repairing of Mattawoman church.

Granted faculties to Revd. Mr Tuomy as long as he remains in the college of G. T. & under the inspection of F. Kohlmann.

Dined at Mr. Charl King's Swalls on the Virginia shore & Trelkeld.

On the 4th baptd. after Mass Miss Yost, started from G. T. with Rd. Mr. Whitfield who came up from Balto. on the 3d. Stopt at Rockville where we met Revd. Mr. M. Carroll and Mr. Digs. After dinner arrived at Mr. Warren's about sunset. Pious family indeed & extremely hospitable. Sd. mass. About 20 comms. Confd. Mrs Wharton. Very rainy morning.

Got in the carriage after breakfast & arrived at Mr. Jameson's about 6 o'clock. Extreme politeness of this good family.

Revd. Mr. Whitfield rather indisposed.

On the 6th in the morning heard some confessions, sd. mass, and went to the church. Tolerable cong. notwithstanding the continual rain. Confirmed about 68 persons. I gave an instruction & Mr. Whitfield preached. Went to dine at Mr. Digs's, where was Mr. Sly's family. Started after dinner for Mr. Knots.

The next morning heard confess., said mass, and confirmed about 18 persons. Set out after breakfast & got at Carroll's manor at 4 in afternoon. Went to Mr. Jos. Smith, agent of C. Carroll of Carr. . . .

The church of Barnstown is a frame building erected a few years ago by Rd. Mr. Redmond. It has been lately plastered & enlarged by Rev. Mr. M. Carroll. It is neat. Its situation on a hill close by the Sugar Loaf Mountain is picturesque. Viewed at a distance, the whole surmounted by a small steeple makes a very agreeable appearance.

1818, Sept. 8. CARROLL'S MANOR.

On the 8th gave confn. to about 20 persons. Dined at Mr. J. Smith's. Next day at Mr. Jemison's who has a son at Emmitsburg and a daughter at Mount Carmel.

On Thursday we dined at Mr. Jemison's.

On Saturday set out for Fred Town.

The church of Carroll's Manor is a stone building, small but neat & convenient. There are two acres annexed to it. The whole was given by Ch. Carroll of Carrollton. But the property has not been as yet deeded over to anybody.

FREDERICKTOWN.

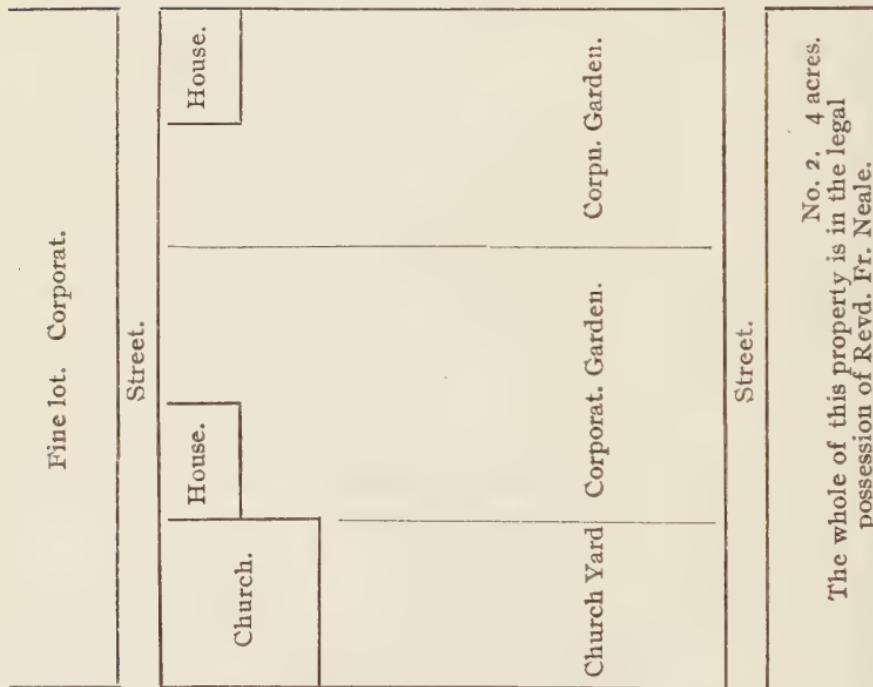
Arrived at Fred T. at 12 o'clock. Dined with Mr. Malevé & Boeshter.

On the 13th gave confn. to about 80 persons. The church extremely full. Music good. Offd. with deacon and sub-deacon.

Went to take tea at Mr. Taney's; an excellent gentleman indeed.

Set out on the 14th for Gov. Lee. Beautiful farm. Wretched house.

FREDERICK TOWN.



N. B. The church and graveyard was given for the use of the congrn. The houses and gardens together with the lot opposite to the church belongs to the corporaⁿ.

There is besides at a small distance a lot of 9 acres and another of 4 acres belonging likewise to the sd. corporation, viz.: No. 1 & 2.

Hay house.	
No. 1.	9 acres.

On the 15th gave confirm. to about 50 people. Poor room for div. service.

On the 16th at 6 o'clock A. M. Gov. Lee lent his horse to Rd. Mr. Whitfield. Rode in the gig to Harper's Ferry. Most abominable rode and dangerous. Breakfasted at Mr. Graham's. His wife and children Catholic.

Visited the factory of arms. Considerable establishment. 10000 muskets made every year. 34000 are now laid up in good order.

After breakfast started. The road a little better. Dined at Mr. McSherry's, an old Irishman married to a Miss Tely. Has 9 children. A kind family.

Arrived at Martinsburg after sunset. Lodged at Mr. McSherry's, a physician who married the daughter of Mr. George King. Great politeness. Next day celebrated in a large room. Great many people from the neighboring town & villages. Confd. about 71. Public dinner at a Cath. tavern-keeper's, Mr. Goulding. Has 4 pious and extremely tall daughters. After mass breakfasted at Mr. McGovern's. Then set out for Hagerstown.

N. B. At Martinsburg there is a lot upon which a church is to be erected. There is besides a graveyard of $\frac{1}{2}$ acre out of town.

On the 18th arrived at Hagerstown, lodged in a tavern. On the 20th gave confm. to about 64 people, church crowded. The church is small but neat, a presbytery & small lot.

1818.

Granted a dispensation to Revd. Mr. Redmond in 2° gradu consang. & charged him with the care of congns. of Martinsburg and Winchester.

21st. Set out for Emmitsburg. Most dangerous & horrible road. Got at the Semy. after sunset. 22d. Gave confm. to 94 persons. Revd. Mr. Disbois celebrated mass. Sisters sang & very well. All decent and truly edifying.

Tonsured after confn.

Ages

- 24½ Joseph Wiseman Philade. Dioc.
- 16½ Michael de Burgo Egan Hibernus
- 28 Francis Marshal Philade.
- 16 Francis Jameson Baltim.
- 24½ James Mullen Hibernus.

23rd. Went to the Sisterhood. Celebrated mass, gave confn. to 15 young ladies. Grand dinner, visited the house, garden, graveyard. Mrs. Seton in consumption, but far better than I expected. Still animated with a pious cheerfulness. In the afternoon gave benediction. Granted a holyday to the Academy.

25th. Gave confn. in Emmitsburg to 74 persons. Dined at Mr. Hughes. Sisterhood fine and very precious institution. 16 vowed sisters, 18 novices, 2 postulants, 36 + 3 N. Y. & + 3 Phila. 67 Boarders.

On the 26th left Emmitsburg & arrived at Taneytown about noon. Next day confirmed 150 persons. Fifty were converts. Church very full.

On the 27th breakfasted at Mr. Boyle's. Complaints of Mr. Taney. Dined at Mr. Shirb's [?]

The church & lot with half of the house belong to the congregation, which is incorporated. The other half of the house & several lots are the property of Mr. Zochy.* His revenue is about \$500.

Set out on the 27th from Taneytown. Arrived before sunset at Little Winchester. Lodged at Mr. Mathias' who spoke to me with great earnestness about the will of Mr. Grace Adams whose executor is Mr. Th. Helen. Confd. 30 persons. The church and 4 acres of ground were left to Abp. Carroll in trust.

* Zocchi.

Started on the 28th and got to Balto. on the 29th at 8 o'clock A. M.

NOTES ON HARFORD'S CONGREGATION.

On the 17th Xber 1820 Mr. Patrick Bennet told me that 53 years ago he went to church in Harford. Revd. Mr. Neale was the officiating clergyman.

It was then universally and positively admitted by all the Catholics and the Priest & acknowledged that a pious Irishman named John Shea had given a plantation of 97 acres together with his negroes, stock, for the perpetual maintenance of the missionary residing in that county. Then Harford & Balte. Cos. made up but one cy. The legal deed was made either in behalf of Mr. Neale or Hunter, Supr. of the Jesuits.

† Amb. AB.

1819.

April. Set out of Balto., Sat. 24. Missed our road. Got at Mrs. Grahem at 8 o'clock. Said mass in her house on Sunday morning. Went up to the church of Ignatius 3 miles from Belan. Confirmed 52. Dined at the Rd. Mr. Smith. On Monday said mass ; during which hymns were sung. Breakfasted at Ben Green. Dined at Clem Green. Went fishing after Dinner.

NOTES.

The church of St. Ignatius is a stone building which looks very well outside. The interior is remarkably neat & decent ; well provided with linen & vestments. It is situated in the middle of a lot of about 2 acres which serves for a graveyard. It is fenced around and a fine cross in the middle. The whole was deeded to Rev. Charles Swall.

The plantation on which the priest lived has been sold by the Jesuits. \$3000 part of the price of the land have been invested in stocks of the Bank of the U. S. whose dividend is perceived by the incumbent.

A plantation called Arabia Petraea of about 350 acres belongs to the Jesuits.

There are about 200 comnts. in St. Ignatius church. There is besides a church building on the Susquehana, Cecil County; which will be dedicated to St. Patrick. About 12 miles.

A few Catholics on the Barrens. They are visited now and then by the priest of Harfd.

The Trustees of St. Ignatius church form a corporate body.

Dined on Sunday at Mr. Smith's brother. On Monday at Mr. Clem. Green's. Tuesday at Mr. Boarman. Wednesday at Mrs. Green. Called at Mrs. Henry Carroll and Mr. Hunter. Got to Balto on Thursday in the afternoon.

On the last of July I set off from G. T. where I had spent nearly 4 weeks and went to White Marsh.

On the 1st. Aug. confd. 215 persons. They are building a stone chapel to enlarge the old one. Plantation in bad order & all the buildings.

A family near the place speak of a nunnery &c &c.

Saw there Mr. Clagget a convert, Mr. Hall &c &c.

1819.

The 11th Sep. went with Rd. Mr. Whitfield to Carroll's manor.

On 12 Sept. confd. about 40 persons. On Monday Mr. Wh. returned to Balto.

N. B. The plantation of White Marsh was given to the church by James Carroll.

N. B. It is said that Bohemia plantation is composed of gifts made to the church. 1st by two poor Irishmen who gave the first tract of land, 2d by Mr. Nowland, 3rd by Mr. Heath.

QUEEN ANN'S CY.

9th October 1819. Left Balto. on Saturday 9 o'clock A. M. in the steamboat Eagle. Went on very slowly, the wind being ahead. Reached Queenstown at 6 o'clock. Mr. Wilson conducted us to Mr. Browne who gave hospitality. He is a Protestant & excellent man. His wife Cath. & has 9 children. Next

day breakfasted at Dr. Wilson's, Cath. His lady Protestant who brings up her girls in her persuasion. Confirmed about 14 persons. Chapel a most miserable old house. To it is attached one acre & a half of ground. A kiln of bricks has been burnt to build a chapel on a lot of 2 acres left by Richmond for the use of the cong.

Went to dinner at Mrs. Richmond's. Her sister Betsy Tuite sick with fever and ague. Rich and poor most pious.

11th Oct. On Monday administered confn. to about 40 persons. Black people appear very ignorant. Went to dine with Mrs. Tilghman. Excellent genteel lady. Her daughter, granddaughter sick. Dined with Mrs. Richard Hall, Edward Wilson, Mrs. Coarsey, &c &c.

12th. Said mass at Mr. Tilghman. Confirmed there 7 persons. Went to dine at Mr. Richard Hall's.

13th. Said mass at Mr. Hall's. Dined at Mr. Browne's. Set off for St. Joseph after dinner.

14th. St. Joseph. The church and plantation in better order than I have seen them before. Mr. Mosley bought the land & built the church & the house.

15th. Friday administered confirmation to 15 persons. Revd. Mr. Whitfield sick with eating oysters.

16th. Set off after dinner and got to Denton a little before sunset. Lodged at Mr. Richardson's, clerk of the court, an amiable man.

17th Sunday gave confirmation to about 25 persons. Good people, but very little instructed. The house was full. Mr. Cane, Lucas, &c. After dinner went to Col. Potter, brother of Dr. Potter. Has eight daughters and two boys. Noble house situated on Choptank River, at about an equal distance from the Atlantic, Chesapeake, & Delaware Bays.

18th. Gave confn. to 3 daughters of Col. Potter, who is a sort of Methodist. His lady and children are Catholics. Set off after breakfast. Dined at Newmarket, passed through Cambridge. Arrived at night at Mrs. Staplefort. Miserable lodging. She is building a good & commodious house. Her son was educated at George T. college.

19th. After breakfast started & arrived at Capt. Wallis'. His son-in-law is a good pious man. The old Capt. is an excellent fisherman. Gave us a good fish dinner.

20th. said mass at Capt. Wallis'. Went to the church after breakfast—a new frame building with two small rooms at the upper end. Confirmed about 13 persons. Came to dine at Mr. Richard Tubman's. Went at night to Mrs. Slacum, a pious & excellent lady. She was married first to old Mr. Tubman & next to Mr. Slacum. Said mass in the morning at her house. Went after breakfast to the church. Confirmed about 25. Went to dine with Dr. Tubman; he & his lady most hospitable. I blessed their new house. The old was burnt down. After dinner went to sleep at Mrs. Stapleford's.

22d Oct. Left Mrs Stapleford's at 9 o'clock, took with us one loaf of bread and apples. Made our dinner in the woods. Arrived at Colonel Richardson's about sunset, an old venerable man. Three amiable grand-daughters.

23rd. Set off after breakfast. Crossed Choptank River and safely arrived about dinner time at St. Joseph's.

24th. Said mass in the morning. Confirmed at the last mass about 13 persons. Set off immediately for Mr. Richmond's, where we dined.

Total of persons I confirmed in my excursions on the Eastern shore 166.

25th. After breakfast went to Camtonville(?), where we took the steamboat for Balto. Wind ahead, cast anchor opposite to Queenstown; moved off at 4 o'clock in the morning & arrived at Balto. about 10.

1820.

Left Balto. for Georgetown on the 19th June. Made the visit of the convent. On the day of the visitation gave the habit to 5: Miss Brook—Cecilia, Miss Boarmian—Claudia.

On the 12th gave tonsure and minor orders and subdeaconship to Henry Verheyen, born 9 Feb. 1787 in Brabant; Peter Joseph Timmermans, born 20 July 1788 in the diocese of Maline (?); John Murphy, Irishman, born 6 Jan. 1792.

On the 19th gave tons. & min. orders to and deaconship to Henry Verheyen, Peter Jos. Timmermans, John Murphy.

On the 23rd conferred priesthood on the same deacons.

On the 16th confirmed in Trinity church 213 persons. Number of commts. last Easter about 800. Converts 60 at least.

On the 26th laid the first stone of the church of the Visitation. Grand ceremony and well performed.

On the 27th left G. T. to meet the Archbishop of Quebec who came to Balto. to see me. On the same day started to Phila. Lodged at Mr Ashley's. He and his family polite and respectful attention to me. Returned to Balto. on the 1st Aug.

1823 April & May.

Set off from Balto. on the 29th April with Mr. Damphoux. Stopt 3 miles beyond Reysterstown at Dr. Fall's (Ebriosus). His family Protestant except his daughter Mrs. Shoemaker. Went after breakfast to Westminster where I confirmed 10 converts and 14 Catholics. Dined at Shriver's. Left Westminster and went to Taneytown. Slept there. Rain all day & night. Left Taneytown at 9 o'clock, rain, frightful road. Got to the Mountain's Semy at 12 o'clock.

1823

4 May Sunday officiated in the church of the Mountain *in Pontificalibus* with deacon and subdeacon. Mr. Damphoux preached. The divine service performed with great decency. Vespers & Benediction. Confirmed 94 persons.

Tonsured John Purcel born the 26 Feb. 1800 in the diocese of Bloyne, Ireland. By virtue of his *Exeat* he has chosen the diocese of Balto.; Peter Stanislas Shriber, born in the diocese of Balto. 29 May 1804.

Promoted to minor orders, 1st, The aforesaid J. Purcel, 2d, James Ignatius Mullen born the 7th Dec. 1793 in the diocese of Deary*, Ireland, now of the diocese of Balto. *ratione domicilii.*

* Diocese of Derry.

5th May went to Emmitsburg and confirmed 103 persons.
Mr. Bruté ran away.

6th, confirmed 31 children in the Sisterhood.

7th Left the Seminary and went to Taneytown.

Next day, feast of the Ascension, confirmed there 64 persons.

In the afternoon set off for Balto. Dreadful weather.
Arrived on 9th.

N. B. Mr. Zocchy assured me that the church and four acres have been left in trust to Bishop Carroll.

1823 May. WASHINGTON.

Left Balto. on the 14th May : traveled in my gig with Joe, arrived on the same day in G. T.

Paid visits on the 15th.

On Whitsunday, 19th May, administered confirmation in St Patrick's to 270.

On the 21st ordained subdeacons 4 young Jesuits in the chapel of the Visitation.

On the 23d gave tonsure and minor orders to :

James Callagan, Pennsylvanian.

James Garland, " "

William Grace, Irish,

Richard Hardey, Maryland,

James Vande Nilde, Brabant,

} Jesuits.

Gave deaconship to the four Jesuits above mentioned in the chapel of the Visitation.

On the 24th ordained them priests in St. Patrick's church.
Mr. Baxter preached.

1823, May.

On the 25th confd. in Trinity church on Trinity Sunday 152 persons.

27th. Dined at Mr. Petry's, consul-general of France, and on 29th at Mr. Ch. King's.

29th. (Corpus Xt. day) Confirmed in St. Peter's church 98 persons. Mr. Lucas' zeal. Excellent order & piety of the children. All neat and my throne elegant ; too much so. Dined at Mr. D. Carroll's.

31st. Went with Mr. Nic. Young to look out for a square which he intends to give St. Peter's church. Gave one of about 3 acres of ground, well situated to me in trust for the congn.

JUNE.

1st. Went to Alexandria in the morning. Revd. Mr. Baxter preached a charity sermon. I gave confn. to 84 persons. Church crowded.

2nd. Returned to George Town.

1823.

June 5. Made the visit of the convent.

6th. Officiated in the chapel of the Visitation, it being the feast of the Sd. Heart.

7th. Set off for Balto. where I arrived on the same day.

AUGUST.

2nd. Aug. Set off for Harford's Cy.

On the third confirmed 78 persons. Children well prepared, church very decent, great improvement in and out of it. Went next day to dine with Mr. Brown. Next morning visited the rocks, most romantick scenery. Dined at Mr. Graham's. Took tea at Mr. Smith's. Set off on the 6th for Baltimore. Revd. Mr. Chance accompanied me. Preached &c, agreeable companion.

1823.

Sept. 13th. Started for Carroll's manor.

Sunday 14th. Gave confirmation to 40 persons. Revd. Mr. O'Brien preached. Cong. has increased. The chapel much improved. Decency and piety among the people. Mr. Carroll will secure the chapel to the C. worship. Mrs. Paterson gave me hopes to obtain from her grandpapa a graveyard, a house & lot for the residence of a clergyman who will receive for his maintenance the interest of \$5000 now in the hands of Revd. Mr. Tessier. Moreover the wood necessary for this small ecclesiastical tenement.

Sat. 20th Sept. left Carroll's manor at 8 A. M., arrived at Fred^k at 4 P. M. F. Nevins sick with fever and ague.

On the 21st gave confirmation in Fred^k to 136 persons.

The church much improved. Was edified with the piety of the people. No preaching. I spoke before and after confirmation.

On the 23d set out for Maryland tract. Got at Mr. Lee's farm.

24th. Confirmed 28 persons. Messrs. Wm. & John Lee, and Mr. Horsey, Mr. Jamison and Mr. Belt intend to build a church. Mr. Wm. Lee offers to give the ground. They promised me to have the bricks burnt next Spring. They will set at work as soon as the road shall be fixed by court. Scandals of the black people on the plantation.

Went to Mr. Belt a new convert & a very excellent good man. Returned on the 25th to Fredericktown.

On the 26th set out for Liberty Town ; got out at Mr Cole's, a convert and zealous man. Is the owner of all the land about the town. Has built a fine small stone chapel. Intends to give land for a grave yard and very likely a lot for a Presbytery, garden, & pasture. Great prospect for an ecclesiastical establishment

On the 28th blessed the church. Great crowd of people from the neighborhood. Singers from Fredk. and a Forte piano. Mass with deacon and subdeacon. Mr. Urseman preached. I spoke twice, 1st on the consecration of the church, 2d on confirmation. Confd. 21 persons. Great joy of the Catholics. The Methodist preacher had no people in his meeting house and did not officiate. Miss Vucendure and Mrs. Lowe led the choir.

Excellent pious ladies, extremely useful to the church.

On the 1st Oct went to dine at Mr. Jos. Smith's.

2nd Oct. Dined at Mr. Jameson's.

3rd. Dined at Mrs. Smith's, Mrs. Brooks & Jinkins two of her daughters, widows, good & pious. Saw there Mrs. Swall, who is the first Catholic I married in this country. I was then a missioner at Newtown.

Set out for Mrs. Jameson's near Bardstown. Arrd. at Mrs. Jameson's, most pious mother of eleven children. Revd. Mr. Devos called to the sick 25 miles distance.

4th. Said mass at Mrs. Jameson's. Catechise children.

6th. Confirmed at Bardstown 46 persons. Mr. Devos excessively fatigued.

7th. Left Mrs. Jameson & went to dine with Mrs. O'Neale, her mother, a respectable lady 85 years old. Has three children, Mrs. Jameson, Mrs. O'Neale, & Miss O'Neale, pious and amiable family.

Set off after breakfast for Warren. Arrived at Mr. Devos' who lives in the house of Mr. Wharton. Agreeably & well lodged. A very neat chapel in one large room. Lamp burning before the Blessed Sacrament. Rings the Angelus.

8th. Heard some confessions. Confirmed 27 persons. Visited in the afternoon Mr. Pethcords & the numerous & tall family of Mr. Clemens, both most pious.

9th. Dined at Mr. Warren's with Mr. Clopper a rich miller whose wife & children are Catholics & with Mr. Burns a Catholic. There learned the death of the Pope. Wrote in the afternoon a circular letter on the mournful subject.

10th. Spent at Mr. Devos'.

11th. Set out for Mr. Daniel Brent's.

12th. Great number of people in church, confirmed 64.

13th. Started for G. T.

1824.

May 14th. Started from Balto. & arrived at G. T.

16th. Dined at the college, at Baron Tuyll's, at Rd. Mr. Mathews. Visited Mrs. Mattingly, Lucas, Carroll, Durant, St. André.

20 & 21. Brutal conduct of M—— a perfect mad man.

21. Left G. T. accompanied by the Revd. Mr. Fenwick & got to St. Thomas' manor (Revd. Mr. F. Neale . . . Sacchi . . . Walsh).

23. Preached & confirmed about 60 persons.

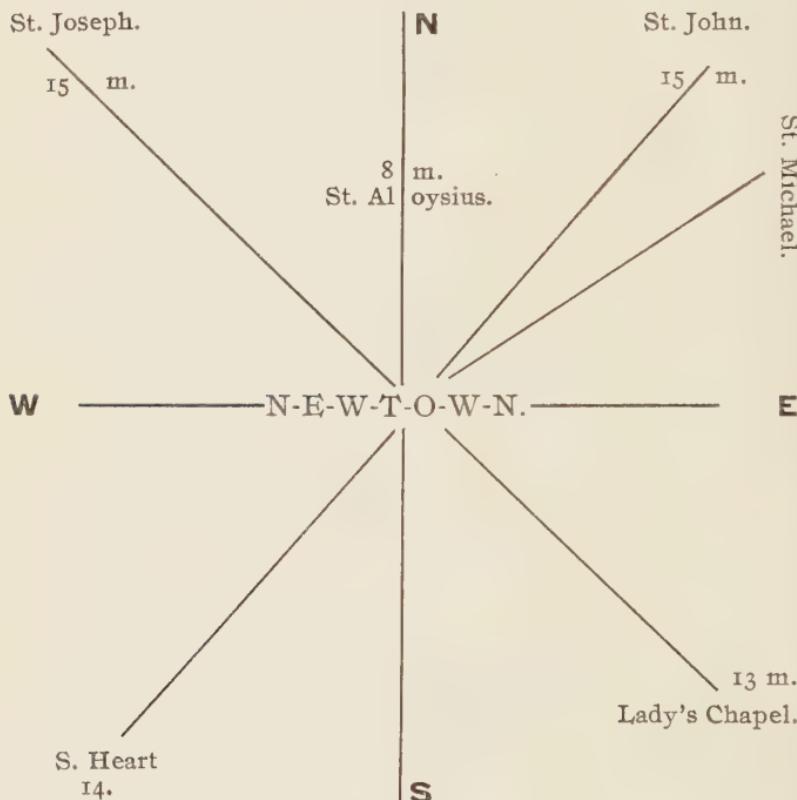
24th. Visited the monastery of Mt. Carmel.

25th. Dined at Mr. Middleton's with Mr. Merrick.

26th. Went at St Thomas'. Went over to the wind mill. Yellow Shanks shot by a servant. Bad blood. Arrived at

Miss Betsy Boarman's through mistake. Went from there to Mrs. Polly Fenwick's where we were expected to dine.

27th. Stopt at Mr. Middleton's near Newport church. Procession from this house. Confirmed 85 & preached. Spent night at Misses Brent's. 28th. Set off for Newton where I arrived on the same day. Revd. Mr. Mudd, Carey, Monolly, & Ramsen.



ORDO 1824.

May 30	Sunday	Newtown
June 1	Tuesday	St. Joseph
3	Thursday	St. John
6	Whitsunday	St. Inigoes
8	Tuesday	St. Nicholas
10	Thursday	St. Aloysius
13	Trinity Sunday	Sd. Heart

17 Corpus X. Thursday Cub Neck
 20th. Sunday Cornwallis Neck
 24 Thursday (Sr. J. B.) Pumphret
 27 Upper Zacchia
 29 Lower Zacchia.

30th. Confirmed 125 persons, crowded church from people of neighboring congregations. Revd. Mr. Rantzau preached. High mass & tolerable singing. Procession from this house. Altar & throne well decorated. Principal Catholics invited to dinner. Ralph Neale, Mr. Miller, Dr. Stone, Phil. Ford, Capt. Gough, &c &c.

31st May. Left Newtown & went to dine at Mr. Phil. Ford's with Revd. Carey, Rantzan, & Mudd. Went on to St. Joseph. Slept at Mr. Bened. Hurd's.

JUNE.

1st. Said mass in St. Joseph's chapel. Most handsomely decorated. Gave pictures to the ladies who dressed the altar &c. Confirmed 205. Dined at Mr. Hurd's with Mr. Dorsey, lawyer of the Carmelites, Mr. Snowden, Seems, &c &c.

2d June. Said mass at Mr. Hurd's. Started for Mr. Fr. Semmes & dined there. Went to Mrs. J. Semmes. Pious family. Fine situation of her house on the shore of the Potomac.

1824.

3rd June. Went to St. John's at 10 o'clock. Confirmed 137 persons. The chapel is a frame building not plastered. Still very imperfect. When completed will be sufficiently large & fine. Saw Mrs. Taney &c &c. Altar & throne well decorated.

4th. Set off for St. Inigoes where we arrived for dinner. Revd. Mr. Dzierozinsky & Carery came in the afternoon.

5th. Read old manuscripts. Thomas Copley kept about 8000 acres out of 28500 for the Society. He took up St. Inigoes, St. George's Island, & 400 acres of town land about St. Mary's which were granted to Ferdinand Pulton for 19 servants imported (Lib. F. folio 61, 62, 63 in 1637). But he

not being naturalized, Mr. Th. Copley assigned them to Cuth Fenwick (Records Lib. F. fol. 134 July 27th 1641). Cuth Fenwick transmitted St. Inigoes to Henry Warren in 1663 July 12. L. 22 fol 252, 253. Henry Warren transmitted the same to Mr. Pennington in 1685 & from Mr. Pennington to Mr. Hunter in 1693 Oct. 12. In 1663 Mr. Warren had conveyed 400 acres town land to Th. Mathews.

N. B. There is an old deed in Porch dated London 24 Augt. 1685 by which Henry Warren assigns to Francis & John Pennington St. Inigoes, St. Thomas Manors, & Brittain's Bay &c &c. (N. B. Brittain's Bay now Newtown was obtained from Mr. William Brittain.).

There is another old parchment indenture by which one Ralph Crouch of London in the 19th day of Oct. of 14th year of Charles II conveys St. Inigoes & St. Thomas' Manors to Gregory Tuberville of London.

6th June 1824. Pentecost Sunday confirmed at St. Inigoes 131 persons. Great number of people at church. All well disposed & conducted. Extreme heat. I preached. Went to dine at Mr. Wallis Smith's, excellent family.

8th. Rode to St. Nicholas' church. Gentlemen on horseback came to meet me. Extreme heat. Confirmed 129. Dined at Mr. Holston's & slept at Capt. Carroll's: his lady a Protestant.

9th. Dined at Mr Swall's. Altho' a bachelor gave us a fine fish dinner, agreeable company. In the afternoon went to St. Aloysius. Slept at Miss Molly Miller's.

1824. 10th June. Confirmed 80 persons. Church is repaired large & well disposed. Altar & throne adorned with taste. Dined at Miss Miller's, with her amiable family. Many tears at my departure. Misses Brooks excellent & sensible ladies. Went to sleep at Miss Nelly Ford's.

11th. Returned to Newtown.

12th. Set off from Mr. Coombs where I passed the night.

13th. At Mr. Plowden's in the morning. Procession to the Sacred Heart. Confirmed 106. Church newly repaired looks well, left in trust to me.

14th. Went to dine at the Hon^{ble} Ralph Neale's, large & amiable company. Slept there.

15th. Went to dine at Mr. Booth's. After dinner crossed the river in a boat & slept at Mr. Lancaster's.

1824 June 17th. Went to church dressed. Congregation in two lines before the church, fine sight. Confirmed 86 persons. Church elegantly dressed.

18th. Went to dine at Mr. Hemsley's, a most amiable pious family. Great fish dinner & numerous convives. (Messrs. Janifer & Harris Prot^s). Started after dinner for St. Thomas.

19th. Set off for Cornwallis Neck. Went to old Mrs. Mitchel.

20th. Said Mass at Mrs. Mitchel's. Rode to Cornwallis Church. Small congr. church neat & well dressed. Confirmed 31 persons. Catholic don't appear very zealous & fervent. Dined at Mr. Jinkins!

21. Confd. at Mr. Jinkins' 16 persons. Dined at Mrs. Mitchel's.

23. Set off for the monastery. All in good order. Promised to speak to Mrs. R. Tanny.

24. Went to Pumphret congⁿ. Confirmed 88 persons. Church more simply adorned than in St. Mary's. Dined at good Mr. B. Spalding's & slept there.

25. Set off for Mr. Reeve's, Upper Zacchia. The old gentleman sick, who spoke to me about his will.

27th. Confirmed 190 persons. Chancel well decorated. People well instructed. Extreme goodness of Mr. Reeve's family. (Will &c).

28th. Set off for Lower Zacchia. Got at Mr. Boarman's.

29th. Confirmed 142 persons. Church well ornamented: procession, good singing, &c &c &c.

Dined at Mr. Boarman's.

1st July. Set off from Mr. Reeve's, passed through W^o without stopping & arrived at Balto. on the 2d.

1824 Aug. 2. Set off for Carroll's Manor. Saw there Mrs. Ridgley, Decatur, Bayard, who by refusing to have her little daughter baptized seems to have abjured Xtanity. How different from what she was in her youth !

4th. Went to the Folly's quarter to visit a sick. Lost myself at night in the wood. A black man on horseback led me 2 miles above Brown's tavern on the turnpike road. Arrived late at the house.

5th. Arrived at sunset in Fred^k Town.

6th. Confirmed 38. Received visit from Mr. Low, a mad man.

7th. Got to Hagerstown.

8th. Confirmed 50. Preached. Crowded church.

9th. Confirmed 4.

10th. Set off for 15 Miles Creek. Slept at Mr. Thomas Beaven's, Cath. Tavern Keeper.

11th. Confirmed 10 persons.

12th. Proceeded on to 15 Miles Creek. Horrible & dangerous road. Most kind reception at Mrs Beaven's.

13. Confirmed Mrs. Beavens.

15 Confd. at 15 Miles Creek 36. Church full, pious people. Left in the afternoon Mrs. Beaven's. Promised her & the family some pious small present.

16. Rode to Henry Beaven's, Cathol. tavern keeper whom I confd. with one of the servants. Mr. T. Beavens drove my gig.

17th. Dined at Cumberland's. Arrived at night at Mr. Mattingly's. Excellent & edifying family.

19th. Went up the back bone of America, the highest mountain of the Alleghany's. Drank water of a spring flowing in the Ohio & of another flowing in the Potomack. I was accompanied by Mr. Mattingly & Mr. McKensie. The latter an admirable generous man, full of stories about his killing dears, bears, &c &c. Killed a large snake called Garter. Joe shot with a rifle—missed the mark. Mr. McKensie fished trouts upon the backbone for me.

1824. 22d. Administered confirmation in the Mountain church to 87 persons. The little church full in the extreme. Project of enlarging it. It is a stone building with a small stone presbytery to which unfortunately is attached only $\frac{1}{2}$ acre of ground. People good & pious, but I am afraid very ignorant. It is hoped that \$100 we be perceived from the

pew rents. Rev. R. exorcised epilepticks. Makes use of spiritual means against bodily infirmities. Promised me he would not do this anymore. Rashly gives advice to the sick, although absolutely ignorant of the physical sciences. Afraid he has not enlightened piety. May be tempted of getting money, however a good priest.

In the afternoon left the excellent family of Mr. Mattingly, to which I promised some small presents & got to Frostown. Mr. Frost, tavernkeeper, Cath., would not receive any money for my lodging.

Set off on the 25th at 5 o'clock A. M. Felt very cool; in the afternoon hot. Breakfasted at Endley's 10 miles distance—Dinner at Dawson's 6 miles from Smithfield where I arrived very soon. Road much out of repairs & very rough. Breakfasted at (?) a dirty grogshop 2 miles beyond a Cath McKenny. Dined at Uniontown at Walker's, good & decent house.

Slept at Brownsville, good and comfortable house. Breakfasted at Keyton's. Tolerable tavern.

Dined at Washn. (Good). Slept at Claysville (Good). Arrived on the 26th at Mr. Thompson's.

27th. Went to Wheeling. Dined at Mr. Dougan's. Visited Mr. Zane donor of the lot of the church, Mr. O'Neale, &c. The church is a handsome building 40 by 60. The Ohio divided by an island belonging to Zane into two branches, low water & not navigable, now.

1824, Aug. & Sept.

Sunday 29th. Confirmed 11 persons in Triadelphia at Mr. Thomson's: house very full. Promised Mr. T. 2 missals, cards, &c.

30th. Set off for Balto. Rode 30 m. slept at Keyhoe's.

Sept. 1. Slept at McKenny's. Considerably indisposed during night & morning. On 3d got better by abstaining from food. Continued my rood to the seventh Sept., when I safely arrived at Baltimore.

1825.

Set out of Balto. on the 1st Oct. for Whitemarsh. Turn out a Larger Post for Annapolis. Dined at a tavern on the

left about 8 miles beyond the ferry; pursued my journey to the cross road six miles further. Then took the right hand road & arrived at the Marsh by an indescribable country road.

Next day confirmed 102 persons. Dined with Col. Hall, Mr. Hill, Nodey, Young, Mrs. Claget, &c. Agreed that I will dine on Monday at Mr. Young's and sleep at Col. Hall's. Tuesday I will proceed to Washington which I am to leave on next Saturday for Mr. Swall's & give confn. on next Sunday at Boon's Chapel.

Left Washington on Saturday. Slept at Mr. Swall's. Gave confn. in Boon's Chapel to 82 persons. Breakfasted on Monday at Mr. Diggs. Dined at Charles Hills. Slept at Mr. Notley's. Young son of Benj^a & my godson. On Tuesday, 11 Oct. left Mr. N. Young after breakfast & arrived in Balto. before sundown.

N. B. On the 2d went to N. Young. I left at Colonel Hall's & next day got to Washn.

* * * * *

1824.

Brought over	1635
July 18 Balte	142
Aug. 6 Fredk Town	38
8 Hagerstown	50
9 "	4
11 At Th. Beavens	10
13 At Mrs Beavens	1
15 At 15 Miles Creek	36
16 At Henry Beaven's	2
21 Mountain Church	4
22 " "	87
29 Triadelphia at Mr. Thomson's	11

2020*

1826

Set off from Be. for Emmitsburg on 31† Nov. 1826 & confirmed at	
St. Joseph's	28
At Emmitsburg	30
Mountain	50
Total	108

* Number of Confirmations.

† Sic, but may be meant for 30.

FREDERICK CY.

Frederick Town	400
St. Joseph on the Manor	200
Lee's	200
Liberty	60

1823

No. of Caths. who made their Easter in 1823, 513. Received 34 in the Church.

Confirmed	136
Lee's	28
Liberty	21
	<hr/>
Total	185

1824

Easter Comm ⁿ	700
1st. Comm ^{ns}	109
Confd.	38
Converts	23
Bapd. last year	124
No. of Commns. 6 mos.	203 ¹

HAGERSTOWN.

Hagers.	200 Caths.
Allegany's Cy. 3 Churches	300

NO. OF CONF^{NS}. 1824

May 5 Norf.	11
23 St. Thomas' Manor	60+5
29 Newport	85
30 Newtown	125
June 1 St. Joseph	205
3 St. John	137
6 St. Inigoe's	131+2
8 St. Nicholas'	129
	<hr/>
10th St. Aloysius	86
13 Sacred Heart	106
17 Cub Neck	86
20 Cornwallis Neck	47
24 Pumphret's	88
27 Upper Zachia	190
29 Lower Zachia	142
	<hr/>
Total	745
	<hr/>
	1635

St. Thomas, Cub Neck, Newport, Nanjemoy, Pomonky, Shekamoxen,
Cornwallis' Neck, Mattawoman, Piscataway, Pumphret, Mount Carmel
Monastery.

CONFIRMATION 1823

Number brought over	1428
October 6 Barnestown	46
8th Warren	27
12 Rock Creek	64

Total	1565

1823.

April 30th Westminster confirmed	24
May 4 Seminary	94
May ? Emmitsburg	103
6 " Sisterhood	31
8 Taneytown	64

	316
May 19 St. Patrick's Washn.	270
25 Trinity Church G. T.	152
26 Visitation	9+2
29 St Peter's	100
June 1 Alexandria	84

	617

June 22 Balte.	192
Aug. 3 Harford's	78
Sept. 14 Carroll's Manor	40
21 Fredk Town	136
24 At Mr. Lee's	28
28 At Liberty	21

495

316 + 617 + 495 Total 1428

APRIL.

12	2d Sunday vacant		Dist.
	Tuesday St. Thomas & Nanjemoy		
	Thursday morning Newport		10
19	3d Sunday Newtown		30
26	4th Sunday St. Inigoe's		60
	Tuesday St. Nicholas		(14)
	Ascens. Thurs. Sacred Heart		
	Friday Cub Neck		20
3d May	1st Sunday Cornwallis' Neck		12
	Tuesday Bryantown		18
	Thursday Mr. Reeve's or Upper Zachia		20
	Friday Rev. Mr. Vergues		
10	Pentec. Saturday Washington		
6th Sept.	1818 Bardstown		68
7th	Mr. Knot's		18
8th	At Carroll's Manor		20
13	At Fredertown		80
15	Governor Lee's		50
17	Martinsburg		71
20	Hagerstown		64
24	Seminary		94
25	Sisterhood		15
26	Emmitsburg		74
27	Taneytown		150
29	Winchester		30
			734
			1772
	Total		2506

1818	180 G. T.	54 Cub Neck
	80 A ^a	65 Cornwallis Neck
120	St. Th.	13 Mrs. Mitchels
35	Nport.	145 Lower Zachia
80	N. T.	73 Upper Zachia
150	St. Jos.	300 Washington
61	St. John	50 George T. Coll.
85	St. Inigoes	144 Roqueville
54	St. Nicholas	10 Visitandines
70	Sd. Heart.	3
915		857
		915
		857
		1772

DIARY NO. II.

AMERICAN CHURCH.

BALTIMORE.

Balte. See erected by Pius VI. 6 Nov. 1789. Dr. John Carroll consecrated 1st Bishop 15th Aug. 1790 in Lulworth Castle, England. The diocese of Balte. then comprehended the whole of the U. S. Cath. population about 40,000.

Leonard Neale nominated by Pius VI on the 17th April 1795. Bishop of Gortina & coadjutor of Balte. consecrated in St. Peter's Church of Balte. 7th Xber, 1800. See of Balte. erected by Pius VII to an Archbishoprick 8 April 1808. Dr. J. Carroll 1st Archp. 1810 & died 3rd Xber 1815. The diocese comprehended then Maryland, Virginia, S. & N. Carolina, Georgia & Mississippi territory.

Amb. Maréchal nominated by Pius VII on the 4th July 1817, Archbishop of Stauropolis & coadjutor of Balte. Consecrated Archp. Balte. 14 Xber 1817, died 29th Jany 1828 (Handw. of Abp. Whitfield).

SUFFRAGAN SEES.

PHILADELPHIA.

Dr. Michael Egan nominated 1st Bishop on the 6 Nov. 1808. Consecrated in St. Peter's Church Balte. 28th Oct. 1810. Died

This diocese contains Pennsylvania, Delaware, Western & South. N. Jersey.

NEW YORK.

Dr. Lucas Concannen 1st Bishop consecrated in Rome 1810. Died in the same year June 1st Naples. Dr. Connolly consecrated at Rome in 18—. This diocese extends over New York & Eastern N. Jersey.

BOSTON.

1st Bishop Dr. John Cheveruz* nominated 6 Nov. 1808. Consecrated in Balte. 1st Nov. 1810. The extent of his

*Cheverus.

diocese includes Massachusetts, Rhode Island, Connecticut, Vermont, New Hampshire, Maine.

BARDSTOWN.

1st Bishop, Benedictus Flaget nominated 6 Nov. 1808, consecrated in St. Patrick's 4 Nov. 1810. Extent: Tennessee & Kentucky in a provisional manner all the territories north of the Ohio.

James Whitfield nominated by Leo 12th on the 8th Jany., 1828, Bishop of Apollonea & on the 12th Jany. Coadjutor of Archbishop Maréchal *cum. j. successionis*. Consecrated Archbishop of Baltimore on Whitsunday (the 24th May 1828) Entry in hand of Abp. W.

1827 Hand. of Abp. Maréchal. April 24. Left Balte. for Pigeon Hill from whence on 11th May & proceeded to the Semy. of Emmitsburg. On the following Sunday 13th, I confirmed about 70 & administered the following orders to young Seminarists, viz. 1st. to Mr. Francis Jamison subdeaconship (?) quam 3 uni 4 permanentibus sociis directoribus Seminarii Stae. Mariae, Emmitsburg.

2nd. Alex. Hitselberger, John McCaffrey, Dennis DeLoughery, John Gilder, Minor Orders.

Richd. Whelen, Henry Die Kohnt, George Flaut, Hilary Parsons, Tonsure.

1827. On the 20 May gave confirmn. in Taneytown to 64 persons among which were 17 converts. Safely returned to Balto. on the 21st.

Entry by Abp. Whitfield dispensation asked by Rev. Mr. O'Brien.

Entry as prenuptial promise of Dr. Byrne.

At the other end of the book, handwriting of Abp. Maréchal

JUNE 1820.

Young Jesuits now in Rome. Messrs Vespers, Frenchman, Young, Am., Peese, Am., age 19; Mylady, Am. 25; McCherry A. 21; Smith, A. 20; Rider, Irish, 19; G. Fenwick, A. 19.

The following in handw. of Abp. Whitfield.

RICHMOND.

Rev. Mr. Hore writes Apl. 15, 1828 says he will go to Ireland; he has built a church at Richmond, ornamented it decently. There is a sufficient support for a priest about \$600. Two houses were left by will about 12 months ago, the rents will only be received at the death of the widow. She is 84. There is a suit in chancery pending in the Court of Appeals of \$4000. We have already cast our opponent in the court of chancery & there is little doubt but we shall obtain it. The people are now able & willing to support a clergyman amply.

Sent Mr. Hermes to Richmond 12th May 1828 to take charge of the congregation until we otherwise determine. But wrote to him that he must remember that he belongs to the diocese of Balte. & not to that of Richmond where he is only to remain as long as the Archbp. may dispense with his service in this Diocese.

1828.

Whitsunmonday I confirmed in the Cathedral 106 persons. Sunday 15 June confirmed in St. Patrick's 49. D^o at the Sisterhood 13 scholars & novices Emmitsburg 13.

FROM THE COPY IN THE SHEA COLLECTION, RIGGS LIBRARY,
GEORGETOWN COLLEGE, D. C.

AMERICA IN THE CONSISTORIAL CONGREGATION'S "ACTA."

(NINTH SERIES)

(Researches made in the Vatican Archives by the Roman Correspondent of THE AMERICAN CATHOLIC HISTORICAL SOCIETY.)

LAST SPANISH-AMERICAN BISHOPS OF THE XVI CENTURY
1594-1600.
(CONCLUDED).

PANAMA.

Consist. of July 27, 1594.

Vacation by the translation of Bishop Bartholomew (Martinez) to Nueva Grenada (S. Fé de Bogota). New Bishop, Peter de Ribera, dean of cathedral church of S. Domingo, presented by Philip III., King of Spain, as patron (see Consist. of May 25, 1598).

Referente Rdo Deza,—providit ad praesentationem Sermī Dñi Philippi Regis Catholici, ecclesiae de Panama, in Indiis occidentalibus, vacanti per translationem R. P. D. Bartholomaei eius episcopi ad ecclesiam Novi Regni Granatae, de persona Petri de Ribera decani ecclesiae S. Dominici earumdem Indiarum; etc.—ACVIII, pp. 83-84.

Cfr. Gams, p. 158: 1594: Petrus Duque de Ribera, + in itinere.

MANILA (PHILIPPINES): MEXICO.

Consist. of Aug. 13, 1595.

Separation of the cathedral church of Manila "in the Philippine Islands, in the great archipelago of China," from the metropolitan church of Mexico. Elevation of the see of Manila to metropolitan church. By petition of Philip III., King of Spain.

Referente Card. Deza,—precibus Sermī Philippi Regis Catholici, iseparavit cathedralē ecclesiam de Manila in insulis Philippinis magui archipelagi Chīnae, a metropolitana ecclesia Mexicana; ipsamque in archiepiscopalem et metropolitanam erexit; etc.—ACVIII, pp. 104-105.

Cfr. Gams, p. 113: (Manila) Metropolis 14 aug. 1595.

S. IAGO OF CHILE.

Consist. of Jan. 29, 1596.

Death of Bishop Diego (de Medellin). New Bishop, Peter (de Azuaga), presented by the King of Spain as patron.

Referente Card. Deza,—ad praesentationem Catholici Regis, providit ecclesiae S. Jacobi de Chile, in Indiis occidentalibus, vacanti per obitum fratris Didaci, de persona fratris Petri; etc.—ACVIII, p. 119.

Cfr. Gams, p. 113: 1595: Petrus de Azuaga O. S. Fr., + non consecr. 1597.

| — — —

NICARAGUA: CUBA.

Consist. of July 28, 1597.

Death of Jerome (de Escobar—see *supra*), the bishop of Nicaragua. New bishop, Anton (Diaz de Salcedo) translated from Cuba, by presentation of the King of Spain as patron.

Referente Card. Deza,—absolvit R. D. Antonium a vinculo quo tenebatur ecclesiae Cuban; et ad praesentationem Regis Catholici transluit ad ecclesiam de Nicaragua, vacantem per obitum fratris Hieronymi; etc.—ACVIII, p. 155.

Cfr. Gams, p. 157: (Nicaragua) 1597: transl. Cuba, Anton Diaz de Salcedo O. S. Fr., + 1597.

CORO (VENEZUELA).

Consist. of Nov. 10, 1597.

Death of Bishop John (de Manzanillo). New bishop, Dominici (or Diego?) de Salinas, O. S. Dom., presented by the King of Spain as patron. [In the consistory of June 25, Peter Martyr, O. S. D. (whom Gams does not mention) was elected as successor of John de Manzanillo. Perhaps Peter Martyr renounced, or died suddenly, and his nomination was not computed in the episcopal succession's roll.]

Referente Card. Deza,—ad praesentationem Regis Catholici providit ecclesiae S. Jacobi de Coro, provinciae de Venezuela, vacanti per obitum fratris Joannis, de persona fratris Dominici de Salinas O. Praed.; etc.—ACVIII, p. 162.

Cfr. Gams, p. 166: 1600 (*sic*): el. Didacus de Salinas O. S. D., + 1601.

CUBA.

Consist. of Nov. 10, 1597.

Vacation by the translation of Bishop Anton (Diaz de Salcedo—see *supra*) to Nicaragua. New bishop, Bartholomew de Plaza, O. S. Fr., presented by the King of Spain.

Referente eodem Card. Deza,—ad praesentationem Regis Catholici providit ecclesiae S. Jacobi de Cuba, vacanti per translationem fratris

Antonii ad ecclesiam de Nicaragua, de persona fratris Bartholomaei de Plaza Ord. Min. S. Franc. ; etc.—ACVIII, p. 162.

Cfr. Gams, p. 146 : 1597 : el. Barth. de la Plaza O. S. F. usque 1602.

GUADALAXARA.

Consist. of Mar. 11, 1598.

Death of Bishop Francis (Santos Garcia—see *supra*). New bishop, Alfonso de la Mota, presented by the King of Spain as patron.

Referente Rdo Card. Deza,—ad praesentationem Regis Catholici, providit ecclesiae de Guadalagara, vacanti per obitum bo: me: fratris Francisci episcopi, de persona Alfonsi de la Mota, etc.—ACVIII, p. 173.

Cfr. Gams, p. 149 : ante 1601 : Alfons. de la Mota, transl. Pueblam 1607.

GUATEMALA.

Consist. of Apr. 3, 1598.

Fernando N., titular bishop of Spigace (?) elected "coadiutor cum futura successione" of the bishop of Guatemala.

Referente Card. Deza,—providit ecclesiae Spigacen. in part. infid. existente, certo modo vacanti, de persona Ferdinandi*—qui fuit deputatus in coadiutorem cum futura successione episcopo Comeno†—de Guatimala ; etc.—ACVIII, p. 182.

Gams, p. 151 : nothing.

MECHOACAN : POPAYAN.

Consist. of Apr. 3, 1598.

Death of Alfonso (Guerra), bishop of Mechoacan. New bishop, Dominic de Ulloa trans. from Popayan (see *supra*), by presentation of the King of Spain as patron.

Referente eodem Rmō Card.‡—absolvit R. D. Dominicum a vinculo quo tenebatur ecclesiae de Popayan ; et ad praesentationem Regis Catholici translatus fuit ad ecclesiam mechoacanam, vacantem per obitum bo: me: Alfonsi Episcopi ; etc.—ACVIII, p. 183.

Cfr. Gams, p. 155 : (Mechoacan) transl. de Popayan, Domin. de Ulloa, + Mexici 1599.

PANAMA : PUERTO RICO.

Consist. of May 25, 1598.

Death of Bartholomew (Martinez), the bishop of Panama. New bishop, Anton (Calderon) translated from Puertorico, by presentation of the King of Spain as patron.

* The surname is wanting.

† Gomez Fernandez?

‡ Deza.

(The episcopal see of Panama became vacant, not by death, but by the translation of Bishop Bartholomew Martinez (cfr. *supra*; Consist of July 27, 1594); therefore the "death" is an error of the writer)—In the Consistory of July 27, 1594, Peter de Ribera was elected as successor of Martinez; but Bishop de Ribera died "in itinere" (see *supra*—Gams); and also the new bishop, Calderon, is presented in our "Act" as immediate successor of Bishop Martinez.

Referente Card. de Guevara,—fuit, ad praesentationem Regis Catholici, provisum ecclesiae de Panama in Indiis occidentalibus, vacanti per obitum Bartholomaei episcopi, de persona R. D. Antonii episcopi de Puerto Rico, quem absolutum etc.—ACVIII, p. 187.

Cfr. Gams, p. 155-62: (Panama) 1597 Oct. 29: transl. Puerto Rico, Ant. Calderon de Vilches, transl. Sierram 1605. (Puerto Rico) 1592. Aut. Calderon, transl. Panamam 29 Oct. 1597.

POPAYAN.

Consist. of July 19, 1599.

Vacation by the translation of Dominic (de Ulloa—see *supra*) to Mechoacan. New bishop, John de la Roca, canon of the metropolitan church of Lima, presented by the King of Spain as patron.

Referente Rdo Deza,—ad praesentationem Regis Catholici, providit ecclesiae de Popayan in Indiis occidentalibus, vacanti per translationem R. P. D. Dominici ad ecclesiam de Mechoacan, de persona Joannis de la Roca canonici ecclesiae Civitatis Regum; etc.—ACVIII, p. 238.

Cfr. Gams, p. 161: 1599: Jo. de la Roca, + 1605.

S. DOMINGO.

Consist. of Aug. 18, 1599.

Death of Archbishop Nicholas (Ramos). New archbishop, Augustine d'Avila, O. S. Dom., presented by the King of Spain as patron.

Referente Rdo Card. Deza,—ad praesentationem Maiestatis Catholicae, providit ecclesiae metropolitanae S. Dominici in provincia Novae Hispaniae in Indiis occidentalibus, vacanti per obitum bo: me: Nicolai ultimi illius archiepiscopi, de persona fratris Augustini de Avila O. Praed.; etc.—ACVIII, p. 243.

Cfr. Gams, p. 148: 1599: Aug. d'Avila y Padilla O. S. D., + 1604.

PUERTORICO.

Consist. of Aug. 18, 1599.

Vacation by the translation of Bishop Anton Calderon to Panama. New bishop, Martin Vasquez de Arce, O. S. D., presented by the King of Spain as patron.

Eodem referente,—ad eiusdem quoque Maiestatis Catholicae petitionem providit ecclesiae Portus Richi (*sic*) in Indiis occidentalibus,

vacanti per translationem R. Antonii Calderon ad metropolitanam ecclesiam de Panama in iisdem Indiis, de persona fratris Martini Vasquez de Arze O. Praed.; etc.—ACVIII, p. 243.

Cfr. Gams, p. 162: 1600 sept. 5 (*sic*): praes. Franciscus (Philip?) Vasquez de Arce, + 1609.

GUATEMALA.

Consist. of May 5, 1600.

Death of Bishop Gomez de Cordoba. New bishop, John Ramirez, O. S. Dom., D. D., and preacher, presented by the King of Spain as patron.

Referente Rdo D. Card. Deza,—ad praesentationem Regis Catholici providit ecclesiae de Guatimala in Indiis occidentalibus, in provincia Novae Hispaniae, vacanti per obitum fratris Gometii de Corduba illius ultimi possessoris, de persona fratris Joannis Ramirez O. S. D., theologi et concionatoris; etc.—ACVIII, p. 279.

Cfr. Gams, p. 151: 1600 jan. 1: Jo. Ramirez O. S. D., + 1609.

S. IAGO OF CHILE.

Consist. of May 5, 1600.

Death of Bishop Peter (de Azuaga). New bishop, John de Espinoza O. S. Fr., priest, presented by the King of Spain as patron.

Referente eodem Rdo D. Card. Deza,—ad praesentationem Regis Catholici, providit ecclesiae S. Jacobi de Chili, in provincia del Peru, Indianorum occidentalium, vacanti per obitum bo: me: Petri eiusdem episcopi, de persona fratris Joannis de Spinosa O. Min. de Observantia, in presbyteratu constituti, etc.—ACVIII, p. 279.

Cfr. Gams, p. 143: 1600: P. de Espinoza O. S. F., + 1622.

REMARKS.

NOMENCLATURE AND BISHOPS.

(Summary of Documents published in RECORDS of June and September, 1900).

AMERICA—Indiae; Indiae occidentales; Indiae maris Oceani (Indies; West Indies: Indies of the sea Ocean.)

CARTAGENA—eccl. Carthaginen. (before 1592) Anton de Hervas, translated from Verapaz.

CHIAPA—eccl. de Chapa. May 22, 1592: Andrew de Ubilla (Villa).

CUBA—eccl. Cuban.: eccl. S. Jacobi de Cuba. July 28, 1597: Anton Diaz de Salcedo fr. to Nicaragua. Nov. 10, 1597: Bartholomew de Plaza.

CUZCO—eccl. de Cuzco, in provinciis del Peru. June 6, 1594: Anton de la Roya.

GUADALAXARA—eccl. de Guadalajara; — gara. Mar. 22, 1592: Francis Santos Garcia. Mar. 11, 1598: Alfonso de la Mota.

GUATEMALA—eccl. de Guatimala. Apr. 3, 1598: Fernando N. —, coadiutor cum f. succ. May 5, 1600: John Ramirez.

MECHOACAN—eccl. de Mechoacan; eccl. Mecoacan. Mar. 9, 1592: Alfonso Guerra tr. from Rio de la Plata. Apr. 3, 1598: Dominic de Ulloa tr. from Popayan.

MEXICO—eccl. Mexican. May 22, 1592: Alfonso Fernandez. June 5, 1592: Pallium received. Aug. 13, 1595: separation of the diocese of Manila (eccl. de Manila in insulis Philippinis magni archipelagi Chinae) from the Metropolitan see of Mexico.

NICARAGUA—eccl. de Nicaragua. Dec. 9, 1591: Dominic de Ulloa tr. to Popayan. May 22, 1592: Jerome de Escobar. July 28, 1597: Anton Diaz de Salcedo, tr. from Cuba.

PANAMA—eccl. de Panama. Apr. 7, 1593: Bartholomew Martinez tr. to Santa Fé. July 21, 1594: Peter de Ribera. May 25, 1598: Anton Calderon tr. from Puerto Rico.

POPAYAN—eccl. de Popayan. Dec. 9, 1591: Dominic de Ulloa tr. from Nicaragua. Apr. 3, 1598: Dom. de Ulloa tr. to Mechoacan. July 19, 1598; John de la Roca.

PUERTORICO—eccl. S. Joannis de Puerto Rico. July 13, 1593: Nicholas Ramos tr. to S. Domingo. Oct. 25, 1593: Anton Calderon. May 25, 1598: Anton Calderon tr. to Panama. Aug. 18, 1599: Martin Vasquez de Arce.

QUITO—eccl. de Quito, in provinciis del Perú. Sept. 7, 1592: Louis Lopez.

RIO DE LA PLATA—eccl. del Rio de la Plata; eccl. Civitatis de la Plata, provinciae de las Charcas, in regnis del Peru. Mar. 9, 1592: Alfonso Guerra tr. to Mechoacan. June 17, 1594: Alfonso Ramirez de Vergara.

SAN DOMINGO—eccl. S. Dominici et Conceptionis de la Vega, in insula Hispani (ol) a. July 13, 1592: Nicholas Ramos tr. from Puerto Rico. July 27, 1592: Pallium granted, Aug. 18, 1598: Augustine de Avila.

SANTA FÉ—eccl. S. Fidei. Apr. 8, 1592: Pallium to Alfonso Lopez de Avila. Apr. 7, 1593: Bartholomew Martinez from Panama.

SANTIAGO OF CHILE—eccl. S. Jacobi de Chile, --li. Jan. 29, 1596: Peter de Azuaga. May 5, 1600: John de Espinoza.

TUCUMAN—eccl. S. Jacobi in provincia de Tucuman. Mar. 24, 1594: Fernando Trexo de Senabria.

VENEZUELA—eccl. S. Jacobi de Coro, in provincia de Venezuela. June 25, 1594: Peter Martyr. Nov. 10, 1597: Dominic de Salinas.

VERAPAZ—eccl. Verae Pacis. June 12, 1592: John Fernandez.

END.

BY-PATHS OF HISTORY.

FACTS AND INFERENCES.

In the last issue of the RECORDS I considered some of the dangers surrounding the process of Historical Generalization. Some rather amusing instances were there given, of the facility with which writers descend the Avernian way of erroneous historical judgments. I do not wish to be understood as criticising adversely all historical Induction. Generalization is a species of Induction, and is, within just limitations, not only justifiable, but sometimes essential to a correct view of historical facts or conditions. But the generalizer should obtain all the facts open to investigation ; and he should, as far as possible, eliminate from his Inductive process his own "personal equation" of prepossessions, prejudices, partiality.

But what quicksands surround the historian on all sides ! Let his Generalization be just—a rare thing, indeed !—and he is still subject to the danger of false Inference. His Induction may have been correct enough—but how shall fare his Deduction ? Let me illustrate.

The Department of History of the University of Pennsylvania has been publishing a series of *Translations and Reprints from the Original Sources of European History*. Vol. II., No. 4 of the series is entitled *Monastic Tales of the XIIIth Century*. Six "Tales of the Virgin" are given in it—tales not without their ludicrous features. The author remarks that in these tales "we find her commanding the demons, rescuing those who have done her honor, and revenging (*sic*) herself on those who have neglected her." Let us clear the ground by supposing that the six tales given, or the many other tales not given, offer a sufficient basis for a generalization of the whole XIIIth century and the whole of Europe into the statement

that the worship of the Virgin was attended by many ludicrous and exaggerated features. What does our author next deduce from this? "In the popular estimation," he says, "the worship of the Virgin held the first place. She was the mother of mercy, the intercessor. God, the Father, and God, the Son, might be wroth against men, but could not withstand the pleadings of the holy Virgin. To her nothing was impossible."

I published, in the *American Catholic Quarterly* for July, 1898, an elaborate "Review" of the series, and sent a copy to the editor of *Monastic Tales*. In answer, I received a long letter in the course of which he utterly disavowed any hostility to the Catholic Church, and explained his purpose in the *Monastic Tales* to be an attempt to illustrate what was "the average popular religion of the thirteenth century, in order to explain why heresy was so rife, why there was so much opposition to the Church in the following centuries, and why a double reformation was inevitable later. I chose," he continues, "three authorities whom I considered fairly representative, well known in their day, and easily accessible in Latin now. I rejected all that seemed to me to be parodies, as the *Gemma Ecclesiastica*, or that were not widely read." It can not possibly offend my correspondent if, by printing such a disclaimer in the RECORDS, I give to it a wide and generous publicity.

This disclaimer of hostility to the Catholic Church—which I readily accept—only brings out into clearer light the dangers surrounding historical Deduction or Inference. I accordingly answered my correspondent somewhat in this fashion :

MY DEAR SIR :

I have received your very courteous letter of the 12th inst. I am especially pleased to note your disavowal of any prejudice against the Catholic Church, and I therefore regret having misconstrued your intent in the issues of the historical series which I criticized. I beg, however, to call your attention to the fact that the questions you discussed are religious and polemic. My attention was directed to the series of *Reprints*, not by a supersensitive and "credulous" Catholic, but by a broad-minded physician . . . who looked on the Series of which you are Editor-in-Chief, as containing several harsh treatments of his faith. Is it not, then, clear that your view-point can not be his? That your inferences from the documents you publish are not his infer-

ences? and that, therefore, the questions you raised are at least moot-points, your decision concerning which he can not but look on as a partisan decision?

To make my meaning clearer, I venture to illustrate it by a reference to an inference you drew, and formally stated, in your "Introduction" to the "Tales of the Virgin." You there said: "In the popular estimation the worship of the Virgin held the first place." Now, a Catholic would consider that the "Tales" you reprint do not justify that inference. He would contend that the most absolute faith in the power of the Blessed Virgin to accomplish all the wonderful—and ludicrous—things narrated in those "Tales" would not in the slightest degree impugn the supreme power and sovereignty of Almighty God over all creatures (the Blessed Virgin included). A humble *devotée* might credit even more marvellous assertions, without bating a jot or tittle of her sole adoration of God. This—or the reason for it—is, I believe, very difficult for non-Catholics to understand; but it is a fact, nevertheless, and a fact which renders your inference an inexact one. I will not enter on a proof of the reasonable distinctions made by the Catholic mind—distinctions in which it is trained up from earliest infancy. But as an objective and palpable argument against the particular inference of yours which I am now discussing, I need but point to the fact that, in the XIIIth century, as to-day, daily Mass was said, and the Son of God adored on all the altars of Christendom; and that the whole system of Church Architecture, of most elaborate ceremonial, of hierarchy, of liturgical functions, had its obvious center in this adoration of Christ on the altar.

I will not weary you with other illustrations of inferences of yours which a Catholic would consider as not derivable from, or illustrated by, your *Reprints*. Neither can I hope, in a letter, to put you in possession of the Catholic point of view in such matters. I merely desire, in the friendliest possible spirit, to insinuate the reason why a Catholic must consider his faith and Church to have been unjustly attacked. Such an attack, if it came from a professed opponent, he would not consider unnatural, although he would consider it as based on illogical grounds. . . . While, therefore, I am very sorry to have misconstrued your intent, I believe that, considered objectively, the issues which I criticized will, if further distributed, be similarly misconstrued into a partisan attack on the Catholic Church.

I regret that I have not a copy of the letter I actually sent; but the above, I think, fairly represents the main contention I put forward, and will suffice as an illustration of the dangers a historian encounters in deductions, even where he is not conscious of partisanship. Withal, it is a pleasant thing to know that the temper of historical research has begotten a

gentler attitude towards the Church on the part of its professed opponents. I myself was made aware of this improved temper by the receipt of so many expressions of generous opinion on my "Review" of the Series—most of them from Protestants of wide culture—that I might publish a little volume like Reuchlin's *Epistolae Clarorum Virorum*.

A field very fruitful of wrong Inferences is the literature commenting on the dogma of the Infallibility of the Pope. I may not include under illustrations of this, the common Protestant misconception of the meaning of the word Infallibility. If we are credited with the belief that the Pope can not sin—that he is Impeccable—it is because the word, rather than the dogma, is misunderstood. We have not, in such a case, to contend with a false inference, but simply with a certain kind of ignorance. But it is amazing to find very many well-educated people—professed historians among them—who credit us with the belief that the Pope is infallible, not merely in a very restricted fashion, but in all things.

However much one may question the logic of Mr. Henry C. Lea—that prolific producer of histories—no one will question his learning. In his *Studies in Church History* he has treated largely the subject of Excommunication. The Catholic reader may well smile as he meets, in such a writer and in such a subject, a statement like this :

The infallibility of a pope declared that the excommunicate could not obtain victory in battle or prosperity in this world (p. 349, Ed. of 1883.)

Nor will the ponderous reference given for this statement—("Gregor. PP. VII. Regist. Lib. VI. Epist. xvi")—lessen his feeling of merriment. We have, indeed, many other examples of philosophers who have gazed so intently at distant things as to miss the things lying right under their eyes. But it is an amazing phenomenon, nevertheless, that a historian who had devoted perhaps the best part of his leisure to Church history—even though he be most familiar with events of a sesquimillennium ago—should have blundered so easily about a dogma defined so shortly before he penned his elaborate study of Excommunication—a dogma whose promulgation, moreover,

had powerfully stirred the whole scribbling world and had therefore merited, from a professed historian of Church history, such a knowledge of its content and import as would at least have saved him from a ludicrous misconception. Read pages 388–390 of the *Studies*, and wonder in silence at the equipment of Mr. Lea for battling with Papal Infallibility!

Another interesting view of Infallibility was taken by Mr. R. W. Thompson in his extensive study (of 700 pages) entitled *The Papacy and the Civil Power*. I have not his volume at hand, and I must confess my indebtedness for the following extracts from it, to the *American Catholic Quarterly* for July, 1877.

If we read carelessly, Mr. Thompson seems, in his Preface, to have had a not glaringly incorrect view of Infallibility :

Since the recent decree of the Pope's infallibility. . . . He is made incapable of error in all that he has declared, or shall hereafter declare, in the domain of faith or morals.

I have said that this view seems, at first sight, not glaringly incorrect. We might perhaps excuse a Protestant for omitting a few of the saving clauses so familiar to ourselves. He has kindly restricted Infallibility to "the domain of faith or morals"—quite a concession from a Protestant. But it is a peculiarity of declaimers against this dogma, that they seem never to have troubled themselves to read the Decree which caused so much deep and patient and prayerful thinking to its propounders. These thoughtful theologians hedged it around rather considerably. For instance, they were not content with merely restricting the exercise of that wonderful prerogative to "the domain of faith and morals." Accordingly, the Pope might, should he find leisure and inclination to do so, compose and publish a "Dogmatic Theology" and supplement it with a "Moral Theology." Such books would surely be treatments in the "domain of faith and morals;" but they would not postulate the exercise of the prerogative of Infallibility. What inferences he may draw from his misconception of it—who may dare surmise? But obviously there are some inferences which may not be drawn even from his misconception. One of these is the inference from what the Pope *declares* to what he *does*. Mr. Thompson says of the Pope that

He is made incapable of error in all that he has declared, or shall hereafter declare, in the domain of faith and morals.

This statement is only a half-truth ; but mangled though it be as a presentation of the belief of Catholics, it binds Mr. Thompson to *declarations* of the Pope. What then is our surprise to find him extending Papal Infallibility to the *deeds* of the Pope ?

Catholics, says Mr. Thompson,

Are always ready to assume, without investigation or inquiry, that whatsoever the papacy has done or taught from the beginning is unerringly right and true.

Here is an inference from *words* to *deeds*. "O judgment," says Marc Antony, "thou art fled to brutish beasts, and men have lost their reason !"

Nor is this logical feat a little bit of skylarking on the part of Mr. Thompson. He is terribly in earnest. His thesis is no merely academic, like that of Mr. Lea ; it is practical, and is meant to attack what he considers a condition, and not a theory, which confronts the Civil Power. Proceeding on the assumption that Catholics must accept every *deed* of the Pope as "unerringly right and true," he brings forward, amongs other things, the dissolution of the Society of Jesus by Clement XIV, and says that those Catholics "who, without belonging to the Order had been educated by it, were constrained to approve the act because it was done by an infallible Pope, who could not err." But the Jesuits were formally rehabilitated by a subsequent Pope ; and Mr. Thompson is able triumphantly to array one Infallibility against another. To be sure, how stupid we Catholics must be to believe in the Infallibility of the Pope ! I shall not weary my readers with other instances of Mr. T.'s ludicrous misconceptions ; of his "invincible ignorance" or its harsher alternative of "malicious mischief." It is gentler to accuse him of blundering Inferences than of wicked deceits.

Mr. Thompson was, I believe, a man of legal training—indeed, even a judge. One is naturally loth to suppose that a lawyer should so flagrantly juggle with decrees—decrees

I say, whether of the Civil or of the Ecclesiastical courts. I wonder if he had really read the Vatican Decree on Infallibility? If he had not read it, I am confounded with the unlawyerlike feat of a ponderous brief and a portentous argumentation based on an unknown decree of a worldwide Court like that of a General Council of the Catholic Church. If he had read it, I am amazed at the Inferences—as unlawful as they are unlawyerlike—drawn from so carefully-worded a document as the Decree on Papal Infallibility. That Decree says :

When the Roman Pontiff speaks *ex cathedra*—that is, when he, using his office as pastor and doctor of all Christians, in virtue of his Apostolic office defines a doctrine of faith or morals to be held by the whole Church, he by the divine assistance promised to him in the blessed Peter, possesses that infallibility with which the Divine Redeemer was pleased to invest His Church in the definition of doctrine on faith or morals ; and, therefore, such definitions of the Roman Pontiff are irreformable in their own nature and not because of the consent of the Church.

A legal mind should have inferred from such a carefully worded pronouncement something better than Mr. T. inferred ; something better, namely, than that the Pope could not err in his declarations in the “ domain of faith or morals.” Inferences such as the following would have been correct :

1. Infallibility is not extended to the actions of the Pope : he can commit sin and (what is considered by some as worse than a crime) he can commit blunders.

2. It extends only over the domain of faith and morals ; he may err in matters of history, geography, jurisprudence, geology and the other “ ologies ”—even theology ; for

3. When he speaks as a theologian, doctor, teacher, he is not infallible.

4. But is so when he speaks *ex cathedra*—as carefully indicated in the Decree.

5. That in so speaking he is not uttering a counsel, or advice, or warning, but a definition of faith to be held as obligating all the faithful to an interior assent (of the intellect) even as though Christ himself had spoken.

We should expect a legal training to guard against hasty assumptions and more hasty Inferences. And yet it is only

recently that : First, it was assumed—wrongly, of course—by a judge of this State of Pennsylvania, that the Pope had declared this present year of grace, 1900, to be the commencement of the twentieth century ; and secondly, that by so doing the “ infallible ” authority had blundered ! I am indebted to the *Catholic Standard and Times* for the following very interesting illustration :

The Pope, in issuing his decree for the observance of the holy year, stated most positively that nineteen hundred was the closing year of the nineteenth century, but this did not deter enterprising newspapers from saying that His Holiness made it the beginning of the twentieth century, and that all good Catholics must accept it as such. This was a much easier fabrication than the alleged encyclicals on celibacy, and it found more believers because there were many who held to the fallacious opinion, and were rather strengthened in their views by the alleged utterance of the Pope, though strenuously opposing his claims to infallibility in matters of faith and morals, the only domain in which Catholics accept his authority.

The error of the secular papers was pointed out in these columns, but all non-Catholics do not take this paper. Some of the better informed do. A judge of our local courts, and a right good judge, too, who, be it understood, is entirely without prejudice, in giving his decision in a case where he dissented from a federal authority, whose duties are in the main ministerial, took occasion to say :

“ The decisions of those having infallible authority are apt to be unsatisfactory, as in the case, for example, of the recent ruling by a most eminent personage that ninety-nine years make a century.”

This decision was published in the *Legal Intelligencer*, and upon its perusal by a representative of the *Catholic Standard and Times* a copy of the Papal decree and an extract from an editorial on the blunder made by the secular press was sent to His Honor, and within the past few days a communication reached this office, calling attention to the decision. Says our correspondent :

“ The ‘ eminent personage ’ undoubtedly refers to the Holy Father. Will you please give in your next issue an authoritative statement of what His Holiness said in this matter ? A surprising part of the quoted sentence is the totally erroneous conception of what Papal infallibility means. Judge —— is a man of superior attainments, sound judgment and broad mind, and yet it would be hard to find a more complete misconception of this logical Catholic teaching than is written into the judicial literature of this State in the decision above referred to.”

The jury is the judge of the facts, and the judge, of the law. The fact is the Pope did not decide that ninety-nine years make a century, and the law (of the Church) is that if he should so decide it would not

be incumbent on Catholics to accept it, as it is as much outside of his domain and decision as disputed questions of religious belief are foreign to the judge's.

A remark by a Protestant gentleman, who saw the foolishness of the original statement in the daily papers concerning the Pope's pronouncement, is pertinent. Said he : " If one Pope was bright enough to arrange the calendar under which we act, it is scarcely probable that the present one is so dull as to think that ninety-nine years make a century."

Now this is surely interesting and well worthy of preservation ; and I have no doubt my readers will pardon the length of the extract in consideration of its value both as an illustration of the danger attending the logical process of Deduction, and as a permanent judicial commentary on the absurdity of a great Catholic dogma. It brings home to us in a forcible manner the Egyptian darkness in which our separated brethren are sitting, with respect to Catholic belief. And yet this particular light of the Vatican Decree on Papal Infallibility was never hidden under a bushel ; it was placed on a candle-stick, that it might shine unto all that are in the house. Its rays have not stretched out feebly over a space of seventeen centuries, from the obscure Church of the Catacombs ; they have come from a City seated on a Mountain, which can not be hid. And despite the vast accumulation of literature, polemic and expository, condemnatory and apologetic, of which that famous Decree became the occasion, we find a lawyer—nay, a Judge—making unconscious confession of an abyss of ignorance, and displaying a logical ineptitude such as we should scarce expect in the " man in the street."

And yet there is some palliation for this judicial sneer ; for in this case the blind have been leading the blind. Lawyers, after all, are but laymen ; and if they have not quite realized the full force of that fine saying of Bacon, that " Every man is a debtor to his profession," they may plead in extenuation the bad example of their religious teachers, who are in a very special sense debtors to their profession in such a matter as Decrees of the Catholic Church. The Rev. W. P. McNary, D. D., is not only a clergyman, and therefore *ex professo* an expounder of religion, but he bears the badge of special pro-

fundity of theological lore in his title of Doctor of Divinity. And this is his view of Papal Infallibility.—(I quote from the *Literary Digest*):

ARE WE IN THE TWENTIETH CENTURY OR THE SIXTIETH?
A RELIGIOUS VIEW.—

The question concerning the century's end will not down in the religious press any more than in profane journals. The Rev. W. P. McNary, D. D., writing in *The Midland* (United Presb., Chicago, January 18), proposes to show not only that "the Pope is fallible as well as some other people," in supposedly announcing the present year as the first of the new century [as a matter of fact, the Pope distinctly recognized that the nineteenth century has *not* yet ended.—EDITOR of the *Literary Digest*], but also that on January 1, 1901, we shall be at the commencement of the sixtieth century. He dates his article "Dawn, Monday, January 10, 5901; 59 [century] A. M., 19 [century] A. D.," and says:

I have closed my extract, after the fashion of "penny dreadfuls," just at the interesting point; and I cannot promise my readers that what the Reverend author says is "To be continued in our next." The fact is that the tabular form in which his calculations are cast would cost more money to set up in type than I would care to be responsible for; and, besides, his further lucubration is not pertinent to my present theme. I shall merely say that he is most orthodox in reckoning but 5999 years from Adam to the present day, and that in doing this he seems thoroughly to despise the learned surmises of Egyptologists, Assyriologists, and Hilprechtian excavationists. I have quoted him merely as a further illustration of "views" of Infallibility.

When we leave the Autocracy of lawyers and judges, the limited Monarchy of clergymen, the Aristocracy of historians, and descend to the Republic of newspaperdom, my readers will begin to surmise that my illustrations must stretch out to the Macbethian crack o' doom. But I content myself with one illustration taken from a writer in the *Public Ledger*:

With his newly acquired title of "Defender of the Faith," granted him by Leo X, shortly before the Pope's death in 1531, we most truly realize the mutability of all things human and also that in Henry's case Papal decrees were *decidedly fallible*.

I have italicized the Inference made by the writer from the doctrine of Papal Infallibility. I do wonder how Catholics can shut their eyes to such historical demonstrations of the absurdity of their queer dogma! I suppose the reason must be, that "most people like to be fooled."

Let us now leave this phase of my subject, and seek other illustrations of Inferences not warranted by facts. I have been recently looking over a *History of All Religions* by a certain Samuel M. Schmucker, LL. D. I do not know when the book was first published. My copy is published by John B. Alden, and is undated; although, of all books published, none needs more a conscientious statement of the date, than a History of all religions; for even before the print is dry there will be a few new specimens to chronicle, and not a few "Variations" to record of most of the others. A weak basis for a surmise as to date is furnished by a statement on the reverse of the title-page: "Copyright, 1881, by Hubbard Bros."

The Preface says :

The design of the following work is essentially different from that of other publications on the same subject, which already exist. The larger and more extensive of these are composed of articles . . . written by members of the several denominations described. . . . This method of treatment is much better suited to works on Polemic Theology than to those which profess merely to contain a statement of opinions and a narrative of events.

The implication of the above is that we shall meet in Schmucker's *History* a concise statement, without argumentation, of religious tenets. It is not my design in the following extracts from the *History* to exhibit the departures from this non-polemic character—although they are numerous and ludicrous in the treatment of the Roman Catholic faith—but to show how frequently the Inferences drawn from Catholic doctrine are incorrect. Moreover, these Inferences are not always stated as conclusions which the Catholic ought to adopt as flowing logically from his premises; they are sometimes stated as actual tenets of his creed! And this in a History—not in a Polemic treatise—and in a concise one, too!

It is appropriate to begin with Infallibility:

The Roman Catholic Church teaches that she is infallible, and cannot err, in matters of faith. This infallibility centers in the Pope as the head of the Church on earth; though unfortunately the Popes have at different times decreed directly contradictory decisions.

Mr. Schmucker also assures his readers that the Eucharist is, in our opinion, the most important of the seven sacraments. Perhaps it would be idle to assure him that we really consider Baptism as the most important—as, indeed, so very necessary that without it no other sacrament can be validly received. He says :

The most important of these sacraments in the estimation of the laity, is the *Eucharist*, or *Lord's Supper*. Catholics believe that the bread or wafer, after being consecrated by the officiating priest, is the body, blood, and divinity [Mr. S. omits "soul"] of Christ, and that, as there are at one single period of time myriads of consecrated wafers distributed over various countries of the earth, the body of Christ is necessarily divided and subdivided into an infinite number of portions, and received by the faithful everywhere, while at the same time that body remains unmutilated in heaven. In other words, the doctrine of transubstantiation, as held by Roman Catholics, is a mystery—a thing, the *mode* of which cannot be explained and defended to the satisfaction of common sense; which is indeed revolting to every dictate of common sense; but which must be received, if received at all, by the exercise of a submissive and obedient faith. If indeed it be true that the great Creator and Sovereign of the universe, or even a small fraction of him, is reposing on the altar, it is certainly proper to kneel to him, when in his direct presence.

Here Mr. S. states formally, not that we *ought* (in virtue of our premises) to believe, but that as a matter of fact we *do* believe, that "the body of Christ is necessarily divided and subdivided into an infinite number of portions." I suppose it is too much to expect a historian of the Churches to expend money on a Penny Catechism, when it is so much easier to put on our lips an Inference of his own. But is it not a little strange that, being a generally cultured man—as I suppose him to have been—he had never come across the *Lauda Sion* either in the original of St. Thomas or in a translation? For the grand hymn of the Angelic Doctor has captivated even those who protest most loudly against its teaching. Language can not be plainer or more concise than in the stanza :

A sumente non concisus,
 Non confractus, non divisus,
 Integer accipitur.
 Sumit unus, sumunt mille :
 Quantum isti, tantum ille ;
 Nec sumptus consumitur.

Which I may translate—almost literally—as follows :

Whoso eateth It can never
 Break the Body, rend or sever ;
 Christ entire our hearts doth fill :
 Thousands eat the Bread of Heaven,
 Yet as much to one is given :—
 Christ, though eaten, bideth still.

As though this were not clear enough, the Saint continues :

Fracto demum Sacramento,
 Ne vacilles, sed memento
 Tantum esse sub fragmento
 Quantum toto tegitur.
 Nulla rei fit scissura,
 Signi tantum fit fractura :
 Qua nec status, nec statura,
 Signati minuitur.

Which again I may translate :

When at last the Bread is broken,
 Doubt not what the Lord hath spoken :
 In each part the same love-token,
 The same Christ, our hearts adore.
 For no power the Thing divideth—
 'Tis the symbols He provideth,
 While the Saviour still abideth
 Undiminished as before !

Meanwhile, we should feel grateful for small favors. Mr. Schmucker seems to acquit us, as Jeremy Taylor did, of the charge of Idolatry. He thinks that “if it indeed be true” that the Creator, “or even a small fraction of him” be directly present to us, we may properly enough kneel to him.

I believe that Mr. Schmucker wished to be fair-minded. He frequently says true and even kind things of the Church and its faith. I do not wish to convey the false impression that he

is a ranter ; for he is far from being one. But his good dispositions contrast more vividly with his false Inferences. Here is something about the Blessed Virgin and our tender reverence for her :

Innumerable prayers and petitions are offered to her, and she is invoked in all parts of the world at the same time. Hence we may infer that she is supposed to possess the attribute of Omnipresence ; else it were vain to pray to her in more places than one at the same time.

A concrete answer to this Inference is furnished by the "telephone-girl," who sits serenely in the central office, and nevertheless hears petitions coming from all parts of the city at the one time—is "invoked," is literally "called upon," to "give" various "numbers" to her imploring clients. I make humble apology for the triviality of my "concrete answer ;" but does the Inference of Mr. Schmucker deserve a more dignified one ?

But his Inference is to him portentous enough ; for he continues :

But Omnipresence is an attribute which belongs to God alone ; and, therefore, the ascription of it to the Virgin Mary seems like the ascription to her of a portion of the Divinity.

Observe the method. Mr. S. first "infers" that the Blessed Virgin "is supposed to possess the attribute of Omnipresence." He then takes our ascription of it to Mary for granted. He proceeds to reason at lengths to which my extracts dare not go, to prove that Catholics are wrong in calling Mary "the Mother of God ;" and argues as though Catholics believed Mary to be the Mother of the Divine nature ! He concludes a really entertaining paragraph with a view which is his own, and not that of Catholics (and this in a *History of All Religions*) : "And therefore Mary is not, and cannot be, the mother of God. She was simply the mother of the man, Christ Jesus." Questions as to the personality and the natures in Christ would obviously be too deep for the Learned Doctor—and so we leave his views on this matter to consider his view of our beliefs regarding marriage :

The Church also regards Marriage as a sacrament; meaning thereby that, when the ceremony is performed by a Catholic priest, a vow is thereby made to God, which cannot be dissolved.

This is as startling as it is novel. It is, however, merely a wrong inference from the practice of the Church to her beliefs in respect of matrimony.

Catholics have a very queer view of the nature of the punishments of Hell. It is, of course, "mediaeval" in its particularity of brimstone and teeth-gnashing; but it does not follow Dante's conception of Hell as a place wherein to the various vices are meted out punishments in kind. Dr. S.—(I have been styling him merely "Mr.", forgetful of the fact that he is an "LL. D.")—is speaking of Purgatory as an "intermediate state between death and judgment," and remarks:

Hence, as Hell is believed to be composed entirely of the elements of brimstone and teeth-gnashing, without any grades of misery or diversity of torment, another place named Purgatory has very opportunely been discovered, where minor transgressions are disciplined by a lighter and more equitable punishment; so that when their venial sins have been sufficiently suffered for, the purified spirits will be admitted to Heaven.

Dr. S., in the final paragraph allotted to Catholicism, is very happy in one of his adjectives. He remarks of the Church that "Her members may be said, at a rough guess, to amount to a hundred millions." He very felicitously characterizes his "guess" as "rough."

In parting with Dr. Schmucker, it is with something else than a perfunctory politeness that I venture to express a regret at not having enjoyed a closer acquaintance. For in truth, I should like to know whether he be brother or son of the Rev. S. S. Schmucker, D. D., who, he says, was the first professor elected (in the year 1825) to the Theological Seminary at Gettysburg, Pa., and "who still continues, after the lapse of thirty-three years, to fill the important duties of his office (as President of the Seminary) and is the most eminent Lutheran theologian in this country." My curiosity is not an idle one; for I should like to know whether the *History of All Religions*

had passed under the learned and professional scrutiny of such an eminent theologian before it was committed to the fateful enginery of the modern press.

Misconceptions of facts should not be confounded with wrong Inferences drawn from facts. And yet the two are often very intimately connected. Our separated brethren frequently misconceive our beliefs because they have drawn false Inferences from the phraseology of our doctrines or our devotions. What we really believe concerning the Immaculate Conception they seldom know; but the phrase serves them for I know not what Inferences. Prof. W. C. Robinson (professor in Yale University at the time of the Convention of the Apostolate of the Press), illustrated this fact in a paper prepared by him. I quote from his paper (published in the *Catholic World*, Feb., 1892):

I may be pardoned for narrating an incident which occurred within my own experience. Some twenty years ago a devout old Methodist woman, expostulating with me on account of my belief in various articles of Catholic faith, made her last and strongest attack upon the doctrine of the Immaculate Conception of the Blessed Virgin. "No reasonable man, above all no Christian man," said she, "could believe such idolatrous nonsense as that." "What do you mean by the Immaculate Conception?" said I. To which she gave an answer ludicrous enough to Catholic ears, but which would probably be the reply of nearly every Protestant in the world. "Listen a moment," said I, when she had finished; and I then explained to her, as simply as I could, what the church teaches on the subject. As I went on, the aspect of her face changed, her eyes—filled with tears—lifted themselves toward heaven, and as I stopped she said, speaking to herself rather than to me, "How could it be otherwise?" "How could it be otherwise?" Numerous instances, similar to this, lie along the path of every intelligent Catholic who comes intimately into contact with the earnest, conscientious multitudes around us, and forces upon his mind the conviction that their great need is light and knowledge, and that the duty of the church toward them in their present condition is to place before them a correct and complete statement of her doctrines, in language so simple and intelligible that they cannot fail to understand.

So great a sinner against nearly all the laws governing historical narration is the Rev. William Robertson in his *View of the Progress of Society in Europe*, etc., which was

printed as Vol. I., of his *History of the Reign of Charles V.*, that I need but refer my readers to the Rev. S. R. Maitland's *Dark Ages* for illustrations and confutations. As John Hodges, London, has republished this excellent work, it should be easily accessible to all. Robertson is there shown to have mistranslated from his "sources," garbled quotations, generalized without stint, and made astoundingly false Inferences. I should not thus counsel a reading of such a well-known work as Maitland's, had I not very good reason to suspect that it is really very little read. For Robertson still holds his own among the reading classes, and his *View of the Progress*, etc., was praised in extravagant terms by C. K. Adams, in his *Manual of Historical Literature*, and was until recently—and perhaps is still, for all I know—recommended for study to the candidates submitting themselves to the preliminary examinations for admission to the Bar of Philadelphia. On the other hand, I have noticed that amongst the many authorities placed at the end of a volume of *Studies in Mediæval History*, written by a life-long historian of greatest fairness towards the Church, and republished in the closing years of a long and eminent career, Maitland's book is not even mentioned. It is but proper to add, however, that Robertson's *View of the Progress*, etc., was also omitted. From what source may we hope that the hapless student shall gain some hint as to the historical ineptitude of Robertson? He will, perhaps, consult a fair-minded encyclopædia, such as *Chambers'*; but he will find naught but praise:

In 1759 he published his celebrated *History of Scotland*. He avowedly passed over the earlier periods, speaking of them as "dark and fabulous," which no doubt they were in the hands of those who had treated them; but it may be regretted that R. did not bring his acuteness to bear on the materials for their elucidation. In 1762 he was made Principal of the University of Edinburgh. In 1769, he published the *History of the Reign of the Emperor Charles V.*, to which he prefixed a *View of the State of Society in Europe . . .* This is the most valuable of his works. The field has been often since gone over by the authors who have discovered much new material, but all the use they have made of it has become a sort of tribute to the natural sagacity of Robertson.

If the student next consults a Biographical Dictionary, he will find something like the following, which I quote from Thomas' large work :

He is generally accurate and impartial in the narration of events, and judicious in the estimation of character.

If he consult a specific *Guide* to historical literature, he will find in that of Mr. C. K. Adams, a praise which exhausts the capacities of eulogistic phraseology. I have elsewhere quoted (*Amer. Cath. Quarterly*, July, 1898) some of this eulogy, and will not weary my readers by repetition.

Very clearly, then, it appears that Maitland is almost a forgotten quantity ; and we begin to question the verity of the old saw—*Magna est Veritas et praevalebit*.

I speak thus at length of Maitland and Robertson, in the hope that whoever has read or intends to read Robertson may possess himself of the antidote prepared by the Protestant lover of historical truth. But, even apart from its antidotal character, the *Dark Ages* is simply entrancing reading. Maitland ambles and rambles ; is never in a hurry ; tells you ten enlightening facts where you are looking for but one ; and withal, does this in such an easy fashion, that you begin to lose cognizance of the fact that his information is recondite, learned, original, specific and minute. His demonstrations are not syllogisms, but delightful personal chats. His humor and criticism are gentle, almost playful ; and you rise from an hour's intercourse with him a wiser student and a better man. Despite his method—which seems to be scarce a method at all—he gives you a closer and better insight into the “Dark” Ages than will most of the ponderous treatments in existence. His criticism is largely destructive of the ungainly edifices built up in the minds of Protestants by their historians ; but it is at the same time splendidly constructive of a truer and more beautiful estimate of the “Ages of Faith.”

One of the pleasant features of Maitland's method is his exactness and liberality in the matter of quotations. He does not put on the reader the task of looking up scarce or even easily found sources, while contenting himself, as writer,

with a note requesting the reader to "see," "compare," etc. A wise observation of his I reproduce here. He has just given a long extract from Robertson, and justifies himself for doing so, by remarking, *inter alia*:

I do not know whether there ever was a time when readers looked out the passages referred to, or granted the writer's request that they would "see," "compare," etc., such-and-such things, which for brevity's sake he would not transcribe; but if readers ever did this, I am morally certain that they have long ceased to do it; and, therefore, when I feel it necessary that the reader should know what has been said, I dare not content myself with merely referring even to so common a book as Robertson's.

I feel that I am acting in the very reverse spirit, when I counsel my readers to "see" Maitland's book for many illustrations of false inferences in historical writing. But, really, I scarce could visit that mine without overloading myself with precious ore. The space allotted to "By-paths of History" is limited, after all; and if I have quoted largely, it has been from sources which I had reason to think would be not easily—or perhaps, at this date, at all—accessible; for some of my sources are "ephemeral" literature, and the rest are not so very easy of access as to have made their consultation a pleasant task.

For another reason I do not wish to wander, in the present By-path, into the already well-explored fields of Robertson. But as he still holds the enviable and dangerous vantage-ground of a "classic" of the "Dark" Ages, I have felt it to be appropriate to recall to the observation of the present day the fine work of Maitland. We are all aware that since the time of Robertson the temper of historians has greatly changed; that in becoming more patient in the exploration of Original Sources and more exact and logical in the Inferences drawn from these multifarious Sources, writers not only have met the claims of a more exacting standard of scholarship, but have at the same time and therefore necessarily revised their prejudiced statements and views of Catholicity. While we recognize all this and heartily rejoice at it, we are, however, still vaguely conscious that much unfairness with respect to

our faith and its historical bearings, much false inference from our religious tenets, much inexactness in the appreciation of our doctrines, still mar the work even of contemporary historians and essayists. I say that we are vaguely conscious of all this. The pertinent and recent illustrations which I have found in such varied and eminent writers, and which I have gathered into this present paper, may serve to crystallize this vague apprehension into a concrete realization of the fact, and may give a new emphasis to the old warning: "Believe nothing of what you hear, and only half of what you see."

Overbrook Seminary.

H. T. HENRY.

Historical Picture Gallery.



D. J. MacGoldrick

REV. DANIEL J. MACGOLDRICK,
Born April 4, 1847; ordained April 18, 1884; died August 29, 1900.

Historical Picture Gallery.



Wm. O'Hara

Bp. Scranton

RT. REV. WM. O'HARA, D. D.,

First Bishop of Scranton, Pa. Born April 14, 1816; ordained December 21, 1848;
consecrated July 12, 1868; died February 3, 1899.

Historical Picture Gallery.



*Most Rev. John Hennessy
Archbishop of Dubuque*

MOST. REV. JOHN HENNESSY, D. D.,
Third Bishop and First Archbishop of Dubuque, Iowa. Born August 20, 1825;
ordained November 1, 1850; consecrated September 30, 1866; made
Archbishop September 17, 1893; died March 4, 1900.

Historical Picture Gallery.



+ *Jos. P. Machebeuf*

RT. REV. JOSEPH P. MACHEBEUF, D. D.,
First Bishop of Denver, Colo. Born August 11, 1812; ordained December
1836; consecrated August 16, 1868; died July 10, 1889.

Historical Picture Gallery.



+James Aug Healy
Bp of Portland

RT. REV. JAMES AUGUSTINE HEALY, D. D.,
Bishop of Portland, Me. Born April 6, 1830; ordained June 10, 1854;
consecrated June 2, 1875; died August 5, 1900.

Historical Picture Gallery.



Michael J. Collins, O.S.A.

REV. MICHAEL JOSEPH COLLINS, O.S.A.,

Born September 25, 1834; ordained December 17, 1859; died March 7, 1866

Historical Picture Gallery.



+ Bernard O'Reilly, D.D., Hartford

RT. REV. BERNARD O'REILLY, D. D.,

Second Bishop of Hartford, Conn. Born 1803; ordained October 13, 1831;
consecrated November 10, 1850; died at sea, January, 1856.

Historical Picture Gallery.



*M. J. Spalding
Archbishop of Baltimore*

MOST REV. MARTIN JOHN SPALDING, D. D.,

Seventh Bishop of Baltimore. Born May 28, 1810; ordained August 13, 1835;
consecrated September 10, 1848; made Archbishop May 3, 1864;
died February 7, 1872.

Historical Picture Gallery.

T. I. P. 252.
fig. II.



Thomasson f.

PROFESSED PRIEST (*prestre d'obedience*) OF THE ORDER OF
CONSTANTINE.

Historical Picture Gallery.

*T. I. P. 254.
fig. I.*



SERVING BROTHER OF THE ORDER OF CONSTANTINE.

Historical Picture Gallery.

T. I. P. 257.



P. Giffert ft.

ANCIENT DRESS OF THE KNIGHTS OF THE ORDER OF ST. LAZARUS.
(IN THE FIFTEENTH CENTURY.)

Historical Picture Gallery.

T. I. P. 258.



P. Giffert ft.

ANCIENT DRESS OF THE KNIGHTS OF THE ORDER OF ST. LAZARUS.
(IN THE SIXTEENTH CENTURY.)

Historical Picture Gallery.

T 1 P. 269.



P. Giffert ft.

ANCIENT DRESS (PRESUMABLY) OF A KNIGHT OF THE ORDER OF
ST. LAZARUS.

Historical Picture Gallery.



P. Giffert ft.

KNIGHT (PRESUMABLY) OF THE ORDER OF FRISIA.

Historical Picture Gallery.

T. & P. 272



P. Giffert ft.

KNIGHT (PRESUMABLY) OF THE ORDER OF STS. COSMAS AND
DAMIAN IN PALESTINE.

Historical Picture Gallery.

T. I. P. 274.



P. Giffert ft.

KNIGHT OF THE ORDER OF ST. CATHARINE OF MT. SINAI.

GENERAL INDEX.

For Volume Eleven.

NOTE.—The Bishops and Sees in the Consistorial Congregation's Acta, (A. D. 1577-1600), will be found in a separate *Index* following this.

After it, will be another *Index of the Baptisms, Marriages and Deaths in the Goshenhoppen Registers.*

	PAGE
Abbey, St. John's, of Minnesota	268
Acemetan, or Studite, Monk Picture of, 379 ; Nun	380
Adam	45, 48, 55, 56, 59
Adams, C. K.	357, 358, 366, 477, 478
Adams, Dr.	409
Adams, Ex-President	157
Adams, John Quincy	9, 10, 11
Adams, Mr.	426, 432
Adelbert, Mueller, Father	269
Adlhoch, Rev. Beda, O. S. B.	272
Ainsworth, Mr.	402
Albany, Ga., St. Augustine's Chapel of	270
Albright, Mr.	356
Alden, John B.	471
Alexandria, Va., mission	419, 420, 438, 439, 450
Allen, Governor Henry W.	318
Ambrosia, Sister	426
America, Spanish Bishops in (1577-1600), from researches in the Vatican Archives	61-66 ; 208-212 ; 308-313 ; 455-460
Anderson, John	292
Andrew, Arch Abbot	143
Angela, Sr.	420
Anges, Sister des	334
Angier, Rev. Mr.	425
Angue, Mr.	354
Annapolis, Md.	338
Anne, St., Church at Philadelphia, Pa., History of, By Miss Stella A. Segrest, 295-302 ; View of Church	296
Antonmarchi, J. Ma., Facsimile of signature	174
Armenian, or Bartholomite, Monk, Picture of	381
Aregrer, Rev. Mr.	428
Art, Society for Ecclesiastical	109, 110
Ariold, Mathew	94
Ashley (Ashly), Mr.	355, 437
Ashley (Ashly), Mrs.	354, 355
Atwood, Mr.	180, 181
Augustine, Sister	397
Azarias, Brother	237

INDEX.

	PAGE
Badin, Rev. Mr.	214
Bailey, —	239
Baldwin, —	238, 240
Balleis, Nicholas, Rev.	133, 134, 257
Bally, Father Augustine	287
Balter, Rev. Xavier, O. S. B.	140-143, 276, 280
Baltimore, Md.	152, 153, 217, 417, 419, 425-427, 429, 434, 436, 437, 441, 445, 447, 448, 450, 452-454
Banks, Maj. Gen. N. P.	315
Baratti, Jules A.	270
Barbara, Santa, Cal., View of the Mission Garden	385
Barber, Rev. Daniel	397, 397, 402
Barber, Jerusha	397
Barber, Sister Mary N., Facsimile of signature	174
Barber, S. J., Rev. Samuel	397
Barber, Rev. Virgil H., S. J., Letters to Philip F. Scanlan	389, 395-397
Bardstown, Ky.	440, 450, 451, 453
Barnstow, Md.	428
Barratti, Madam	270, 272
Barron, Father	172-175
Barry, Mr. J.	419
Barry, M. Joanna	418
Barry, Mr. R.	419
Barry, Rev. Thomas	301, 302
Barth (DeBarth, Debart), Rev. Lewis	190, 192, 195, 282, 284, 286, 288, 289, 291; letter to Mathew Carey
Basedow	350, 352-356
Basil, St., the Great, Picture of	122
Nuns of Order of	251, 252
Monks of Order of	253, 256
Basilian Nuns, Picture of	377, 378
Bathilda, Sister Mary	151
Baton Rouge, La.	13
Baumann, Miss Josephine	301
Baxter, Rd. Mr.	354, 424, 438, 439
Bayley, Bishop	257, 258, 299
Beaven, Henry	446, 448
Beaven, Mr. Thomas	446, 448
Beaven, Mrs.	446, 448
Becker, Bishop	262, 263, 272
Beitler, Ulrich	193, 194
Belt, Mr.	440
Benaussé, Rev. F., S. J., Letter to Capt. S. H. Bernas, C. S. A.	314; to Gen. Pratt, C. S. A., 315; to Maj. Gen. N. L. Banks, 315; to Maj. Gen. Franklin, 316; to Maj. E. Surget. A. A. General, 317; to Lieut. Jno. M. Taylor, 318; to Capt. Fergus Fuselier, 318; to Gov. Henry W. Allen, 318; to Joseph Heenry, 319; to Alex. Delmar
Benedict, Abbot	274, 276
Benedictines	134, 136, 141, 257, 258
Benedictine Sisters	145, 276
Bennet, Patrick	433
Berks County, Pa.	192, 193
Bernas, C. S. A., Captain S. H.	314
Beschter (Beshters), Father, S. J.	190, 191
Betham, Sir Wm.	161
Beverley, Mrs.	420
Binney, Horace, Facsimile and signature	22
Bins, John	10
Bishop, Peter	194, 195
Bishops in Spanish America (1577-1600), from researches in the Vatican Archives	61-66; 208-212; 308-313; 455-460
Black, John A.	293
Bladensburg, Va.	426

INDEX.

501

	PAGE
Blaine, Col. Ephraim	291, 292
Blaine, James	291
Blanc, Most Rev. Anthony, D. D., Portrait and facsimile of signature	243
Blanchet, Rt. Rev. Augustin, M. A., D. D., Portrait and facsimile of signature	372
Bloyne, Ireland	437
Boarman, Betsy	442
Boarman, Miss	436
Boarman, Mr.	420, 425, 434, 445
Boarman, Mrs.	420
Bochart, —	427
Boeshter, Mr.	430
Bohemia, Md.	188-189
Bolt, Rev. Mr.	182
Book Reviews,	101-104; 233-240
Boone, Mrs.	428
Boon's Chapel, Md.	448
Booth, Mr.	424, 445
Booth, Wilkes	365
Boree, Mr.	324, 334
Boree, Mrs.	324
Borgess, Rt. Rev. Caspar Henry, D.D., Portrait and facsimile of signature	376
Boston, Mass.	388, 389, 391, 392, 395, 397, 399, 401, 402, 403, 407, 452
Bourger, Mrs.	355
Bourjay, Mrs.	355
Boyle, Mr.	432
Bradburn, Col.	28
Brandt, Mr.	294
Brandt, Mrs.	294
Brant, Betsey	428
Brandt, Frederick	285, 286
Breckenridge, Judge	10
Breinlinger, Rev. C.	143
Brent, Mr.	417
Brent, Mr. Daniel	441
Briette, Mr.	427
Brittain's Bay, Md.	444
Brittain, William	423, 444
Brook, Miss	436
Brook, Rev. Mr.	286
Brooke, Monica	33
Brooke, Robert	33
Brooke, Rodger	33
Brooks, Misses	444
Brooks, Mrs.	440
Brosius, Rev. F. X., S. J.	291, 292
Brossac, Rev. F.	320, 321, 323
Brown, (Browne,) Mr.	434, 439, 446
Brownsters, Dr.	426
Brownsville, Md.	447
Brownsville, Pa.	172
Bruté, (Brutee,) Rev., Mr.	356, 438
Bryantown, Md.	451
Bulthaupt, John Mathias	134
Bulthaupt, Maria Anna	143
Buchanan, Mr.	157
Buckner, Lieut. Gen.	318
Buffalo, N. Y.	147
Burn, Mr.	351
Burns, Mr.	401, 407, 408, 441
Burres, Mr.	354, 355
Butler, Mr.	417

INDEX.

	PAGE
Butler, Rev. T. R., Letter to Patrick Coad	215
“By-Paths of History,” by Rev. Hugh T. Henry	79-100; 221-232; 357-367; 461-480
Byrne, Dr.	453
Calderon, General	27
Callagan, James	438
Cambridge, Md.	435
Campbell, Leo	343
Campbell, Patrick, Letter to Mathew Carey	343-346
Camptonville, Md.	436
Cane, Mr.	435
Capron, Mrs.	343
Capuchins	147
Carabin, Rev. Mr.	409, 410
Caracas, Venezuela	165
Carbary, Rd. Mr.	421
Cardon, Mr.	346
Carey, Mathew, “Selections from the Correspondence of,”	67-69; 213-214; 338-350
Carey, Rev. Mr.	421, 422, 423, 424, 442, 443
Carlisle, Pa., 179, 187, 191, 192; Jesuit Property at	291-294
Carmack, Mr.	355
Carmelites	328
Carothers, Andrew	292
Carr, Revd. Dr., O. S. A.	350
Carrell, Mr. Ed.	354
Carroll, Archbishop	285, 291, 418, 419, 432, 438
Carroll, Mr.	429
Carroll, Miss Betsy	417
Carroll, Charles	429
Carroll, Mrs. Charles	356
Carroll, Capt.	444
Carroll, D.	438
Carroll, E. J.	216
Carroll, Mrs. Henry	434
Carroll, Hetty	354
Carroll, James	434, 431
Carroll, Dr. John	184, 452
Carroll's Manor, Md., Mission	429, 434, 439, 445, 450, 451
Carrollton, Md.	428
Carrolltown, Pa.	151
Cassin, Commodore	426, 427
Cassin, Mrs.	427
Catharine, St., Mt. Sinai, order of, picture of a Knight	496
<i>Catholic Scripturist, or The Plea of the Roman Catholics</i>	348
Caufman, Joseph	284
Cauffman, Miss	354, 355
Cecilia, Sister	436
Chacon, Mr.	427
Chance, Mr.	427, 439
Chantal, Sister	428
Chardon, Anthony	346
Charles County, Md.	33, 418
Charlestown, Mass.	160
Cheldress, Mr.	347
Cherbourg, France	141
Cheverus, (Cheveruz,) Bishop John	388, 389, 397, 452
Choptank River, Md.	435
Christian Brothers	297, 301
Christy, Wm.	343
Cincinnati, O.	157

INDEX.

503

	PAGE
Civil War, Original Documents relating to, (A. D., 1863—1867,)	314, 320
Clagett, Mrs.	448
Claggett, Mr.	434
Clapier, John, Letter to Rev. S. S. Cooper	70
Clapper, Mr.	354
Claremont, N. H.	395, 397
Clary, Rev. Mr.	391
Claudia, Sr.	436
Claysville, Md.	447
Clemens, Mr.	165—166
Clemente, Mrs.	441
Clopper, Mr.	158, 164, 166, 172
Coad, Mrs. Anna Maria	174, 215
Coad, Patrick (Patricius), Portrait of, 11, 165—167, 172; facsimile of signature	395, 397
Coarsey, Mrs.	435
Coates, John R.	287
Cole, Mr.	440
Colebrookdale, Pa.	193—195
Coll, George T.	451
Collins, Rev. Michael, J., O. S. A., Portrait	486
Colored priest, First ordained for the United States, Portrait of	119
Colson, Rev. Father	335
Concannen, Dr. Lucas	452
Concord, Pa.	188
Conewago, Pa., 185, 187—189, 191, 192, 195; Jesuit property at	281—285
Connolly, Dr.	452
Constantine, Order of, Pictures of Knight Grand Cross, 382; Knight of Justice, 383; Knight Ecclesiastical, 384; Professed Priest, 489; Serving Brother	490
Conway, Joseph	9, 11, 13, 19, 20, 26, 30
Conwell, Bishop	178, 190, 191
Cookson, Thomas	281, 282
Coombs, Mr.	424, 444
Cooper, Francis, Letters to his parents, 215—220, 351—352; to his sisters,	216, 351
Cooper, Helen	351, 352
Cooper, Marg.	426
Cooper, Mr.	351, 352
Cooper, Mrs.	351, 352
Cooper, Rev. Samuel Sutherland, Portrait of	118, 158, 349
Cooper, Sarah	426
Copley, Thomas	443, 444
Coppins, Mademoiselle la Baroness de	320
Corbie, Father Henry	187
Cornwallis Neck, Md.	422, 443, 445, 447, 450, 451
Corrigan, Rev. James	262
Cosmas and Damian, Sts., Order of Picture of a Knight	495
Costeloe, Mr.	290
Costeloe, James	291, 292
Cox, Mr.	426
Crady, Mr.	354
Creek, Nation	347
Crouch, Ralph	444
Cub Neck, Md., Mission	422—425, 443, 449,—, 451
Cumberland, Md.	446
Cummisky, Rev. Father,	12
Current Periodicals, Papers on, by "H"—Rev. Hugh T. Henry; and "F"—Lawrence F. Flick, M. D.	105—107
Dallas, G. M.	158
Dalton, James	354

INDEX.

	PAGE
Damphoux, Mr.	437
Darcy, John, Letter to Mathew Carey	69
Darby, Mr.	351
Datzauer, Mr.	275
Dauffenbach, Father Peter	272
Daufossey, Mr.	427
Dausossy, Mr.	427
Davis, President	317
Dawson	21, 447
Dean, Mr.	403
Deary	437
Decatur	445
Delany, Rev. Mr.	427
Delmar, Alex.	319
Delvo, (Delvaux?) Mr.	218
Deroest, Rev. Mr.	424
Desjardins, Rev. J., 163, 171, 173; Facsimile of signature	174
Devereaux, John	351, 352
Devereaux, Mr.	220
Devitt, Rev. D. F. X.	295, 296
Devos, Mr.	440
Dietrich, Mary Josephine	133
Digg, Mrs.	426
Diggers, Henry	282, 284
Digges, Jno.	283, 284
Digges, Wilfred	282
Digges, William	282, 284
Digs, Mr. and Mrs.	422, 429, 448
Doane, Monsignor George H.	262
Dobbins & Murphy, Prospectus of the "Catholic Scripturist"	348
Dobson, Thomas, facsimile of signature	22
Doett, Rev. Placidus, O. S. B.	133
Dolan, Rev. Gilbert	272
Donnelly, Dr.	268
Doran, Michael	350
Dorsey, Mr.	443
Dougan, Mr.	447
Dover, N. H. . 388, 390, 394, 395, 396, 397, 399, 400, 401, 405, 406, 407, 408, 414	
Dover (N. H.), Catholics	389, 393, 395, 396, 398, 408
Dow, Dr.	391
Doyle, Mr.	418
Doyle, Mrs.	356
Doyle (Bishop), James Warren, O. S. A.	386, 393
Duane, William I., Facsimile of signature	22, 157
Dubois (Disbois, Du Bois), Rev. Dr.	215, 217, 218, 220, 253, 432
Du Bourg (Dubough), Bishop	13, 342
Ducanson, Mr.	424
Duggan, Rt. Rev. James, D. D., Portrait and facsimile of signature?	248
Dumoutet, Mrs.	355
Durant	441
Dussmet, Giuseppe B., Cassinese Arciabate di Catania, letter to D. Bonifacio Wimmer	269
Dzierozynski, Rev. Francis, S. J.	190, 293, 294
Eastport, Maine	401
Eaton, John H.	157
Eck Backlands, Md.	187
Edelbrock, Alexius, O. S. B., Abbot	262, 272
Edelen, Rev. Mr.	421, 423, 424, 425
Edwards, George W.	295
Edwards, Rev. J.	272
Egan, (Eagan), Bishop, O. S. F.	344, 452

INDEX.

505

	PAGE
Egan, Michael de Burgo	432
Ehrenfried, Joseph, Letter to Mathew Carey	349
Elizabethtown, Pa	152, 155
Eltz, John	195
Emmitsburg, Md,	417, 428, 429, 432, 438, 448, 450, 451, 454
Endley's, Md.	447
England, John Penn	287, 288
Engle, Rt. Rev. Abbot Peter, O. S. B.	268
Ennis, John W.	296
Epinette, Mr.	421
Erie, Pa.	147, 152, 155
Executive Board of the SOCIETY, Annual Report of	72, 78
Fall, Dr.	437
Farmer, Father Ferdinand, S. J.	189-192
Farnan, (Farnain,) Rev. John	219
Farrell, Patrick	338
Felder, Rev. Valentine, O. S. B.	257
Fenwick, Rev. Benedict	293, 294, 428, 441, 453
Fenwick, Bishop, Circular to the Catholics of Dover, N. H., 220, 384, 390, 392-393, 406-407; Letters to Philip F. Scanlan, 394-395, 398, 399-400, 403-404, 407-408, 413, 414	
Fenwick, Cuthbert	444
Fenwick, Rev. Enoch	191
Fenwick, G.	453
Fenwick, Mrs. Polly	442
Fernandez	427
Fetterman family	163-167
French, Rev. Charles, 401; Letter to Philip F. Scanlan	402, 403, 405, 406
Fifteen Miles Creek, Md.	448
Fink, Bishop, O. S. B.	134, 140
Fiske, Moses	402
Fithian, Mr.	412
Fitzgerald, Mrs.	426
Flaget, Bishop Benedictus	453
Flahaven, Roger	284
Flaut, George	453
Flick, Lawrence F., M. D., Paper on "Mathias James O'Conway, Philologist, Lexicographer and Interpreter of Languages, 1766-1842" (continued), 9-32; 156-176; Paper in "Current Periodicals"	105-107
Flynn (Flin), Rev. Mr.	428
Flood, Rev. Patrick	493
Foin, Rev. Julius	152, 266, 270, 272, 273
Folly's Quarter, Md.	446
Forbin Janson, Monseigneur de	323
Ford, Nelly	444
Ford, Phil.	443
Ford, Mr.	423
Forman, Mr.	347
Forrestal, Rev. Father	296
Fotterill, Mr.	218
Frambach, Rev. James, S. J.	282, 283, 284
Franciscans	387
Franklin, Rev. Mr.	423
Franklin, Maj. General	316
Frederick, (Freder Town, Fredericktown,) Md.	189, 417, 429, 439, 440, 430, 448-450
Frenaye, M. A.	295
French, Father	324
Frisia, Order of, Picture of a Knight	494
Frost, Mr.	447
Frostown, Md.	447
Fuselier, C. S. A., Capt. Fergus	318

INDEX.

	PAGE
Gabriel, St., Mission, Cal., frontispiece	386
Gahan, Rev. Dr., O. S. A.	253
Gahr, Rev. Eberhard, O. S. B.	427
Galvin, Dr.	438
Garland, James	295, 296, 297
Gartland, Rev. (Bishop,) F. X.	423
Geeseberry, Md.	417, 419, 426, 427, 436, 439
Georgetown, D. C.	285
Georgetown College	418, 419
Georgetown, D. C., Mission	178, 257
German Catholics	187
Gettysburg, Pa.	257
Geyerstanger, Rev. Charles, O. S. B.	453
Gilder, John	241
Gilmour, Rt. Rev. Richard, D. D., Portrait and facsimile of signature	414
Gloucester, N. J., First Church of St. Mary's blessed	192-195
Goshenhoppen Registers of Baptisms (1801-1807); Marriages (1801-1819); and Deaths (1801-1818). Fourth Series." By Rev. Thomas C. Midleton, D. D., O. S. A.	43-60, 196-207, 303-307
Goshenhoppen, Properties of the Jesuits at "Cowisseoppen," (1730-1830)	338-343
Gough, Capt.	432
Goulding, Mr.	431
Goulding, John, Letters to Mathew Carey	431, 437
Grace, Mr.	433
Grace, William	438
Graham, Mr.	433
Grahem, Mrs.	320
Grand Coteau, La.	285
Grassi, S. J., Father	400, 401, 405, 407
Great Falls, N. H.	180, 185, 193, 194, 195
Greaton, Rev. Joseph, S. J.	249
Greek Monk, Picture of, 121, 124, 126; Patriarch, 128; Bishop of Poland	
Green, Ben.	433
Green, Clem.	433
Green, Mrs	434
Greenwell, Eliz.	426
Greer, Brig. Gen.	318
Grey, Miss	428
Griffin, Martin I. J.	184
Grivot, Gen.	316
Groynn, Mr.	428
Guthrie, Robt., Jr.	291, 292
Hagan, Thomas	291, 293
Hagerstown (Hagers), Md.	428, 431, 446, 448, 449, 451
Haid, Rev. Leo	261, 264
Haines, Reuben	290
Hall, Col.	448
Hall, Mr.	434
Hall, Mrs. Richard	435
Hamilton, James	187-189
Hammond, Rez.	289
Hanover, Pa., 192, 193, 195; Jesuit property at	288, 289
Hardey, Richard	438
Harding, Rev. Robert, S. J.	178, 193, 284
Hardy, Mr.	420
Harford, Md., Mission	433, 439
Harold & Ryan, Messrs.	216
Harold, Mr.	217, 218, 219, 220
Harper's Ferry, Va.	431
Harris, Mr.	445

INDEX.

507

	PAGE
Harrisburg, Pa.	342
Hasslinger, Rev. Martin	257
Havana, Cuba	159
Healey, Rt. Rev. James Augustine, D. D., Portrait and facsimile of signature	485
Healy, Rev. Michael	401, 403
Heath & Co., D. C.	236
Heath, Mary	172
Heath, Matilda	172
Heath, Mr.	434
Heeney, Mr.	217
Heiter, Rev. Andrew	143, 272
Helen, Mr. Th.	432
Hemsley, Mr.	445
Hennessy, Most Rev. John, D. D., Portrait and facsimile of signature	483
Henry, St., Mère, portrait of	24, 161, 164, 171
Henry, Rev. Hugh T., Paper—"By Paths of History," 79-100; 221-232; 357-367; 461-480; Book Reviews, 101-104; Paper in "Current Periodicals"	105
Henry, Capt.	427
Henry, Joseph	319
Herbog, Jost	193
Hereford, Berks Co., Pa.	194
Hermes, Mr.	454
Hernandez, Miguel, Ensign	29
Herron, F.	427
Herron, Mr. S.	427
Herron, T.	427
Herron, Mr. Walt.	426, 427
Heuser, Rev. Herman J., Query and Answer on "Mr. Vilatte's Status in the Church"	108, 109
Hewson, Anna	167
Hewson, Miss Ella	167
Higgin, Eug.	427
Hill, Mr.	448
Hills, Charles	448
Hinds (Hynes?), Thomas, 156; Letter to General Andrew Jackson	157, 158
Hintemeyer, Rev. Felix, O. S. B.	143
Hintenach, Arch-Abbot Andrew, O. S. B.	276, 279
Hitselberger, Alex.	453
Hodgson, Rev. Joseph	184
Hoelsher (Hölscher), Rev. Dr., of Buffalo	262, 272, 279
Hoganite Schismatics	190
Hogan, Mr.	216
Holston, Mr.	444
Holton, Mr.	424
Hookey, Miss	356
Hore, Rev. Mr.	427, 454
Horsey, Mr.	440
Horstmann, Bishop of Cleveland	301
Hospitaler Nuns	164
Hughes, Mr.	432
Hughes, Rev. Mr.	158
Hughes, Rt. Rev. John, Bishop	296
Hughes, Rev. Thomas, S. J., Paper, "Properties of the Jesuits in Pennsylvania, 1730-1830"	177, 193, 281, 294
Hune, Rev. Aloysius	140, 143
Hunter, Rd. George	281, 282, 421, 433, 434, 444
Hurd, Bened.	443
Hurley, Rev. Michael, D. D., O. S. A.	353, 354, 356
Hussey, Moses	405
Hyacinthe, Sister	334
Hynes, General	13

INDEX.

PAGE

Gabriel, St., Mission, Cal., frontispiece	386
Gahan, Rev. Dr., O. S. A.	258
Gahr, Rev. Eberhard, O. S. B.	427
Galvin, Dr.	428
Garland, James	438
Gartland, Rev. (Bishop,) F. X.	295, 296, 297
Geeseberry, Md.	423
Georgetown, D. C.	417, 419, 426, 427, 436, 439
Georgetown College	285
Georgetown, D. C., Mission	418, 419
German Catholics	178, 257
Gettysburg, Pa.	187
Geyerstanger, Rev. Charles, O. S. B.	257
Gilder, John	453
Gilmour, Rt. Rev. Richard, D. D., Portrait and facsimile of signature	241
Gloucester, N. J., First Church of St. Mary's blessed	414
"Goshenhoppen Registers of Baptisms (1801-1807); Marriages (1801-1819); and Deaths (1801-1818). Fourth Series." By Rev. Thomas C. Middleton, D. D., O. S. A.	43-60, 196-207, 303-307
Goshenhoppen, Properties of the Jesuits at "Cowisseoppen," (1730-1830)	192-195
Gough, Capt.	443
Goulding, Mr.	431
Goulding, John, Letters to Mathew Carey	338-343
Grace, Mr.	432
Grace, William	438
Graham, Mr.	431, 437
Grahem, Mrs.	433
Grand Coteau, La.	320
Grassi, S. J., Father	285
Great Falls, N. H.	400, 401, 405, 407
Greaton, Rev. Joseph, S. J.	180, 185, 193, 194, 195
Greek Monk, Picture of, 121, 124, 126; Patriarch, 128; Bishop of Poland	249
Green, Ben.	433
Green, Clem.	433
Green, Mrs	434
Greenwell, Eliz.	426
Greer, Brig. Gen.	318
Grey, Miss	428
Griffin, Martin I. J.	184
Grivot, Gen.	316
Groynn, Mr.	428
Guthrie, Robt., Jr.	291, 292
Hagan, Thomas	291, 293
Hagerstown (Hagers), Md.	428, 431, 446, 448, 449, 451
Haid, Rev. Leo	261, 264
Haines, Reuben	290
Hall, Col.	448
Hall, Mr.	434
Hall, Mrs. Richard	435
Hamilton, James	187-189
Hammond, Rez.	289
Hanover, Pa., 192, 193, 195; Jesuit property at	288, 289
Hardey, Richard	438
Harding, Rev. Robert, S. J.	178, 193, 284
Hardy, Mr.	420
Harford, Md., Mission	433, 439
Harold & Ryan, Messrs.	216
Harold, Mr.	217, 218, 219, 220
Harper's Ferry, Va.	431
Harris, Mr.	445

INDEX.

507

	PAGE
Harrisburg, Pa.	342
Hasslinger, Rev. Martin	257
Havana, Cuba	159
Healey, Rt. Rev. James Augustine, D. D., Portrait and facsimile of signature	485
Healy, Rev. Michael	401, 403
Heath & Co., D. C.	236
Heath, Mary	172
Heath, Matilda	172
Heath, Mr.	434
Heeney, Mr.	217
Heiter, Rev. Andrew	143, 272
Helen, Mr. Th.	432
Hemsley, Mr.	445
Hennessey, Most Rev. John, D. D., Portrait and facsimile of signature	483
Henry, St., Mère, portrait of	24, 161, 164, 171
Henry, Rev. Hugh T., Paper—"By-Paths of History," 79-100; 221-232; 357-367; 461-480; Book Reviews, 101-104; Paper in "Current Periodicals"	105
Henry, Capt.	427
Henry, Joseph	319
Herbog, Jost	193
Hereford, Berks Co., Pa	194
Hermes, Mr.	454
Hernandez, Miguel, Ensign	29
Herron, F.	427
Herron, Mr. S.	427
Herron, T.	427
Herron, Mr. Walt.	426, 427
Heuser, Rev. Herman J., Query and Answer on "Mr. Vilatte's Status in the Church"	108, 109
Hewson, Anna	167
Hewson, Miss Ella	167
Higgin, Eug.	427
Hill, Mr.	448
Hills, Charles	448
Hinds (Hynes?), Thomas, 156; Letter to General Andrew Jackson	157, 158
Hintemeyer, Rev. Felix, O. S. B.	143
Hintenach, Arch-Abbot Andrew, O. S. B.	276, 279
Hit selberger, Alex.	453
Hodgson, Rev. Joseph	184
Hoelsher (Hölscher), Rev. Dr., of Buffalo	262, 272, 279
Hoganite Schismatics	190
Hogan, Mr.	216
Holston, Mr.	444
Holton, Mr.	424
Hookey, Miss.	356
Hore, Rev. Mr.	427, 454
Horsey, Mr.	440
Horstmann, Bishop of Cleveland	301
Hospitaler Nuns	164
Hughes, Mr.	432
Hughes, Rev. Mr.	158
Hughes, Rt. Rev. John, Bishop	296
Hughes, Rev. Thomas, S. J., Paper, "Properties of the Jesuits in Pennsylvania, 1730-1830"	177-195, 281, 294
Hune, Rev. Aloysius	140, 143
Hunter, Rd. George	281, 282, 421, 433, 434, 444
Hurd, Bened.	443
Hurley, Rev. Michael, D. D., O. S. A.	353, 354, 356
Hussey, Moses	405
Hyacinthe, Sister	334
Hynes, General	13

INDEX.

	PAGE
Idler, Jacob	165, 166, 167
Ignatia, Sister	331, 335
Ignatius, Mother	320, 321, 322, 323, 326, 327, 329, 332, 334, 335, 336, 337
Ingraham, Edward D., Facsimile of signature	22, 161
Inigoe's, (Inigo's), St., mission, Md.,	424, 442, 444, 449, 451
Jackin and Boaz	349
Jackson, Andrew, Letter to Mathew Carey	36, 156, 157, 347, 348
Jackson, Mrs.	423
Jameson, Francis	432
Jameson, (Jamison, Jemison,) Mr.	213, 429, 440, 453
Jameson, Mrs.	440, 441
Janifer, Mr.	445
Jarboe, Mr.	424
Jenkins, (Jinkins), Mr.	421, 425, 445
Jesuits in Pennsylvania, Properties of 1730-1830, By Rev. Thomas Hughes, S. J.	177-195, 281-294
Jesuits,	314, 319, 332, 336, 419, 421, 433, 438, 453, 466
Jinkins, Felix	425
Jinkins, Freder	425
Jinkins, Wm.	425, 440
Johnson, Miss Mary	158, 166, 167
Johnstown, Pa.	151
Jordan, A.	216
Josephine, Sister	336
Juliana, Sister	420
Julienne, Sr.	337
Julie, Ven. Mother	329
Juncker, Rt. Rev. Henry D., D. D., Portrait and facsimile of signature	371
Kauffman, Joseph	283, 284
Keagh, Mr.	355
Keenan, Rev. Mr.	190, 191
Keffer, John	290, 291
Keffer, Margaret	291
Keller, Elizabeth	288
Keller, Wendell	288
Kelly, Eugene, Letter to his brother Rev. John Kelly	70-71
Kelly, Rev. John, Letter from his brother Eugene Kelly	70-71
Kelly, Miss Mary	295
Kelly, Rev. Dr.	427
Kemper, Rev. C.	143
Kennets, Mr.	183
Kenney, Charles, Letters to Mathew Carey	213
Kenney, Rev. Peter	194
Kenny, Chas.	213, 214
Kenrick, Bishop	295, 298
Kenrick, Most Rev. Peter Richard, D. D., Portrait and facsimile of signature	374
Kerbaugh, Georg	283
Keyhoe's	447
Keyton's	447
Kieran, Rev. Thomas	297, 298, 299, 300
Kinet, Madame	335
King, Charl.	428
King, George	431
King, Sophia	428
Kinsulas, Madame	157
Kirby Smith, Gen.	318
Kiseler, Luke	188
Knots, Mr.	429, 451
Knox, Mr.	166

INDEX.

509

	PAGE
Koch, John	288
Kohlmann, S. J., Rev. Anthony, Letters to Mathew Carey	67-69
Kohlmann, Rev. Mr.	418
Kohlmann, F.	428
Kohnt, Henry Die	453
Kostka, Sister	333, 337
Kuhn, Rev. P.	133
 Lacy, Mr.	427
Lamia, Mr.	354, 355
Lancaster, Mr.	424, 425, 445
Lancaster, Pa., Properties of the Jesuits (1730-1830)	177-195 : 281-294
Lancaster, Pa.	187, 188, 189, 190, 191, 192, 192-213
Larisey, (Larassy,) Rev. Philip, O. S. A.	23
Latrobe, Pa.	155
Lawrence, Josiah	327
Lazarus, St., Ancient dress of the Knights (in the XVth cent.) 491 ; (in the XVI cent.) 491 ; Ancient dress (presumably) of a Knight	491 493
Lea, Henry C.	464, 466
Le Breton, A., Letter to Mathew Carey	349
Le Brun, N.	296
Lee, Governor	430
Lee, Rev. Constantine, Letter to Philip F. Scanlan	407
Lee, Henry Stanislaus	173
Lee, John	440
Lee, Mr.	440, 449, 450
Lee, Wm.	440
L'Epinette, Ma.	425
Leroy, Rev. Father	335
Levins, Rev. Mr.	217, 218, 219, 220
Lewis, Col. Wm. B.	157
Lewis, Rev. John, S. J.	282, 283, 284
Lexington, Ky.	215
Liberty Town, Md.	440, 449, 450
Library and Cabinet of the SOCIETY, Accessions to	75-77
Llanes, Mr.	167
Logsdon, John	289
Lostelli, Mr.	290
Loughery, Dennis de	453
Loughran, Rev. William	300
Louise, (Louisia), Sister	330, 334, 335, 336
Low, Mr.	356, 446
Lowe, Mrs.	440
Lowell, Mass.	398, 401, 403, 404
Lucas, Rev. Mr.	426, 427, 435, 438, 441
 McAllister, Elizabeth	172-175
McCaffrey, John	453
McCherry, Mr.	453
McDavitt, William	395
McDonald, Ann Theresa	388, 415
McGee, Mr.	405
McGee, Sr., James	405
McGill, Bishop	298
McGovern, Bishop	301
McGovern, Mr.	431
McGuire, _____	427
McKenny, Cath.	447
McKensie, Mr.	447
McLaughlin, Rev. Hugh	295, 296, 297, 298, 299, 300
McNary, D. D., Rev. W. P.	469, 470

INDEX.

	PAGE
McSherry, Mr.	431
McQueal, Mr.	354, 355
MacDonoughs, Mrs.	158
MacGoldrick, Rev. Daniel J., Portrait and facsimile of signature	481
MacKenna	15
Machebeuf, Rt. Rev. Joseph P., D. D., Portrait and facsimile of signature	484
Madison, N. J.	145
Maguire, Father	163, 164, 172, 173
Mahoney, Rev. Mr.	398
Maitland, Miss	158
Maitland, John	350
Malev�, Rev. Mr.	428, 430
Malon, Mrs.	338
Maners, Rev. Mathias, S. J.	188, 189, 282
Mann, Mrs.	166
Manning, Mr.	423
Marchele, Rev. Adam	292, 293
Marechal, Archbishop, Confirmations by, A. D. 1818-1826, 448-451; Diary of, (A. D. 1818-1825)	417-454
Maria Joanna, Sister	418
Maria Joseph, Sister	421
Marie Aloysia, Sister	336
Marie Anna, Sister	330
Marie Theresia, Sister	334
Marshal, Francis	432
Marshall, Rev. Adam	178, 191, 195, 286, 288, 291, 293
Martin, Rt. Rev. Augustus M., D. D., Portrait and facsimile of signature	375
Marty, Rt. Rev. Martin, D. D., O. S. B., Portrait and facsimile of signature	373
Mary Aloysia, Sister	420
Mary Gertrude, Sister	426
Mary de Sales, Sister	426
Mather, Captain	296
Mathews, Mr.	428
Matta-woman, Md.	422, 425, 428, 450
Mattingly, Mr.	446, 447
Mattingly, Mrs.	441
Matthews, Rev. Mr.	417, 419
Martinsburg, Va.	428, 431, 451
Mauser, Rev. Bernard	151
Medley's Chapel, Md.	423
Melanie, Sister	330, 331, 333
Mellwood, Md.	425
Mercy, Sisters of	260, 268
Merrick, Mr.	441
Metzger, George	291
Michael, Father	150
Michigan, Catholicity in	408-411
Middleton, Mr.	441, 442
Middleton, Rev. Thomas C., D. D., O. S. A., Paper on "Goshenhoppen Registers of Baptisms (1801-1808); Marriages (1801-1819); and Deaths (1801-1818). Fourth Series,"	43-60; 196-207; 303-307
Miller, Adalbert, Rev.	144
Miller, Miss Molly	444
Miller, Mr.	443
Miller, Rev. L., O. M. C.	272
Milligan, Josh.	342
Mills, Thomas	397, 398
Milton, Pa.	191, 192
Mingrehan Monk, Picture of	127
Mitchell, Mrs.	421, 425, 445, 451
Moale, John	289

INDEX.

511

	PAGE
Molyneaux, Rev. Robert, S. J.	284, 289, 290
Molyneaux, Rev. Richard, S. J.	182
Monelly, Rev. Mr.	426, 424
Monroe, Mich.	411
Montgomery, Mrs.	354, 355
Moore, Governor Th. D.	316
Moore, Governor, T. O.	314
Moosmueller, (Moosmuller), Rev. Oswald, O. S. B.,	
141, 144, 259, 261, 267, 269, 272	427
Morand, John	427
Morand, Thomas	427
Moriarty, Rev. P. E., O. S. A., D. D.	170, 297-299
Morison, Mrs.	427
Mosher, T.	419
Mosley, Mr	435
Mountain, La., Jesuit property at	289-291, 448
Mount Carmel, Md., Mission	420, 441, 450
Mudd, Rev. Mr.	442, 443
Mueller, (Muller,) Rev. Adelbert, O. S. B.	141, 259
Mulden, Mrs.	218
Mulholland	427
Mulholland, Father	300
Mullen, James	432
Mullen, James Ignatius	437
Mullen, Rt. Rev. Thomas, D. D., Portrait and facsimile of signature,	
244, 300	348
Mumford, J.	386
Murray, Dr.	436, 437
Murphy, John	420
Murphy, Mr.	420
Muscovite Bishop, Picture of	123
Mylady, Mr.	453
Nanjemoy, Md.	422, 450, 451
Natro, Mr.	355
Neal, Henry	281, 282
Neal, Rev. Thomas	287, 288
Neale, Capt.	425
Neale, Rev. Charles	293, 294, 420
Neale, Rev. Mr.	433
Neale, Rev. Francis, S. J.,	285, 286, 288-291, 418-422, 430, 441
Neale, Rev. Henry	184, 186, 187, 191-195, 282-284
Neale, Leonard	452
Neale, Mary	426
Neale, Rev. R.	424, 428
Neale, Hon. Ralph	443
Neale, Wilfred	284
Neale, W., [Winfred Neal]	283
Neumann, Bishop, C. SS. R.	299
Nevins, P. M. F.	439
Newark, N. J.	134-146-147-152-155
New Hampshire, Catholicity in, (See <i>Sketch of Philip Francis Scanlan</i>)	
Newmarket, Md.	435
Newport, Md., Mission	422, 423, 449-451
Newtown, Md., Mission	423, 442
New Orleans, La.	11, 26, 342
Newville, Mr. de	428
Nicoll, Francis H.	157
Niesinger, Allen	292
Nilde, James Vande	438
Nodey, _____	448
Norfey, _____	449

INDEX.

	PAGE
Norfolk, Va., Mission	427, 426
Northumberland, Pa.	187-192
"Notes and Queries"	108-109, 368
Notley, Mr.	448
Notre-Dame de Namur, Letters bearing on Foundation of, in America .	320-337
Noland, Mr.	434
O'Brien, Mr.	439, 453
O'Carroll, ———	15
O'Cleary, ———	387
O'Connell, Daniel	385, 393
O'Connor, ———	427
O'Conway, Anna	11, 18
O'Conway, Cecilia, 11, 12, 17, 18, 20, 25, 30, 159, 160-162, 165-167-171-173, 175	175
O'Conway, Columbkille	13, 29, 164, 172, 173-175, 176
O'Conway, Dolores	167
O'Conway, Ignatius V., 13, 26, 158, 164, 165, 167-169, Facsimile of signature	174
O'Conway, Isabel	158, 163, 166, 167, 172, 175, 176
O'Conway, James	30
O'Conway, "Mathias James Philologist, Lexicographer and Interpreter of Languages, 1766-1842" (continued) Paper by Lawrence F. Flick, M. D., 9-32; 156-176; Portrait and facsimile of signature, 160, facsimile	173
O'Conway, Matthias	215, 217, 215
O'Conway, Petrus	13, 26, 164, 167, 172, 174
O'Conway, Petrus J., Fac-simile of signature	174, 175
O'Conway, Rebecca 156, Facsimile of signature	174
O'Conway, Mrs.	167
O'Flaherty, Rev. J. J., 405, Letter to Philip F. Scanlan	406
O'Hara, Rt. Rev. William, D. D., 299; Portrait and facsimile of signature	482
O'Higgins, B., Facsimile of signature	13, 15
O'Leary, Mr.	354, 355
O'Madden, Dr.	13, 14, 22, 23
O'Maddin, Mrs. Isabel, Portrait and facsimile of signature	176
O'Neale, Mr.	447
O'Neale, Mrs.	441
O'Neale, Miss	441
Onis, Chevalier de, Facsimile of signature	174
Opelousas, La.	315, 318
O'Reilly, Father	167
O'Reilly, Rt. Rev. Bernard, D. D., Portrait and facsimile of signature	487
O'Reilly, Mr.	216
Owings, Robt.	283
Paradise, Pa., 187, Jesuit Property at	285-287
Parker, Rev. Thomas	181
Parkman, Dr.	234
Parsons, Hilary	453
Paterson, Mrs.	439
Patrullo, Miss Josefa, Picture of	23, 166, 167
Paulinus, Father	152
Peese, Mr.	453
Peidler, Barbara	192
Peidler, Ulrick	192
Pelantz, Rev. James, (Jacob)	185, 188, 288, 289, 291
Pellicer, Rt. Rev. Anthony Dominic, D. D., Portrait and facsimile of signature	117
Penn, John	287, 288
Penn, Richard	193, 287, 288
Penn, Thomas	193

INDEX.

513

	PAGE
Pennington, Belinda	167
Pennington, Francis	444
Pennington, John	444
Pennington, Mr	444
Pennsylvania, Catholic Trustees of the University of	110-111
Periodicals, Current	105-107
Perkiomy Creek, Pa.	193
Pertuch, Professor	301
Pethcords, Mr.	441
Petry, Mr.	438
Pigeon Hill, Pa.	453
Piles, Rev. Mr.	422
Pipe Creech, Pa.	189
Piscataway, Md.	420, 425, 450
Pittsburg, Pa.	17, 147, 155, 158, 162, 163, 164, 165, 166, 175
Plowden, Mr.	424, 444
Plummer, William	402
Point Lookout, Md.	424
Pomfret, Md.	422
Pomonky, Md.	450
Portier, Rt. Rev. Michael, Portrait and facsimile of signature	120
Potter, Col.	435
Potter, Dr.	435
Power, Rev. M.	217, 219
Pratt, C. S. A., Gen.	314, 315, 316
Preisser, Rev. S.	272
Premir, Adam	284
Pendergast, Rev. Mr.	270
President Walter George Smith's Address	I
Preston, Rt. Rev. Monsignor Thomas S., Portrait and facsimile of signature	242
Prize Essays	III, 112
Puebla, Mexico	27
Pulton, Father	282
Pulton, Ferdinand	443
Pultan, Thomas	182, 189, 192
Pumphret, Md.	443, 445, 449, 450
Purcel, John	437
Purcell, John B., Bishop, Letter to Notre Dame Sisters, 320, 321-323; ex- tracts	324, 325, 327, 336, 337
Quebec, Canada	12, 437
Queen, Dr.	425
Queen Anne's County, Md., Mission	434
Quin, Father	282
Quinn, Mr.	409
Quirk, Michael	298
Rademacher, Rt. Rev. Joseph, D. D., portrait and facsimile of signature	114, 267, 272
Rademacher, Joseph	137
Rafferty, Father	295
Rafiner, Rev. John Stephen	134
Rainer, Rev. J.	143
Ramsen, Rev.	442
Randolph, Col. E. G.	316
Rantzau, Rev. Mr.	443
Rappe, Rev. F.	323, 324, 328, 335, 337
Reading, Pa.	158
Receipts and Expenses of the SOCIETY	77-78
Redmond, Rev. Mr.	428, 431
Reeve, Mr.	425, 431, 445

INDEX.

	PAGE
Reine, Sister	336
Reilly, —	427
Reuss, Francis X., "Memoir of the Rt. Rev. James Zilliox, O. S. B., D. D., First American-born Abbot	129-155, 257-280
Reysterstown, Md.	437
Richardson, Col.	436
Richardson, Mr.	435
Richards, Mrs.	402
Richmond, Va., Mission	454
Richmond, Mrs.	435
Rider, Mr.	453
Ridgeley, Mrs.	445
Ried, Major John	347
Riley, Thomas	297
Rincon, General	27
Ritter, Rev. John, S. J.	194
Robinson, Mr.	419
Rochford, Mr.	419
Rock Creek, Md.	450
Rockville, Md.	429
Roe, Mathias	192
Rockville, (Roqueville,) Md.	426, 451
Rosecrans, Rt. Rev. Sylvester H., D.D., Portrait and facsimile of signature	370
Rosine, Sister	331
Russell, Mr.	173
Ryan, Archbishop	361
Ryan, Mr.	220
Ryan, Rev. Mr.	421, 425, 428
Sacchi, Rev. —	422, 441
Sampson, Mr.	425
Sayll, Baron	419
Scanlan, Ann	388, 393, 396, 397, 403, 405, 408, 410, 415
Scanlan, Philip Francis, Sketch of (1794-1880), by Mary Angela Spellissy, 385-416; Portrait	416
Schneider, Rev. Father Theodore, S. J.	144, 287
Schmidt, Rev. Anselm, O. S. B., Portrait	245
Segrest, Stella A., History of St. Anne's Church of Philadelphia, Pa., 275-302	275-302
Seits, Dr.	144
Seiz, Rev. Casimir, O. S. B.	134
Semmes, Mrs. J.	443
Seton, Mrs.	432
Seton, Robert, Monsignor	262
Sewall (Swall), Rev. Mr.	421
Sewell, Charles	289, 291, 292
Shanahan, Rt. Rev. Josemiah, Bishop	299
Sharon Hill, Pa.	146
Shaw, Rev. Michael Edgar Evelyne, Portrait of	113
Shea, John	433
Shekamoxen, Md.	456
Shippen, Edwd.	187, 188
Shirb, Mr.	432
Shirebum, Rev. Charles, S. J.,	182, 183
Shneider, Rev. Theodore, S. J.	188, 189, 193, 287
Shoemaker, Mrs.	437
Shriber, Peter Stanislas	437
Shriver's, Md.	437
Shultze, David	194
Simplicia Sister	428
Skidmore, Harriet M.	415
Slacum, Mrs.	438

INDEX.

515

	PAGE
Slavonian Monk, Picture of	250
Sly, Mr.	429
Smallman, Major	165
Smith, Frederick	190
Smith, Jonn	345, 346
Smith, Jos.	429, 440
Smith, Gen. Kirby	318
Smith, Wallis	444
Smith, Walter George, "President's Address," 1; Paper in "Notes and Queries"	110-III
Smith, Mr.	424, 434, 439, 453
Smith, Mrs.	355, 440
Smith, Rev.	424, 433
Smithfield, Md.	447
Snowden, Mr.	443
Smythe, Rt. Rev. Clement, D. D., Portrait and facsimile of signature	115
Snyder, Joseph, Letter to Mathew Carey	69
Snyder, Simon	213
Sommer, Rev. John B., O. S. B., Portrait of	116
South Mountains, Pa.	191
Spalding, Most Rev. Martin John, D. D., Portrait and facsimile of signature	488
Spangler, Mrs. Catherine	188
Spellissy, Mary Angela, "Sketch of the Life of Philip Francis Scanlan, (1794-1880)"	385-416
Spencer, Mr.	326
Staplefort, Mrs.	435, 436
Starner, Jacob	289
Stauffer, Daniel	194
Stauffer, Jacob	194
Steinmetz, John	282, 288
Stewart, Mr.	409
Stone, Dr.	443
Stricker, J.	214
Strickland, Father Wm.	184
Sugar Loaf Mountain, Md.	429
Sullivan, Jeremiah	291, 292
Surget, Major E.	356
Susan, Sister	157
Sutherland, I. N.	188-189-192
Sutton, Patrick	444, 448
Swall, Mr.	440
Swall, Mrs	428
Swalls	32
Taney, Miss Mary Florence, Paper on "Roger Brooke Taney"	33-42
Taney, Roger Brooke, Paper by Miss Mary Florence Taney, 33-42; Portrait of	33
Taney, Michael	428, 432, 437, 438, 450, 451, 453
Taneytown, Md.	316
Taylor, Capt. I.	318
Taylor, Lieut. Jno. M.	318
Taylor, Gen. R.	374, 426
Taylor, Rev. William	388, 389
Tely, Miss	431
Tessier, Rev. John	349, 439
Teux, Rev. Mr. De	419
Thomas', St., Manor, Md.	421, 422, 425, 428, 441, 444, 449, 450
Thorold, Rev. George, S. J.	180-185
Tiernan, Luke, Letters to Mathew Carey	214
Tilghman, Mrs.	435
Timmermans, Peter Joseph	436, 437

INDEX.

	PAGE
Timon, Rt. Rev. John, D.D., C. M., Portrait and facsimile of signature .	369
Toland, Henry, Letter to William B. Lewis, Esq.	157
Tolton, Rev. Augustus, Portrait of	119
Tourret, M.	364
Triadelphia, W. Va.	447, 448
Truig, Rev. Ignatius, O. S. B.	272, 275
Truig, Louis	275
Tubman, Dr.	436
Tubman, Richard	436
Tuigg, Rt. Rev. John, D. D., Portrait and fac-simile of signature	247
Tuite, Betsy	435
Tuomy, Rev. Mr.	428
Tuyll, Baron	441
Turberville, Rev. John, S. J	180, 181, 183, 185
Uniontown, Md.	447
United States Catholic Historical Society	105-107, 109
Upper Marlborough, Md.	179
Urseman, Mr.	440
Ursuline Sisters	160, 164, 171, 331, 397
Usher, A.	214
Van Quickenborne, Rev.	419
Varin, Father, S. J.	321
Varnum, J.	214
Vergnes, Rev. Mr.	426, 451
Verheyen, Henry	436, 437
Verot, Rt. Rev. Jean Marcel Pierre Auguste, D. D., S. S., Portrait and facsimile of signature	246
Vespers, Mr.	453
Vilatte's, Mr., Status in the Church. By Rev. Herman J. Heuser	108-109
Vincent, Sister	333
Vincent's, St., Abbey, Pa., 133, 141, 258, 260, 264, 266, 268, 269, 271-274, 279	
Visitandines	397, 418, 426, 451
Voorhies, Hon. Alb.,	318
Vucendure, Miss	440
Waldron, Rev. E. Q. S.	413
Walker, Mr.	424
Walker, Maj. Gen.	318
Walker's, Md.	447
Wallace, James, Letter to Mathew Carey	346-347
Wallace, Mr.	428
Wallace, Rev. Father	191
Wallis, Capt.	436
Walsh, —	441
Walsh, Very Rev. M. A.	299
Walsh, M. R., Jr.	417, 422
Walsh, Rev. Mr.	216, 351
Walton, Mr.	424
Wappeler, (Wapeler,) Father William	185, 187-189, 281, 282
Ward, Thomas	297
Warren, Henry	444
Warren, Mr.	429, 441
Washington, D. C., Mission	426, 438, 448, 451
Weisseiner, R. Rev.	143
Westminster, Md.	437, 450
White, Mrs.	184
White, Sister Rose, Letter to Rev. L. DeBarth, 352-356, Fac-simile of signature,	353
Wigmore, Joseph Annt	346
Williams, Mr.	424

	PAGE
Wilson, Dr.	435
Wilson, Edward	435
Wilson, Mr.	434
Winchester, Va.	214, 428, 143, 432, 451
Wiseman, Joseph	432
Wharton, Mr.	441
Wharton, Mrs.	429
Wheeling, W. Va.	447
Whelen, Richd.	453
White Marsh, Md.	426, 434, 447, 448
White, Mr.	419
Whittfield, Rev. ——————	417, 422, 424, 426, 429, 431, 444, 452, 453
Wilmington, Del.	152
Wigger, Bishop	262, 263, 279
Wilson, W.	214
Wimmer, Boniface, Arch Abbot,	134, 140-142, 144, 146, 154, 257, 258, 265, 268, 269, 279, 280
Wolf, Fredk.	283
Wolf, Innocent, Abbot	141, 262
Wölfel, Rev. ——————	272
Wood, Bishop	298, 299
Woodman, Mr.	402
Xavier, Sister	330, 331
Yellett, J.	214
York, Pa., 187, 189, 191, 192; Jesuit property at	287-288
Yost, Miss	429
Young, Rev. Edmund, S. J.	401
Young, Josue	401
Young, Mehitabel	401
Young, Nic.	439, 448
Young, 'Squire Peter	401
Young, The Misses	401
Young, Mr.	453
Young, Rev. ——————	423, 424, 428
Yznardy, J.	214
Zacchia, Lower, Md.	425, 449, 451
Zacchia, Upper, Md.	425, 445, 449, 451
Zane, Mr.	447
Zilliox, Anna Mary	133
Zilliox, Caroline	133
Zilliox, Catherine	133
Zilliox, Charles	133-136
Zilliox, Elizabeth	133
Zilliox, Francis Joseph	133
Zilliox, Memoir of the Rt. Rev. James, O. S. B., D. D., by Francis X. Reuss, 129-155; 257-280; Portraits	129, 137, 257
Zilliox, Jacob	132-133
Zilliox, John	133
Zilliox, Mary Josephine	133
Zilliox, Mr.	272
Zocchi, (Zocci, Zochy, Zoeckey,) Rev. N.	291, 345, 346, 432, 438

INDEX OF CONSISTORIAL CONGREGATION'S ACTA.

A. D. 1577-1600.

NOTE.—General Index ahead.

PAGE	PAGE
Acta, America in the Consistorial Congregation's	309, 310
61, 208, 308, 455	
Acts, Book of Consistorial	208
Agreda, Peter de	66
Albornoz (Hieron. de)	61
Albuquerque, Bernardo de	66
America in the Consistorial Congregation's Acta	455
61, 208, 308, 455	
America (Latin names)	459
Andrade, Gaspar de	209
Antequera	66, 210, 211
Arce, Martin Vasquez de	458
Arequipa	62, 64, 210, 211
Argentine Republic	61
Arzola, Dominic de	66
Avila, Aug. d'	453
Avila, Alf. Lopez de	65, 309, 311
Ayala, Dom. de	210
Azuaga, Peter de	456, 459
Bishops (nominations)	459
Campo, John del	61
Calderon, Anton	312, 457, 458
Cardonas, Thomas de	64
Cartagena,	63, 210, 211, 310, 459
Carvajal John Andrew	65
Castillo, John del	65
Cerda, Alfonso (Ildefonso) de la	
63, 209, 313	64
Charcas	209
Chiapa	309, 459
Cisneros, Aug. de	209
Ciudad, de los Reyes	61, 62, 65
Ciudad, Imperial	209
Clement VIII	309
Comayagua	63, 209
Concepcion (Chili)	209, 210, 211
Concepcion, S. Domingo and	65
Consistorial Acts, Book of	208
Consistorial Congregation's Acta, America in	455
61, 208, 308, 455	
Cordoba	61, 63, 312
Cordoba, Gomez de	459
Corella, Hieron.) Jerome de	63
Coro	313, 456
Coruña, Aug. de	308
Cuba	65, 210, 211, 456, 459
Cuzco	62, 209, 210, 211, 312, 459
Diaz, John Anton	65
Documents consulted	208, 308, 309
Domingo, San y Concepcion	311
Ervias (Hervias) Antonio . de	62, 64
Escobar, Jerome de	310, 456
Espinosa, John de	459
Gams' Series, (quoted throughout)	
Garcia, Francis Santos	310, 457
Granero, Alfonso	64
Gregory XIV	308
Guadalaxara.66, 210, 211, 310, 457, 459	
Guatemala	210, 211, 457, 459
Guerra, Alfonso	64, 309, 457
Guzman y Talavera (Alfonso)	62
Hervias (Ervias) Antonio de	64, 310
Honduras	63, 209, 210, 211
Innocent IX	308
Izquierdo, John	210
Landa, Diego de	64
La Plata	61, 64
Lartaun, Seb. de	209
Ledesma, Barth. de	66
Lima	61, 65, 210, 211, 458
Lopez de Avila, Alfonzo	65, 309, 311
Lopez, Louis	311
Loyasa Hieron. de	61
Madriz, Diego de la (Didacus)	61, 65
Manila	455
Manzanillo, John de	66, 313, 456
Martinez Menacho, Bart.	208, 311,
	455, 457
Martyr, Peter	313, 456
Mechoacan 210, 211, 309, 457, 458, 460	
Medellin, Diego de	456
Medina, John de	309
Mendez, John	62, 64
Mendoza, John de	64
Meriado, Emmanuel de	208
Mexico	210, 211, 309, 310, 455, 460
Miguel, Anton de S.	209
Mindiola, Francis de	66
Mogroviejo, Toribio Alfonsi	65
Montalvo (Montalbo) Gregory de	
63, 65, 210, 312	457
Mota, Alfonso de la	457
Moya, Peter	309
Nueva Grenada	455
Nicaragua	208, 210, 211, 308,
	310, 456, 460
Nomenclature, Eccl. of Span. Amer.	459
Nominations, Episcopal	459

INDEX.

519

PAGE	PAGE
Oaxaca	66
Ovando (Franc. de)	62
Panama . 208, 210, 211, 311, 455, 457, 458, 460	
Pefia, Peter de la	209
Peru	62
Peter de Agreda	66
Philippines	455
Plata (Honduras : Charcas)	209
Plaza, Bart de	456
Popayan . 210, 211, 308, 457, 458, 460	
Puebla de los Angelos	210, 211
Puertorico 209, 210, 211, 311, 312, 457, 458, 460	
Quito	209, 210, 211, 311, 460
Ramirez de Vergera, Alf	313, 459
Ramos, Nich	209, 311, 312, 458
Remarks	210, 459
Ribera, Peter de	455, 458
Rio de la Plata 210, 211, 399, 313, 460	
Roca, John de la	45
Roya, Anton de la	312
Salamanca, Diego de	209
Salcedo, Anton Diaz de	456
Salinas, Dominic (Diego?) de	456
S. Domingo y Concepcion	65, 210, 212, 311, 312, 455, 458, 460
S. Fè	62, 210, 212, 309, 311, 460
S. Fè de Bogota	455
S. Iago of Chile	456 459, 460
S. Iago of Tucuman	312, 460
S. Marta	62, 64, 210, 212
Santiago (Cuba)	210, 212
S. Toribius	65
Santillana, Fern. de	64
Santos, Dion. de los	63
Sebastian de Lartaun	209
Senabria, Fern. Trexo de	312
Series Episcoporum, Gams, (quoted throughout)	
Sixtus V.	208
Solier, Ant. de. S. Miguel y	311
Spanish Amer., Eccl. Nomen- clature	210
Spigace	457
Talavera Alf. Guzman y	62
Tayas (Zayas), Anton de	208
Torre, Peter de la	64
Trexo de Senabria, Fernando	312
Truxillo	62, 211, 212
Turibius (Toribio) St.	65
Tucuman (Tuzcumán) 61, 63, 211, 212, 460	
Ubillia, Andrew de	309
Ulloa, Dominic de . 208, 308, 310, 457, 458	
Urban VII.	308
Venezuela	66, 211, 212, 456, 460
Verapaz	64, 211, 212, 313, 310, 460
Vergera, Alf. Ramirez de	318
Victoria, Francis de	63, 312
Villacarillo, Jerome de	61, 63
Villafranca, John Mendez de	62
Yucatan	61, 65, 209, 210, 211, 212
(Zayas) Tayas Anton de	208

INDEX OF GOSHENHOPPEN REGISTERS,

A. D., 1801-1818.

NOTE.—General Index ahead.

PAGE	PAGE
Adam, Simon	303
Adam, Catharine	196, 199, 202, 203
Adam, James	199
Adam, John	196, 199
Adam, Mary	199
Adam, Sabina	202
Adam, Simon	196, 199, 202, 203
Adam, Catharine	48, 55, 56, 59
Adam, John	48, 55
Adam, Mary	55
Adam, Simon	48, 55
Adams, Paul	207
Adams, Simon	207
Allgaier, Sebastian	203
Algayter, Jacob	207
Allgayter, John	203
Allgayer, Sebastian	199
Allgayer, Catharine	199
Allgayer, John	50, 59
Allgayer, Joseph	47, 53, 57, 59
Allgayer, Margaret	53, 59
Allgayer, Mary	57
Allgayer, Sebastian	47, 50, 52, 57, 59
Allgayer, Catharine	196
Allgayer, James	199

INDEX.

	PAGE		PAGE
Allgeyer, Sebastian	196, 197	Bauer, Samuel	55
Aloin, Catharine	199, 205	Bauer, Solomon Jacob	58
Aloin, Conrad	199, 205	Baumann, Susan	197
Aloin, Elizabeth	199	Bauss, Jacob	60
Aloin, John	205	Beaver, Christopher	304
Aloin, John, Sr.	199	Beaver, Samuel	304
Aloin, Ph.	205	Beaver, Susanna	304
Aloine, Catharine	203	Beaver, Christopher	198
Aloine, Conrad	203	Beaver, Conrad	198
Aloine, Theresa	203	Beaver, John	198
Angst, Daniel	200	Beaver, Margaret	198
Angst, Elizabeth	200	Bechtel, _____	207
Arens, Elizabeth	198, 199	Becker, Elizabeth	203
Arens, George	198	Becker, James	203
Arens, James	199	Becker, Elizabeth	306
Arens, M.	199	Becker, Jacob	306
Arens, Peter	197	Benden, Sara	59
Arens, Elizabeth	50, 53	Benton, Jonathan	53
Arens, George	51, 60	Benton, Mary	53
Arens, Jacob	47, 59, 305	Benton, Nelly	53
Arens, Margaret	47, 57, 60, 305	Benton, Elizabeth	201
Arens, Mary	59	Benton, Helen	201
Arens, Peter	48	Benton, J.	201
Arents, Elizabeth	56	Benton, Jonathan	201
Arents, George	56	Benton, Th.	201
Arents, Margaret	56, 205	Bergleit, Joseph	206
Arentz, George	202	Beringer, Magdalene	48
Arentz, James	205	Beringer, Mary Elizabeth	48
Arenz (Arens, Arentz), Mary .	57, 205	Beringer, Mary Magdalene	55
Arenz, George	305	Beringer, Mathias	48, 55
Arenz, Jacob	304	Bernheiser, Margaret	59
Arenz, Margaret	305	Bernt, Frederick	201
Arnold, Catharine	205	Bernt, Margaret	201
Arnold, Christine	205	Bernt, Mary	201
Arnold, Herman	205	Beyer, Susan	198
Arnold, Peter	205	Beyler, Balthasar	207
Arnold, Eve	59, 205	Binder, George	202
Arnold, John	59, 205	Binder, Theresa	202
Arnold, Mary Elizabeth	59	Bock, Catharine	202
Ashburn, Catharine	46	Bock, Elizabeth	199, 202
Ashburn, Joseph	46	Bock, Leonard	202
Ashburn, William	46	Bock, Magdalene	205
Bachman, Joseph	201	Bock, Mary	199, 205
Bachman, Mary	206	Bock, Nicholas	199, 205
Back, Apollonia	201	Botman, Bernard	45
Back, Elizabeth	201	Botman, Catharine	45
Back, Leonard	201	Bott, Anna Maria	56
Barth, Rev. L.	207	Bott, Catharine	56
Bauer, Catharine	207	Bott, Jacob	56
Bauer, Christine	205	Brown, Catharine	46
Bauer, Egidius	206	Bryan, Elizabeth	47, 52
Bauer, Elizabeth	205	Bryan, John	47, 52
Bauer, John	204, 206, 207	Bryan, Mary Catharine	47
Bauer, Joseph	205	Buck, Elizabeth	196, 205
Bauer, Mary	204	Buck, Jacob	196
Bauer, Peter	204, 206	Buck, Leonard	205
Bauer, Rosina	206	Buck, Nicholas	196
Bauer, Rosine	204, 206	Buck, Sara	205
Bauer, Anna	45	Budde, Fr. Anthony	202
Bauer, David	45	Budde, Maurice	202
Bauer, Peter	45, 49, 54, 55, 58	Budde, Antoninus	306
Bauer, Rosine	45, 49, 54, 55, 58	Budde, Catharine	306
		Budde, Henrietta	306

INDEX.

521

PAGE	PAGE
Budde, Maurice	306
Burgy, Anna M.	60
Burgy, Elizabeth	49, 58
Burgy, John	53
Burgy, Joseph	54, 60
Burgy, Margaret	60
Burgy, Mary	54
Burgy, Catharine	197
Burgy, Christine	207
Burgy, Elizabeth	199
Burgy, John	199, 201
Burgy, Joseph	198, 201, 204, 207
Burgy, Magdalen	207
Burgy, Mary	201, 204, 207
Burgy, Philip	204
Burkard, Catharine	51, 60
Burkard, Gertrude	50
Burkard, Martin	50
Burkard, John	51
Burkard, Joseph	51, 60
Burkard, Gertrude	304
Burkard, Martin	304
Burkhard, Christian	206
Burkhard, Esther	206
Burkhard, Gertrude	197
Burkhard, Joseph	197
Burkhard, Martin	197
Burkop, John	305
Burkop, John	50
Burkop, John	204
Burkop, Juliana	305
Burkop, Juliana	50
Burkop, Mary	50
Burkopp, Elizabeth	56
Burkopp, Frederick	46
Burkopp, John	46, 56
Burkopp, Juliana	46, 56
Buck, Elizabeth	46, 58
Buck, George	51
Buck, Henry	46
Buck, Jacob	46
Buck, John	49
Buck, Joseph	46, 51, 52, 55
Buck, Leonard	46
Buck, Magdalen	46, 49, 50
Buck, Mary	46, 47, 50
Buck, Nicholas	46, 49
Buck, Rosine	46, 51, 52, 55
Buck, Salome	49
Buck, Susan	46, 55
Bush, Henry	47
Bush, Magdalen	47
Bush, Margaret	47
Cassely, Michael	306
Chevain, Catharine	51
Chevain, Elizabeth	51
Chevain, Peter	51
Clark, Anna	52
Clark, Henry	52
Clark, James	52
Clark, John	52
Clark, Patrick	52
Clark, Rachel	52
Clark, William	303
Clark, Christine	198
Clark, Margaret	206
Clee, Christine	46
Clee, Ernest	46
Clee, John	46
Clee, Charles	204
Clee, Christine	204
Clee, Elizabeth	202
Clee, Ernest	202
Clemmer, Catharine	201
Clemmer, Christian	205
Clemmer, Elizabeth	201
Clemmer, Catharine	46, 50
Clemmer, Christian	46, 50
Clemmer, Samuel	50
Coblet, Bartholomew	48, 50, 52, 60
Coblet, Catharine	48, 52, 53, 55, 57
Coblet, Daniel	45, 51, 52, 55
Coblet, Elizabeth	51, 52, 54, 57, 60
Coblet, Henry	52, 54, 55, 57
Coblet, John	48, 51, 52, 53, 55, 57
Coblet, Joseph	56
Coblet, Mary	45
Coblet, Mary Ann	52, 55
Coblet, Philippina	48, 49
Coblet, Bartholomew	196, 197, 198
Coblet, Catharine	196
Coblet, Daniel	196, 197, 204
Coblet, John	197
Coblet, Mary	196, 204
Coblet, Mary Anne	196, 197
Coblet, Philippina	196
Conner, Anna	46, 55, 60
Conner, Anna Maria	46, 55
Conner, John	46, 60
Conner, Mary	55
Conner, Paul	55
Connolly, Bernard	58
Connolly, Catharine	58
Connolly, John	58
Connolly, Mary	58
Connor, Peter	205
Connor, Rose	205
Covely, Bartholomew	200, 204
Covely, Catharine	200
Covely, Daniel	200
Covely, Elizabeth	200
Covely, H.	201
Covely, Henry	199, 200, 202, 203
Covely, John	200, 206
Covely, John B.	201, 206
Covely, M. An.	200
Covely, Mary	201
Covely, Daniel	307
Covely, Elizabeth	307
Covely, Henry	307
Covely, John	307
Covely, Mary Ann	307
Cunius, John	197
Dapper, Jacob	59

INDEX.

PAGE	PAGE		
Dapper, Mary	59	Eckenrodt, Christopher	197
Dapper, Andrew	202	Eckenrodt, Elizabeth	206
Dapper, George	202	Eckenrodt, George	197
Dapper, Margaret	202	Eckenrodt, Henry	206
Dauny, John	57	Eckenrodt, John	197, 206
Dauny, Margaret	57	Eckenrodt, Margaret	197
Dauny, Thomas	57	Eckenrodt, Mary	197, 199, 206
Denis, Anna	205	Eckenrodt, Peter	197
Denis, Elizabeth	53	Eckenrodt, Benjamin	58
Denis, John	53	Eckenrodt, Charles	50
Denis, Mary	53	Eckenrodt, Christopher	56
Dens [?], Conrad	307	Eckenrodt, Elizabeth	47, 53, 56
Diederich, Elizabeth	304	Eckenrodt, George	50
Diederich, Catharine	59	Eckenrodt, Henry	47, 52, 56
Diederich, Catharine	203	Eckenrodt, John	49
Diederich, Elizabeth	200	Eckenrodt, Margaret	53, 56
Diederich, John	200	Eckenrodt, Mary	49, 50, 53, 58
Dienes, Mary Barbara	49	Eckenrodt, Mary Elizabeth	49
Dienes, Elizabeth	49	Eckenrodt, Michael	55
Dienes, John	49	Eckenrodt, Peter	49, 53, 58
Dillon, Daniel	206	Eckrodt, Christian	202
Dillon, Johnson	206	Eckrodt, Elizabeth	202
Dillon, Sara	206	Eckrodt, Henry	202
Dollhager, Elizabeth	48	Egg, Agatha	303
Dollhager, Henry	48	Egg, Anna	306
Dollhager, Mary Barbara	48	Egg, Daniel	306
Dollhauer, Henry	206	Egg, David	304
Dollhauer, Henry	305, 306	Egg, Eva	306
Dollhauer, Mary Barbara	305	Egg, James	303
Dollhauer, Barbara	54	Egg, John	304
Dollhauer, Catharine	59	Egg, John, Sr.	305, 306
Dollhauer, Henry	54, 59	Egg, Joseph	303
Dollhauer, Mary Barbara	59	Egg, Lia	303
Dollhauer, Mary Philippina	54	Egg, Louisa [Aloitiana]	304
Dom [Dum], Anna Elizabeth	56	Egg, Magdalen	304
Dom, John	56	Egg, Mary Elizabeth	303
Dom, Joseph	56	Egg, Paul	304
Dum, Elizabeth	48, 51, 57	Egg, Peter	304, 307
Dum, Esther	53	Egg, Samuel	307
Dum, George	57	Egg, Susan	307
Dum, Joseph	48	Egg, Agatha	200, 201, 204
Dum, Magdalen	48, 53, 57	Egg, Catharine	205
Dum, Michael	53	Egg, Charlotte	198, 200, 205
Dum, Thomas	53, 59, 60	Egg, Daniel	198
Dum, Valentine	48, 53, 57	Egg, John	196, 198, 200, 201, 205
Dum, Elizabeth	198, 200, 202	Egg, John Laurence	205
Dum, James	202	Egg, John, Sr.	198
Dum, Thomas	197, 198, 200, 202	Egg, Joseph	200, 201, 204
Dum, Thomas, Jr.	198, 199	Egg, Magdalen	203, 204, 206
Dum, Valentine	200, 201	Egg, Margaret	198
Duval, Francis	304	Egg, Mary	197, 206
Ebert, Elizabeth	203	Egg, Peter, 197, 199, 200, 203, 204, 206	207
Eckenrod, Catharine	57	Egg, Peter, Sr.	200
Eckenrod, Elizabeth	57	Egg, Salome	200
Eckenrod, John	57	Egg, Solomon	200
Eckenrod, Margaret	57	Egg, Theresa	198
Eckenrod, Barbara	203	Egg, Agatha	49, 58
Eckenrod, Elizabeth	200, 203	Egg, Andrew	53
Eckenrod, Henry	200, 203, 205	Egg, Anna	48
Eckenrod, Magdalene	205	Egg, Anthony	46
Eckenrod, Mary Catharine	200	Egg, Charlotte	49, 56, 58
Eckenrod, Christian	206	Egg, Daniel	58
		Egg, David	59

INDEX.

523

	PAGE		PAGE
Egg, Elizabeth	58	Erb, John	58
Egg, Eva	48	Erb, Peter	58
Egg, Jacob	53	Erntzen, Rev. Paul .	48, 51, 55, 56, 58
Egg, John	48, 49, 53, 56, 58, 59	Erntzen, Paul	199
Egg, Joseph	49, 58	Ettinger, Andrew	200
Egg, Lia	58	Ettinger, Anna	200
Egg, Louisa (Aloitina) .	48, 53, 58	Ettinger, Catharine	200
Egg, Magdalen	45, 48, 53, 59	Ettinger, Frederick	200
Egg, Margaret	51	Eyan, Anna	202
Egg, Mary	46, 58	Eyan, George	203
Egg, Mary Barbara	58	Eyan, John	203
Egg, Mary Elizabeth	49, 51	Eyerson, Anna	206
Egg, Paul	48, 56	Eyerson, John	206
Egg, Peter	45, 48, 49, 53, 59	Eyerson, Joseph	206
Egg, Theodore	46, 51		
Eichorn, Eve	54, 58		
Eichorn, Eve Helen	58	Febinger, Catharine	204
Eichorn, Francis	54, 58	Febinger, Frederick	204
Eichorn, Mary Ann	196, 197	Febinger, Margaret	204
Eichorn, Eve Helen	54	Felix, Anna	204
Eierson, Anna	58	Felix, Anthony	196
Eierson, John	59	Felix, Barbara	204, 209
Eierson, Thomas	59	Felix, Elizabeth	198, 201, 205
Eisemann, Christian	50	Felix, Eve	201
Eisemann, Frances	50	Felix, James	201, 204, 205
Eisemann, Susan	50	Felix, Martin	201, 204, 206
Eisenmann, Christian	54	Felix, Mary	203, 204
Eisenmann, Salome	54	Felix, Nicholas	203, 204
Eisenmann, Susan	54	Felix, Solomon	206
Ellz, Margaret	207	Felix, Anthony	45, 46, 50, 53, 55, 56
Els, Elizabeth	199	Felix, Barbara	45, 46
Els, James	199, 200	Felix, Daniel	46
Els, John	199	Felix, Elizabeth	46, 50
Els, Sophia	199	Felix, Martin	45, 46
Els, Sophy	199	Felix, Michael	46, 50
Els, Anthony Jacob	55	Felix, Nicholas	305
Els, Catharine	49	Fenstermacher, George	196
Els, Elis.	47	Ferry, Bernard	204
Els, Elizabeth	45, 60	Fink, Catharine	205
Els, Jacob	46, 49, 52, 55, 57	Fink, Henry	205
Els, John	45, 47, 56, 57, 60	Fink, John	205
Els, Juliana	55, 60	Fink, Magdalen	205
Els, Mary	46, 53, 57	Flower, Joseph	202
Els, Mary Magdalene	49, 55	Flower, Christopher	57
Els, Sophia	50, 51, 52, 54	Flower, Magdalen	57
Els, Jacob	306	Flower, Thomas Christopher .	57
Els, Mary	306	Focht, Daniel	51
Els, Mary M.	306	Fortmann, Charles Leopold .	52
Ems, John	50	Fortmann, Charles Joseph .	52
Ems, Juliana	50	Fortmann, Margaret	52
Ems, Valentine	50	Fortmann, C.	306
Engel, Catharine	45, 51, 55	Fortmann, Margaret	306
Engel, Elias	51	Fortmann, Margaret	199
Engel, Henry	45, 51, 55	Franz, John	199
Engel, Sara	55	Fricker, Catharine	197
Engel, William	45	Fricker, Joseph	197
Engel, Catharine	306	Fricker, Nicholas	197
Erb, Christine	304	Fricker, Widow	199
Erb, John	304	Fricker, William	201
Erb, Peter	304	Fricker, Eve	53
Erb, Christine	200	Friderer, Catharine	206
Erb, Peter	198, 200	Friderer, Stephen	206
Erb, Christine	58	Frydenberg, Eve	303

INDEX.

	PAGE		PAGE
Ganss, Anna	51, 54, 55	Green, Abraham	306
Ganss, Catharine	55	Green, Frederick	306
Ganss, George	48, 51, 54	Green, Mary	306
Ganss, John	51, 54, 55	Greenewald, Catharine	52
Ganss, Magdalene	48, 51, 54, 55	Greenewald, Jacob	52
Ganss, Sara	48	Greenewald, Susan	52
Ganss, William	54	Gret, Andrew	46
Gassawer, Catharine	51	Gret, Barbara	53
Gassawer, John	51	Gret, Catharine	47, 48, 49, 51
Gayner, Elizabeth	306	Gret, Charles	53
Gede, Margaret	47	Gret, Christine	47, 52
Gede, Sophia	47	Gret, Daniel	51, 54
Gede, William	47	Gret, David	47
Gehry, Eve	303	Gret, Elizabeth	46, 49, 52, 53
Gehry, Martin	53, 58	Gret, Esther	48
Gehry, Mary	53, 58	Gret, John	47, 49, 51, 53
Gehry, Mary Catharine	53	Gret, John Adam	47
Gererd, Catharine	45	Gret, Joseph	47, 52
Gererd, John	45	Gret, Michael	48, 49
Gererd, Margaret	45	Gret, Nicholas	50, 53
Gernand, Mary Magdalene	307	Gret, Sara	52
Gerstweiler, Elizabeth	200	Gret, Susan	50, 52, 53
Gerstweiler, John	200	Gret, Philip	52, 53
Gerstweiler, Mary	200	Gret, Andrew	197
Gerstweiler, Michael	200	Gret, Catharine	197
Gerstweiler, Catharine	52	Gret, Elizabeth	196, 197
Gerstweiler, John	52	Gret, John	196, 197
Gerstweiler, Michael	56	Gret, John Adam	197
Gerstweiler, Philip	52	Gret, Philip	196
Gery, Jacob	48	Gret, Susan	197
Gery, Martin	48	Grett, Andrew	200, 203, 204, 205, 207
Gery, Mary	48	Grett, Anna	200
Gibson, Anna	57, 58	Grett, Barabra	198
Gibson, Catharine	54, 58	Grett, Catharine	201
Gibson, Christine	47, 51, 57	Grett, Christian	204
Gibson, Francis	47	Grett, Daniel	198, 200, 201
Gibson, Henry	50, 54, 58	Grett, Elizabeth	200, 203, 204, 205
Gibson, John	58	Grett, Eve	204
Gibson, Joseph	47, 51, 54, 57	Grett, John	197, 198, 200, 201, 203, 204, 205
Gibson, Margaret	51		
Gibson, Henry	303	Grett, John, Jr.	199
Gibson, Christine	202	Grett, John, Sr.	198
Gibson, Elizabeth	202	Grett, Joseph	197
Gibson, Henry	197, 199	Grett, M.	200
Gibson, John	198	Grett, Michael	200
Gibson, Joseph	202	Grett, Nicholas	198, 200, 204, 205, 207
Gilbert, James	199	Grett, Philip Jr.	198
Gilbert, Mary	199	Grett, Samuel	205
Gilbert, Nicholas	199	Grett, Solomon	205
Gilgert, Adam	204	Grett, Susan	198, 200, 204, 205
Gilgert, Elizabeth	204	Grett, Theresa	201
Gilgert, Jonas	204	Grett, Andrew	305
Glassmeier, Catharine	198	Grett, John Adam	304
Glassmeier, John	198	Grett, Magdalene	303
Glassmeier, Peter	198	Grett, Michael	307
Gobele, John	305	Grett, Andrew	59, 60
Gobele, Magdalene	305	Grett, Anna Maria	58
Gobele, Mary	305	Grett, Catharine	45, 57
Good, Catharine	59	Grett, Daniel	56, 57, 59, 60
Good, Jacob	59	Grett, Elizabeth	45, 56, 59
Good, John	59	Grett, Esther	57
Gording, Catharine	51	Grett, Henry	57
Gording, John	51	Grett, Jonathan	57

INDEX.

525

PAGE	PAGE
Grett, John 45, 56, 57, 59	Hauss, John Jacob 305
Grett, John Adam 58	Hauss, Mary 305
Grett, Joseph 59	Haycock, (near graveyard) 303
Grett, Mary 58	Henrich, Barbara 166
Grett, Michael 57	Henrich, Catharine 207
Grett, Salome 59	Henrich, Christian 197, 199
Grett, Philip 59	Henrich, Elizabeth, 197, 201, 202, 203, 207
Grill, Eve 53	Henrich, John 203, 207
Grill, John 53	Henrich, Magdalene 197
Grill, Sara 53	Henrich, Mary 199
Groskop, Mary 199	Henrich, Philip, 197, 199, 202, 203, 207
Groskop, Paul 199	Henrich, Anna Maria 60
Grosskopp, Jonathan 203, 204	Henrich, Barbara 48, 56
Grosskopp, Margaret 204	Henrich, Catharine 59
Gruver, Barbara 196	Henrich, Elizabeth 46, 48, 50, 53, 55, 58, 59
Gruver, Barbara 48, 54	Henrich, Jacob 50
Gruver, Elizabeth 54	Henrich, John 46, 48, 57
Gruver, Mary 48	Henrich, John Adam 56
Gruver, Philip 48, 54	Henrich, Joseph 46, 50, 53, 55, 59
Hahn, Catharine 202	Henrich, Mary 50
Hahn, John 202	Henrich, Philip 50, 58
Hammerstein, Andrew 196	Herbst, Richard 306
Hammerstein, Barbara 196	Hinderleiter, Catharine 201
Hammerstein, Catharine 196	Hinderleiter, Elizabeth 201
Hammerstein, Barbara 48, 58	Hinderleiter, Mathias 201
Handly, Margaret 52	Hoff, Magdalene 305
Handly, Thomas 52	Hoff, Mary 197
Hartman, Catharine 201, 202	Hoff, Susan 200
Hartman, James 202	Hoffman, Abraham 204
Hartman, Magdalene 199	Hoffman, Christine 204
Hartman, Margaret 199	Hoffman Michael 204
Hartman, Michael 199, 200, 202	Hönig, Helen 46
Hartmann, Angela 200	Hönig, Magdalene 46
Hartmann, Catharine 200, 205	Hönig, Michael 46
Hartmann, D. 200	Hönig, Jacob 46
Hartmann, Elis. 206	Hönig, Joseph 46
Hartmann, Elizabeth 202	Hönig, Theresa 46
Hartmann, Fr. 206	Hopp, Andrew 47, 50, 57
Hartmann, Francis 260, 202	Hopp, Catharine 47, 50, 56, 60
Hartmann, James 204, 205	Hopp, Elizabeth 50
Hartmann, John 204, 205	Hopp, Francis 47, 50, 60
Hartmann, Margaret 205	Hopp, Francis Anthony 56
Hartmann, Michael 198, 205	Hopp, George 47, 50, 51, 54, 55, 56, 57
Hartmann, Catharine 47, 49	Hopp, John George 56
Hartmann, Elizabeth 47, 54, 58	Hopp, Litta 57
Hartmann, Francis 47, 54, 58	Hopp, Magdalene 47, 50, 57
Hartmann, Jacob 47, 54	Hopp, Margaret, 47, 50, 51, 54, 55, 56
Hartmann, John 54	Hopp, Susan 50
Hartmann, John Peter 54	Hopp, Andrew 304
Hartmann, Magdalene 48, 49, 52	Hopp, Elitta 304
Hartmann, Michael 55	Hopp, Francis Anthony 303
Hartmann, Samuel 51	Hopp, George 303
Harvey, Anna 204	Hopp, Magdalene 303
Harvey, Job 204	Hopp, Margaret 303, 304
Harvey, Sara 204	Hopp, Andrew 201
Harzel, Eve 300	Hopp, Catharine 201
Harzel, Henry 200	Hopp, Elizabeth 201
Hauss, Anna Elizabeth 60	Hopp, Fr. 206
Hauss, Frances 46	Hopp, Francis 206
Hauss, Jacob 46, 50, 60	Hopp, George 198, 202, 206
Hauss, Mary 46, 50, 60	Hopp, Magdalene 201
Hauss, Jacob 305	

INDEX.

	PÂGE		PÂGE
Hopp, Margaret	202, 206	Käss, Daniel	45, 47
Huck, Juliana	305	Käss, Elizabeth	49, 54, 59
Huck, Paul	305	Käss, Henry	46, 49, 54, 55
Hudel [?], Magdalen	207	Käss, Jacob	49, 59
Hughes, Ann	49	Käss, John	49, 55
Hughes, Catharine	49	Käss, Magdalen	45, 49, 53, 59
Hughes, John	49	Käss, Margaret	47, 54, 60
Humm, Mary	46	Käss, Mary	49, 55
Hunsberger, Catharine	56	Käss, Mary Margaret	55
Hunsberger, John	56	Käss, Mathias	49, 54, 59
Hunsberger, Peter	56	Käss, Nicholas	47, 54, 60
Hunsberger, Catharine	197	Käss, Paul	59
Hunsberger, Peter	197	Käss, Peter	45, 49, 59
Huoben, Joseph	207	Käss, Susan	55, 60
Huver, Adam	49, 53, 59	Käse, Daniel	303
Huver, Francis	59	Käss, David	307
Huver, Jonathan	49, 53, 57	Käss, Jacob	307
Huver, John	49, 53, 57	Käss, Magdalen	307
Huver, Susan	49, 53, 59	Käss, Margaret	303
Huver, Thomas	49	Käss, Nicholas	303
Huver, Adam	304	Keffer, Barbara	305
Huver, Jonathan	304	Keffer, Jacob	306
Huver, Susanna	304	Keffer, Jacob, Sr.	306
Huver, Francis	201	Keffer, Magdalen	306
Huver, John	201	Keffer, Peter	305, 306
Huver, M. Ann	201	Keffer, John	197
Ilain, Francis Louis	305	Keffer, Joseph	197
Ilain, Catharine	203	Keffer, Anna Maria Barbara	54
Ilain, Francis	206	Keffer, Barbara	47, 54
Ilain, Fr. Louis	203	Keffer, Catharine	49, 54, 59
Ilain, Juliana	206	Keffer, Christine	49, 53, 58
Ilain, Laurence	206	Keffer, Daniel	53
Ilain, Mary Magdalen	203	Keffer, Francis Joseph	58
Ilein, Catharine	203	Keffer, Jacob	47, 51, 52, 54
Ilein, Fr.	203	Keffer, John	49, 51, 54, 59
Ilein, James	203	Keffer, Joseph	49, 53, 58
Ilein, John	59	Keffer, Magdalen	47, 51, 52, 54
Illain, Elizabeth	48, 54	Keffer, Peter	47, 54
Illain, John	48, 54	Keffer, Samuel	51
Illain, Mary	58, 59	Keffer, Susan	51, 54, 59
Jones, Anna Maria	306	Kemp, Anna Catharine	52
Jones, Mary	50	Kemp, Anna Christine	47, 52
Jones, Mary	202	Kemp, Barbara	45, 47, 53, 54, 56, 58
Kall, Dennis	204	Kemp, Catharine	47
Kall, Elizabeth	204	Kemp, Christine	59
Kapus, Lothaire	200	Kemp, Elizabeth	48, 52, 57
Käss, Anna Margaret	198	Kemp, Frederick	46
Käss, Barbara	199	Kemp, George	45, 46, 48, 52, 57
Käss, Catharine	203	Kemp, Jacob	47, 48, 50, 57
Käss, Elizabeth	203	Kemp, John	45, 47, 52, 53, 54, 56
Käss, J.	202	Kemp, Joseph	58
Käss, James	199, 203	Kemp, Magdalen	48, 57
Käss, John	199, 203	Kemp, Mary	58
Käss, Magdalen	198	Kemp, Mary Adam	45
Käss, Margaret	203	Kemp, Barbara	306
Käss, Mary Barbara	203	Kemp, Elizabeth	306
Käss, Mary Margaret	198	Kemp, John	305, 306
Käss, Peter	198, 199	Kemp, Anna Christina	196
Käss, Ann Marla	47	Kemp, Barbara	204, 205
Käss, Barbara	49	Kemp, George	196
Käss, Catharine	55	Kemp, James	198
		Kemp, John	196, 204, 205
		Kemp, John Jr.	205

INDEX.

527

PAGE	PAGE
Kemp, Mary Magdalen	205
Kemp, Sara	204, 205
Keppert, Magdalene	51
Kich [Kieh], Elizabeth	57
Kich [Kieh], Michael	57
Kich [Kieh], Rose	57
Kiesel, Catharine	47, 48, 54, 60
Kiesel, Jacob	60
Kiesel, John	48
Kiesel, Sebastian	47, 48, 54, 60
Kiesel, Catharine	204, 207
Kiesel, Elizabeth	204
Kiesel, Sebastian	204, 207
Kiesy, Anna	54, 59
Kiesy, Catharine	54
Kiesy, George	54, 59
Kiesy, William	59
Kiler, John	207
Klee, Christina	199
Klee, Ernest	199
Klein, Elizabeth	198
Klein, Philip	198
Kohl, Jacob	196
Kohl, Joseph	196, 199, 206
Kohl, Margaret	196, 199, 206
Kohl, Nicholas	199
Kohl, Catharine	46, 51
Kohl, Elizabeth	45, 49
Kohl, Jacob	45, 46, 49, 51
Kohl, Joseph	58
Kohl, Mary	49
Kohl, Michael	303
Korb, Catharine	198
Kuhn, Michael	55
Kuhns, John	203
Kuns, Catharine	197, 199
Kuns, Christina	198
Kuns, John	197, 198, 199
Kuns, Barbara	56, 59, 60
Kuns, Catharine	47, 48
Kuns, Christine	47
Kuns, John	47, 53, 56, 58, 59, 60
Kuns, Magdalene	54, 56
Kuns, Susan	60
Kunss, Andrew	201
Kunss, Catherine	201, 202, 206
Kunss, George	202
Kunss, John	201, 202, 204, 206
Kunss, Juliana	206
Kunss, John	305
Kunss, Mary Barbara	305
Künstler, Margaret	197
Kuntz, George	207
Kuntz, Paul	207
Kunz, Catharine	198, 201, 204, 207
Kunz, Christina	198
Kunz, George	207
Kunz, John	198, 201, 202, 204, 207
Kunz, John, Sr.	199
Kunz, Joseph	201, 207
Kunz, Susan	201
Kunz, Theresa	204
Kunz, John	306
Kunz, Mary Barbara	306
Lambert, John	56
Lambert, Joseph	54
Lambert, Margaret	47, 54
Lambert, Mary	46, 50, 51, 56
Lambert, Peter	56
Lambert, Susan	56
Lambert, Anna Maria	56
Lambert, Benjamin	46
Lambert, Dorothy	52, 56, 59
Lambert, Eleanor	56
Lambert, Elias	51
Lambert, Jacob	46, 51, 52, 56, 59
Lambert, Dorothy	197
Lambert, James	197, 201, 207
Lambert, Margaret	197
Lambert, Mary	207
Lambert, Peter	207
Lambert, Sara	207
Langby, Anna Mary	46
Langby, Christopher	46
Leaf, George	49
Leckis, John	206
Leckis, Mary	206
Lebanon [Libanon]	206
Lehman, Anna Maria	51
Lehmon, Catharine	51, 54
Lehmon, Henry	51, 54
Lehmon, Mary Elizabeth	54
Lehr, William	203
Liess, Susan	200
Lemons, Catharine	46
Lemons, Henry	46
Lemons, John	46
Lonberg, Mary	203
Lonberg, Michael	203
Lora, Catharine	202
Lora, Christine	202
Lora, Henry	202
Love, Louis	207
Lutz, Daniel	200
Lutz, Frederick	200
Lutz, James	200
Lutz, Mary Elizabeth	200
M'Bright, B.	202
M'Canna, Charles	51
M'Canna, Mary	51
M'Canna, Michael	51
M'Carr, Henry	204
M'Carr, Francis	204
M'Carr, Bridget	204
McCarty, Peter	206
M'Carty, Elizabeth	45, 49, 206
M'Carty, John	49, 206
M'Carty, Mary	49, 206
M'Carty, Nicholas	45, 196
M'Carty, Thomas	50, 199
M'Cue, Denis	50
M'Entire, Charles	45, 206
M'Farthing, Mary	204
M'Farthing, Andrew	55

INDEX.

PAGE	PAGE
M'Farthing, Catharine	55
M'Farthing, Daniel	55
M'Farthing, Eve	55, 57, 199, 204
M'Farthing, John	55, 57, 204
M'Gill, James	202
M'Gill, Mary	202
M'Gurgan, John	52
McIntire, Charles	207
Malzberger, Catharine	46, 59
Malzberger, Elizabeth	53
Malzberger, Ernest	46
Malzberger, George	53
Malzberger, Jacob	46, 53, 59
Malzberger, Joseph	53
Malzberger, Mary	46, 53, 59
Malzberger, James	197
Malzberger, Joseph	197
Malzberger, Margaret	197
Martin, Anthony	201
Martin, Catharine	199, 201
Martin, John	201
Martin, Joseph	199
Martin, Catharine	306
Martin, John	304
Martin, John Henry	306
Martin, Catharine	50, 51, 56
Martin, J. H. E.	50
Martin, John	51
Massillum (near graveyard)	303
Mathews, Mary	207
Mattes, John	305, 307
Mattes, Mary	305
Mattes, Anna Maria	48, 58
Mattes, John Elias	48, 58
Mattes, John	48, 59
Mattes, Mary	59
Mattes, Susan	59
Mattes, Susan	199
Mayer, Catharine	196
Mayer, Dinah	202
Mayer, Elizabeth	196
Mayer, George	196
Mayer, Henry	202
Mayer, Magdalen	198
Mayer, Rebecca	202
Mayer, Catharine	57
Mayer, George	57
Meck, Catharine	57
Meck, George	57
Meister, Balthasar	201
Meister, Elizabeth	201
Meister, Magdalen	201
Melchior, John	205
Melchior, Magdalen	46
Melchior, Mary Ann	46
Melchior, Michael	46
Mensch, Adam	198
Mensch, Margaret	198
Mensch, Susan	198
Merkel, Barbara	48
Merkel, Benjamin	48
Merkel, John	48
Merkel, John	196
Merten, Anthony	206
Meyer, Elizabeth	197
Meyer, Mary Elizabeth	197
Meyer, Simon	197
Miller, Anna	207
Miller, Christian	206
Miller, Daniel	207
Miller, Elizabeth	202, 203, 205
Miller, Frederick	202, 203, 205
Miller, George	197, 207
Miller, John	207
Miller, Juliana	205, 207
Miller, Magdalen	199
Miller, Margaret	203
Miller, Mary	202
Miller, Nicholas	207
Miller, Elizabeth	49, 55
Miller, Frederick	49, 55
Miller, Gertrude	49
Miller, Jacob	49
Miller, John Frederick	55
Mintzer, Engelbert	305
Mintzer, Joseph	305
Mintzer, Mary	305
Minzen, Ann	58
Minzen, William	58
Minzer, Anna	202
Minzer, Sara	202
Minzer, William	202
Mohr, Albert	200
Mohr, Catharine	200
Mohr, Joseph	200
Moon, Josue	205
Moon, Philippina	205
Moon, Sara	205
Münzer, William	53
Neuer, Elizabeth	48
Neuer, John	48, 52, 58
Neuer, Magdalen	58
Neuer, Mary	48, 52, 58
Neuer, Philip	52
Norbéck, Elizabeth	53
Norbéck, Henry	51, 53
Norbéck, Rosine	51, 53
Oberdorf, Abraham	202
Oberdorf, Christine	202
Oberdorf, John	202
O'Boil, Neal	200
Obold, Catharine	205
Obold, Joseph	205
Obold, Margaret	205
Obold, Philip	205
Obold, Elizabeth	306
Obold, John	304
Obold, Joseph	306
Obold, Joseph	60
Obold, Margaret	60
Odere, Debora	51
Odere, John	51
Odere, Patrick	51
Opold, Joseph	48

PAGE	PAGE
Opold, Margaret	48
Opold, George	48
Orth, Catharine	49
Orth, Mary Catharine	59
Orth, Peter	49, 59
Orth, Sebastian	49
Plank, Elizabeth	48
Plank, Jacob	48
Plank, John	48
Plock, Susan	199
Queen, Catharine Philippina	49
Queen, Henry Daniel	52
Queen, John	45
Queen, Mary	45, 49, 52
Queen, Thomas	45, 49, 52
Queen, Henry	304
Queen, Mary	304
Queen, Thomas	304
Queen, Thomas	196
Ramstone, Frances	200
Rantzaу, Rev. Maximilian	207
Reading	197, 198, 199, 200, 201, 202, 204, 209, 206, 207
Reading (graveyard)	304, 305, 306
Redener, James	207
Reese, Barbara	204
Reese, John	204
Refshneider, Catharine	197
Refshneider, Elizabeth	197
Refshneider, Henry	197
Refshneider, Sophia	197
Reichard, Elizabeth	207
Reicher, Adam	206
Reicher, Eve	206
Reicher, Magdalen	206
Reichert, Adam	197, 198, 199, 200, 201, 206, 207
Reichert, Augustine	201
Reichert, Catharine	201
Reichert, Eva	198
Reichert, Eve	206
Reichert, John	198, 201
Reichert, Joseph	200, 202
Reichert, Magdalen	201
Reichert, Michael	198
Reichert, Philip	198
Reichert, Adam	304
Reichert, Anthony	307
Reichert, Catharine	307
Reichert, Eve	304
Reichert, John	307
Reichert, Michael	304
Reichert, Adam	47
Reichert, Anna Juliana	60
Reichert, Anthony	45, 50, 53, 55, 56, 60
Reichert, Catharine	45, 47, 50, 51, 53, 55, 56, 60
Reichert, Catharine Lydia	51
Reichert, David	55
Reichert, Elizabeth	50
Reichert, Eve	47
Reichert, Frances	47
Reichert, John	47, 51, 55, 56
Reichert, Margaret	47
Reichert, Mary	45, 50
Reichert, Mary Catharine	53
Reichert, Michael	48, 55, 57, 58
Reichert, Philip	52, 57
Reichert, Salome	48, 56
Reichert, Stephen	50
Reichert, Susan	57
Reimel, John	206
Reimel, Magdalen	206
Reisinger, Elizabeth	196
Remstone, Frances	59
Remstone, Phenenna	50
Reninger, Catharine	51, 60
Reninger, Elizabeth	51
Reninger, Frederick	51, 60
Reninger, George	55
Reninger, Hethe	51
Reninger, Mary	60
Reninger, Wendel	51
Reninger, Catharine	204
Reninger, Frederick	204
Reppert, Catharine	197
Reppert, Joseph	203
Reppert, Magdalen	197, 203
Reppert, Stephen	197, 203
Reppert, Anna	60
Reppert, Anna Barbara	47
Reppert, Catharine	47
Reppert, John	47
Reppert, Magdalen	47, 54, 56, 57, 60
Reppert, Peter	47
Reppert, Sara	54
Reppert, Stephen	47, 54, 60
Repplier, Catharine	49, 50, 59
Repplier, George	45, 49, 50, 59
Repplier, Mary	59
Repplier, Mary Sophia	50
Repplier, Anna Catharine	304
Repplier, Catharine	304
Repplier, George	304
Repplier, George	196
Richard, Catharine	207
Richert, Elizabeth	47, 57
Riegel, Daniel	197
Rittner, Elizabeth	203
Rittner, John	201
Rittner, Peter	201, 202
Rittner, Anna Maria	49
Rittner, Barbara	49
Rittner, Peter	49
Rodger, James	203
Rodger, Michael	203
Rodger, Sara	203
Rodt, Christian	199
Rodt, Widow	199
Rogert, Mary	197
Röhr, Agatha	200
Röhr, Anna	201
Röhr, Charles	201

INDEX.

PAGE	PAGE
Röhr, Elizabeth	203
Röhr, John	201
Röhr, Joseph	199, 200, 201, 203, 204, 206
Röhr, Joseph, Sr.	203
Röhr, Juliana	199, 201, 203, 204, 206
Röhr, Mary	200
Röhr, Richard	202, 205
Röhr, Sara	206
Röhr, William	199, 201, 207
Röhr, Mary	53, 56
Röhr, Matthias	47
Röhr, Nicholas	53
Röhr, Sophia	47
Röhr, William	58
Röhr, David	51
Röhr, Frances	47
Röhr, John	56
Röhr, Joseph	47, 51, 55, 56, 58
Röhr, Juliana	47, 51, 55, 56, 58
Röhrbach, George	57
Röhrbach, Jacob	46, 48, 50, 57
Röhrbach, Susan	46, 48, 50, 57
Rohrbach, George	199
Rohrbach, Jacob	196
Rohrbach, James	206
Rohrbach, John	206
Rohrbach Susan	206
Rosetty, Rev. John	207
Ruffner, Philip	196
Rüttner, Barbara	202
Rüttner, Peter	202
Samson, Gené [Jenny]	202
Samson, Paul	202
Samson, Peter	202
Sauvert, Catharine	198
Sauvert, Daniel	198
Sauvert, Elizabeth	198
Sauvert, Joseph	198, 200
Sauvert, Catharine	47
Sauvert, Joseph	47
Sauvert, Sara	47
Säüvert, Daniel	54
Säüvert, Magdalene	54, 59
Säüvert, Jonathan	54
Säüvert, John	54, 59
Säüvert, Joseph	59
Säüvert, Samuel	59
Sebold, Catharine	305
Sebold, John Jacob	305
Seybold, Peter	305
Schmidt, Barbara	303
Schmidt, George	303
Schmidt, Philip	304, 306
Sebold, Anna	200
Sebold, Nicholas	200
Sebold, Peter	200
Seifert, Catharine	202
Seifert, Joseph	202, 205
Seifert, Magdalene	205
Seifert, Philip	202
Scott, Sara	202
Shaefer, Catharine	205
Shaefer, Henry	205
Shäfer, Christina	200
Shed, John	205
Shell, Catharine	201
Shell, James	201
Shell, John	201
Sherf, Eve	203
Sherf, James	203
Shimfessel, Andrew	199, 203
Shimfessel, Margaret	203
Shimfessel, Mary	199
Shimfessel, Peter	199, 200
Shindler, Andrew	46
Shindler, Jacob	46
Shindler, Sara	46
Shindler, Mary	46, 47
Shmid, Caspar	307
Shmid, Susan	307
Shlosser, Mary	204
Shlosser, George	50, 55
Shlosser, George Stephen	57
Shlosser, John	47, 55, 57
Shlosser, Joseph	50
Shlosser, Magdalene	47, 55, 57
Shlosser, Anna Maria	50
Shlosser, Charles	55
Shlosser, Charles Francis	57
Shlosser, Elizabeth	50, 55
Shlosser, Francis Joseph	50
Shmidt, Andrew	205
Shmidt, Caspar	202, 203, 204
Shmidt, Elizabeth	198, 202, 204
Shmidt, George	204
Shmidt, John	206
Shmidt, Joseph	204, 205
Shmidt, Magdalene	203
Shmidt, Philip	198
Shmidt, Philip, Jr.	198
Shmidt, Regina	204, 205
Shmidt, Susan	198, 202, 203, 204
Shmidt, Angela	58
Shmidt, Anna Margaret	56
Shmidt, Barbara	46, 51, 56
Shmidt, Caspar	45, 50, 58
Shmidt, Catharine	47, 49, 50, 52, 53, 58, 60
Shmidt, Elizabeth	46, 47, 51, 53, 54
Shmidt, Frederick	49, 53, 58
Shmidt, George	46, 49, 51, 56
Shmidt, Henry William	53
Shmidt, Jacob	47
Shmidt, John	45, 47, 52, 58
Shmidt, Joseph	57
Shmidt, Magdalene	48, 51, 54
Shmidt, Mary	50, 51, 53, 59
Shmidt, Michael	53, 59
Shmidt, Philip	46, 47, 48, 54, 60
Shmidt, Susan	45, 50, 58
Shmidt, Thomas	59
Shnabel, Paul Andrew	54
Shnabel, Philip	48

PAGE	PAGE
Schnabel, Magdalen	48
Schnabel, Margaret	48, 49, 54
Schnabel, Mary Catharine	45
Schnabel, Mary Eve	49
Schnabel, Michael	48, 49, 54
Schnabel, Catharine	49, 53
Schnabel, Elizabeth	52, 53
Schnabel, Jacob	47, 49, 52, 57
Schnabel, John	48, 49, 52, 55
Schnabel, Joseph	45, 49, 54
Schnabel, Aegidius Andrew	49
Schnabel, Andrew	53, 57
Schnabel, Anna	48, 49, 52, 55
Schnabel, Anna Maria	45, 49
Schnabel, Barbara	47, 49, 52, 57
Schnabel, Andrew	199, 202
Schnabel, Barbara	204
Schnabel, Daniel	199, 203
Schnabel, Eve	199
Schnabel, Elizabeth	199
Schnabel, James	197
Schnabel, John	243
Schnabel, Joseph	199, 203, 205
Schnabel, Margaret	204
Schnabel, Mary	199, 203, 205
Schnabel, Michael	199, 204
Schnabel, Andrew	303, 305
Schnabel, Catharine	303
Schnabel, Jacob	305
Schnabel, Margaret	305
Schnabel, Mary Eve	305
Schnabel, Michael	305
Shneider, Catharine	46
Shneider, Daniel	46
Shneider, Margaret	46
Shönebrück, Andrew	52, 58
Shönebrück, Barbara	46
Shönebrück, Caspar	46, 56, 58, 60
Shönebrück, Jacob	50, 56, 58
Shönebrück, Magdalene	52, 58
Shönebrück, Margaret	46, 56, 58, 59, 60
Shönebrück, Mary Ann	49
Shönebrück, Mary Barbara	53
Shönebrück, Solomon	52
Shönebrück, Susan	58
Shönebrück, C.	202
Shönebrück, Caspar, Jr.	197, 200, 201
Shönebrück, James	198
Shönebrück, Margaret	197, 198, 200, 201
Shönebrück, Mary Barbara	197
Shorp, Anthony	307
Shorp, Catharine	307
Shorp, Anthony	203
Shorp, Catharine	202
Shorp, Elizabeth	203
Shorp, John	202, 203
Shorp, Rebecca	202
Shots, Anthony	51
Shots, Catharine	51
Shots, John	51
Shreer, Catharine	201, 207
Shreer, George	201
Shurp, Elizabeth	46, 52, 53, 60
Shurp, John	46, 52, 53, 60
Shurp, Lazarus	60
Shurp, Philip	52
Shurp, Solomon	46
Shutt, Anthony	58
Shutt, Catharine	58
Shutt, Jacob	58
Shutt, Anthony	304
Shutt, Catharine	304
Shutt, James	304
Shweyer, John Nicholas	199
Sigfrid, Andrew	304
Sigfrid, Barbara	201, 206
Sigfrid, Charles	201
Sigfrid, Eve	196, 197
Sigfrid, James	201
Sigfrid, John	201, 203
Sigfrid, Joseph	198
Sigfrid, Catharine	45
Sigfrid, Elizabeth	50
Sigfrid, Eve	45, 46, 49
Sigfrid, George	45, 48, 50, 51, 55
Sigfrid, Joseph	50
Sigfrid, Agatha	54, 55
Sigfrid, Andrew	54
Sigfrid, Anna Maria	55
Sigfrid, Barbara	45, 48, 50, 51, 54, 55, 58
Sires, Michael	204
Spang, Susan	197
Spengler, Adam	207
Spengler, Elizabeth	207
Spengler, Christ	207
Spring, Anna Mary	197
Spring, Catharine	196, 197
Spring, George	197
Spring, Jacob	196
Spring, James	197
Spring, Joseph	197
Spring, Margaret	196
Spring, Catharine	58, 59
Spring, Charles	56
Spring, J.	50
Spring, Jacob	52, 58
Spring, Joseph	56
Spring, Susan	52, 56
Stahler, Christian	50, 52, 56, 59
Stahler, Margaret	50, 52, 56, 59
Stahler, Jacob	52
Stahler, Rebecca	59
Stahler, Salome	56
Stahler, Susan	52
Stahler, Adam	196
Stahler, Christian	196
Stahler, Mary	196
Sterling, Elizabeth	60
Sterling, John	60
Sterling, John	198
Stewart, Daniel	200, 201
Stoll, Erhard	304
Stoll, Eve Margaret	304

INDEX.

	PAGE		PAGE
Strack, Catharine	45, 57	Weisenburg, Jacob	54
Strack, Daniel	49, 57, 59	Weiss, Susan	197
Strack, Elizabeth	45, 49, 57, 59	Weissemburg, Mary	57
Strack, Henry	45	Welker, Theophilus	304
Strack, John	49	Welker, Elizabeth	48
Strack, Susan	59	Welker, John	48
Stricker, Eve	46	Weller, Elizabeth	196
Sweetman, John	305	Will, Margaret	204
Sweetman, Joseph Richard	305	Windbiegler, Philip	205
Sweetman, Margaret	305	Wineyard, Elizabeth	48, 52
Sweikert, David	46	Wineyard, John	52
Sweikert, Magdalene	46	Wineyard, Joseph	52
Sweikert, Susan	46	Wineyard, Philippina	52
Trout, Eve	201	Wingart, Elizabeth	49, 55, 58, 60
Trout, George	201	Wingart, John	55, 60
Trout, William	201	Wingart, Joseph	49, 57
Uhlein, Elizabeth	198	Wingart, Mary Elizabeth	55
Uhlein, John	198	Wingart, Philippina	55, 60
Uhlein, Mary	198	Wingart, Elizabeth	196, 198, 201
Umbenhauer, Samuel	205	Wingart, Helen	201
Varendorf, Anna Mary	206	Winflart, John	196, 195
Victor, John	207	Wingart, Joseph	196, 198, 199, 201
Vingart, Elizabeth	198	Wolf, Abraham	205
Vingart, John	54	Wolf, Catharine	205
Vingart, Philippina	54	Wolf, Elizabeth	205
Vögely, Catharine	48, 51, 54, 55	Wolter, Frances	200
Vögely, Elizabeth	51	Wolter, Joseph	200
Vögely, George	48, 51, 54, 55	Wummer, Adam	304
Vögely, Mary	48	Wummer, Jacob	304
Vögely, Sara	54	Wummer, Magdalene	304
Vögely, Catharine	196	Wummer, Adam	47, 51, 54, 58
Vögely, George	196, 197	Wummer, Elizabeth	51
Vögely, John	196	Wummer, George	47
Wack, Elizabeth	202	Wummer, Magdalene	47, 51, 54, 58
Wack, Frederick	202	Wummer, Margaret	54
Wack, Martin	202	Wummer, Mary	58
Wagener, Israel	60	Zerly, Eve	204
Wagener, Mary	60	Zerly, James	204
Waghen, James	201	Zerly, Louis	204
Waghon, Jacob	56	Zettelmayer, Jonathan	204
Waghon, James	198, 199	Ziegler, Magdalene	200
Walker, Daniel	203	Zweier, Catharine	200
Walker, Gertrude	203	Zweyer, Adam	49
Walker, John	203	Zweyer, Anna Maria	52
Walker, Elizabeth	307	Zweyer, Barbara	49
Walker, Gertrude	304	Zweyer, Catharine	49
Walker, John	307	Zweyer, Daniel	58
Walter, Frances	202	Zweyer, Elizabeth	52, 56
Walter, John	202	Zweyer, Frances	56
Walter, Mary	202	Zweyer, John	46
Wanghan, Jacob	46	Zweyer, Joseph	49, 50, 56, 58
Waters, Anthony	204	Zweyer, Mary	58
Waters, Margaret	204	Zweyer, Mathias	52, 56
Watter, John	50, 57	Zweyer, Thomas	46, 49, 58
Watter, Joseph	59	Zweyer, Adam	201
Watter, Mary	50, 57	Zweyer, Barbara	201
Weber, Mathias	207	Zweyer, Catharine	200, 201
Weirich, James	199	Zweyer, James	198
Weirich, Magdalene	199	Zweyer, Joseph	200, 201
Weisenburg, Catharine	54	Zweyer, Juliana	202
		Zweyer, Mary	198, 200
		Zweyer, Thomas	198, 201, 202

You can aid the American Catholic Historical Society in its work

St. Joseph's Academy

FOR YOUNG LADIES.



This Institution is pleasantly situated in a healthy and picturesque part of Frederick County, half a mile from Emmitsburg and two miles from Mount St. Mary's College.

Letters of inquiry directed to the

MOTHER SUPERIOR.

CONDUCTED BY
THE SISTERS OF CHARITY.

NEAR EMMITSBURG, MD.

ACADEMY OF NOTRE DAME

West Rittenhouse Square,
PHILADELPHIA.

Nineteenth St. below
Walnut.

THIS well-known establishment, intended both for Boarders and Day Scholars, possesses every attraction, being located in the most delightful section of the city—opposite West Rittenhouse Square. The Course of Studies is thorough, embracing all the branches requisite for a solid and refined education. A Partial Course may be taken by young ladies unable to follow the regular classes. The forty-first year of the Academy opens **September 13th**. For further particulars apply to the Sister Superior at the Academy.

Why do Homeless Boys Become Criminals?



Because they are without good example or a kind hand to guide them.

Prevention is better than cure, and our work is to prevent crime.

Remove the friendless boys from dangerous surroundings, and you will have no need of Reformatories.

Our work is one of common humanity and as such, should appeal to all men.

Everyone can help in this glorious crusade.

Join our Association.

Membership, 25 cents a year.

For particulars, send for our Messenger.

St. Joseph's House for Homeless Boys,

727, 729, 731, 733 and 735 Pine Street.

REV. D. J. FITZGIBBON, C. S. Sp., Director

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

Convent of the Holy Child Jesus

A. M. D. G.

SHARON HILL, DELAWARE CO., PA.

Mother House, Mayfield, Sussex, England

The Course of Studies in the highest schools of the Society of the Holy Child Jesus in England and America, comprises all the branches of a solid English education, in which Latin, French or German, Drawing, and every kind of Needlework are included.

GEORGETOWN UNIVERSITY

WASHINGTON, D. C.

Under the direction of the Fathers of the Society of Jesus. One hundred and twenty-five Instructors and six hundred and thirty-four Students

THE COLLEGE

The Graduate Department offers to Graduate Students higher courses in Philosophy, History of Philosophy, Political Economy, Biology, General Literature and Philology, English Literature, German Literature, French Literature, Constitutional History, Elementary Law, Theory of Music, Chemistry, Mathematics, Mechanical Drawing and Descriptive Geometry.

The Collegiate Department. Four years' course in Classics, Mathematics, English, Natural Sciences, Philosophy, etc.

The Preparatory Department. Three years' course, preparatory to college.

THE MEDICAL DEPARTMENT possesses a numerous faculty of exceptional eminence, a building recently enlarged and supplied with every convenience for laboratory work in Anatomy, Chemistry, Physiology, Bacteriology, etc. A hospital is now in full operation.

THE LAW DEPARTMENT has a faculty composed of jurists of national reputation. It utilizes to the full the advantages which make the National Capital the greatest centre of legal learning in the United States.

THE ASTRONOMICAL OBSERVATORY. The staff of the observatory are chiefly engaged in original observation and research; but special students will be taken if qualified.

REV. JOHN D. WHITNEY, S. J., PRESIDENT

Academy of the Society of the Holy Child Jesus

A. M. D. G.



St. Leonard's House, 3833 Chestnut St., West Phila.

The Course of Instruction comprises all the usual branches of a sound English Education, in which French, the rudiments of Latin, and Elementary Drawing are included.

Lessons in Vocal and Instrumental Music, Drawing, Painting and Fancy Needlework will be given to Young Ladies who may not desire to follow the School Classes.

The Scholastic Year is divided into two sessions of five months each, beginning the 15th of September and the first Monday of February.

This Institution is principally intended for day scholars, but a limited number of boarders will be received.

Boys under thirteen years of age will be received at the Convent. While attending the Classes they are requested to wear the uniform.

For Particulars apply at the Convent, 3833 Chestnut Street

Church and School Supplies



of every description, School Desks, Maps, Charts, Globes, Pads, Writing Fluid, Pens, Pencils, Slates, Pen and Pencil Tablets, Drawing Books, Composition Books, Pew, Baptismal, Marriage and Death Registers, Communion Cards.

GEO. W. GIBBONS

School Furnisher, Printer, Engraver

906 Filbert St., Philadelphia

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work



LA SALLE COLLEGE

Broad and Stiles Streets
PHILADELPHIA

A Day College for Young Men and Boys, incorporated with the same powers to confer degrees upon its pupils that other colleges have. Conducted by the Brothers of the Christian Schools

Collegiate, Academic and Primary Departments. English, the Modern Languages, Science and Business

ENGLISH. La Salle College aims at developing Literary Culture through a thorough mastery of the English Language.

MODERN LANGUAGES. German and French are given especial attention throughout the College and Academic Departments.

MATHEMATICS AND SCIENCE are systematically pursued throughout the College Course.

BUSINESS. Young men desiring to equip themselves for commerce are afforded a thoroughly practical training in business. A fully equipped Bureau of Commerce is attached to this Department.

COMPLETE GYMNASIUM.

Terms Reasonable. Send for Catalogue or Call

BROTHER WOLFRED, F. S. C., President

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

THE CATHOLIC MILITARY SCHOOL 1415 LOCUST STREET, PHILADELPHIA

A school for Catholic boys who are prepared for the various branches of a University course. Daily study hour and drill.

ARNOLD VAN DYKE POWER

FRANK R. WATSON, ARCHITECT
1208 CHESTNUT ST., PHILADELPHIA

SOME REFERENCES

St. John's Church, Rectory and School, Phila.
St. Philip de Neri, Phila.
Convent School, Villa Maria, West Chester.
Chapel Holy Child, Convent H. C. J., Sharon Hill, Pa.
Epiphany Church, Rectory and School, Phila.
Church Rectory and School, St. Anthony de Padua, Phila.
St. Patrick's School, Norristown
St. Stephen's Church, School and Convent, Phila.

TELEPHONE...

JOHN C. F. TRACHSEL HEATING ENGINEER

Heating in all its Branches

230 Arch Street

PHILADELPHIA, PA.

Edward C. Wood CARPENTER Sharon Hill, Del. Co., Pa.
Estimates furnished and BUILDER Jobbing promptly attended to
HOUSES BUILT AND FOR SALE

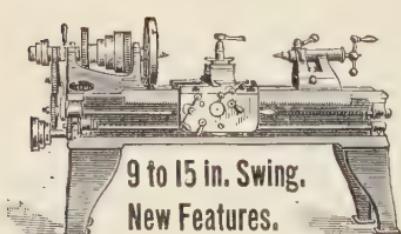
An experience of 30 years in building of Churches, Schools and Institutions
References the Highest

F. McMANUS, JR. & CO.
PRINTERS, LITHOGRAPHERS, BLANK BOOK MAKERS
and COMMERCIAL STATIONERS,

Nos. 19 and 21 North Sixth Street,
PHILADELPHIA.

MACHINERY OF EVERY DESCRIPTION

LARGE STOCK--NEW AND SECOND-HAND--Send for Catalogue



9 to 15 in. Swing.
New Features.

STEAM Engines and Boilers up to 500 H. P.; Gas and Gasoline Engines, marine and stationary; Hoisting Engines and Dredging Machinery; Dynamos and Motors; Steam, Belt and Centrifugal Pumps; Feed Water Heaters and Condensers; Lathes, Planers, Shapers and Drill Presses; Link Belting, Sprocket Wheels and Elevator Buckets; Rubber and Leather Belting and Suction Hose; Pipes, Fittings and Supplies, and Steam Fitters' Supplies. Saw Mills, Shingle Mills and Wood-working Machinery.

FRANK TOOMEY

Phone 261 and 262

127-131 North Third Street, Philadelphia

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

RECORDS
of the
American Catholic Historical Society.
For Sale by the Society,
713 and 715 Spruce Street, Philadelphia, Pa.

FULL SET, \$22.00.

SINGLE VOL. \$2.00, EXCEPT VOL. I. AND V.

VOL. V. 1894.

SOLD WITH FULL SET ONLY.

CONTENTS.

Annual Address of the President, Lawrence F. Flick, M. D. V. Rev. Patrick Reilly, V. G., Delaware, Prof. Edward Roth. Interments in St. Mary's Burying Ground, Philadelphia, 1788-1800, V. Rev. Thos. C. Middleton, D. D., O. S. A. Certain Churches in the West, Edward J. Nolan, M. D. Brief Sketch of the Life of Eusebio Guiteras, Laura Guiteras. Rudo Eusayo, Translated by Eusebio Guiteras. Rudo Ensayo, Preface by Lawrence F. Flick, M. D. Biographical Sketch of Hon. Jas. Campbell, by John M. Campbell. The Catholic Church at Lancaster, Pa., S. M. Sener. Pew Registers of St. Mary's Church, Philadelphia, 1787-1791, V. Rev. Thos. C. Middleton, D. D., O. S. A. The Papago Indians and their Church, Lawrence F. Flick, M. D. Philadelphia's First Nun, Sara Trainer Smith. Index to American Historical Society's Records, Vol. V.

Century Stained Glass Works, Ltd.
200 South Eleventh Street * * * * * Philadelphia

ANTIQUE AND MODERN
ART STAINED GLASS

*For Churches, Dwellings
and Public Buildings*

MEMORIAL FIGURE WINDOWS
Original Designs Established 1840 Estimates Furnished

**Mitchell
Bros.**

TELEPHONE CONNECTION

Carpenters, Builders and Contractors

*Jobbing in all branches of the building
trades promptly attended to*

No. 2126 RACE STREET * PHILADELPHIA
WM. J. MITCHELL GEORGE W. MITCHELL HARRY C. MITCHELL

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

CASTNER, CURRAN & BULLITT

Sole Agents for the



CELEBRATED POCOHONTAS
SMOKELESS
SEMI-BITUMINOUS

Coal



MAIN OFFICE

328 Chestnut Street

PHILADELPHIA, PA.

BRANCH OFFICES:

1 Broadway, New York.

70 Kilby Street, Boston, Mass.

Citizen's Bank Building, Norfolk, Va.

Neave Building, Cincinnati, Ohio.

Terry Building, Roanoke, Va.

Old Colony Building, Chicago, Ill.

4 Fenchurch Avenue, London, England.

You can aid the American Catholic Historical Society in its work

The
St. Joseph's College

In the City of Philadelphia.

St. Joseph's College is conducted by the Fathers of the Society of Jesus. Its higher classes correspond to the undergraduate classes of our American Universities, and it is empowered to confer the usual degrees.

St. Joseph's College has the unique distinction of placing a classical and scientific education within the reach of every worthy Philadelphia boy. This it does by making its tuition entirely free of charge, whilst deriving its support from the moderate but sufficient means which a kind Providence has provided. This system is a decided advance in the domain of higher education, and scores of young men, representing the best classes of our Catholic population, are availing themselves of its advantages.

Information may be obtained by application to REV. CORNELIUS GILLESPIE, S. J., Seventeenth and Stiles Streets. The corporate title of the College is

*The St. Joseph's College
In the City of Philadelphia.*

By purchasing from Advertisers in the Records.

You can aid the American Catholic Historical Society in its work

St. Vincent's College and Theological Seminar

Beatty P. O., Westmoreland Co., Pa.

This Institution was founded in the year 1846, by Rt. Rev. Boniface Wimmer, O.S.B., a
incorporated with powers to confer degrees by an Act of the Legislature on the
28th day of April, 1870. It is conducted by the Benedictine Fathers.



The location of this College is very healthy; the buildings are large, airy and commodious,
heated by steam and well lighted by electric lights. There are three distinct courses
of study—the Ecclesiastical, the Classical and the Commercial. In all these, special
attention is given to Religious instruction and a thorough Catholic training.

The students are divided, according to their ages, into three classes, each of which
has its own study hall and dormitory, and is in charge of two Prefects.

Charges, \$200.00 a year, payable in advance.

For further information or Catalogue apply to

REV. GERMAIN BALL, O.S.B., Director

By purchasing from Advertisers in the Records.

ST. VINCENT'S COLLEGE, WESTMORELAND CO., PENNA.

